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Literary Department.

THE PROGRESS THE OF AN THERESE,

Translated from the French for the Hanner of Light, by J. Rollin M. Squire.

CHAPTER XVII.

It was in vain that Frank tried to devote himself to labor in the commercial house where he had found employment. We have seen how his muse came to search him there, and how he exerted himself not to obey her enchanting voice. Her triumph, nevertheless, was inevitable. Frank at last announced; to his parents that he

was going to leave; and his mother, unable to vanquish this resolution, said to him, weeping: "Since our, prayers cannot keep you, go, my child, and may God lead you! This glory, of which you speak to us unceasingly, and after

which you go, must be very beautiful, thus to make you abandon the happy home where your mother has watched over you!"

Alas! Frank left at last. We will not attempt to describe the sufferings which came to assail him; they were grave and numerous. During six years he struggled with misery, with deceptions. But he hid his sufferings; he made no complaints, and no one knew. the poem of his sorrows; it was immense. He placed the mask of indifference over his sadness; and those who saw him thus, walking in this life of misery, said:

"It is laziness which keeps him there, for labor would save him." -

Labor! Frank was killing himself in the attempt, for he passed his evenings in study; he labored unrelentingly in the mean garret where hunger often visited him.

An old comrade of the theatre, whom he met, secured him an engagement for Africa, and he proceeded to Constantine. He went there to replace an artist, who, having been taken ill, was returning to France.

A great surprise awaited him. The vessel which took him out, after a voyage of fifty hours, anchored before the little town which they called Stora, that reflected itself, in the evening, in the blue waves of the sea.

A bark, managed by a Maltese, conducted him to the port of ancient Rusikada, to-day, Philippeville. .There he found a carriage, which took him to Constantine, where he arrived the morning of the following day. His first care was to go to the theatre. The artists were rehearing, and the first person presented to his eyes was Sosthène-Sosthene, the honest comic tenor, whom he had not een since he left Geneva.

"And Miss Elise?". This was the first question which Frank addressed to his friend after the first embrace.

"She is here." "What happiness! I find you both again. Ah, my friend, I forget, in this moment, all I have suffered. But come! take me quickly to her." ...!

The rehearsal was finished, and they went out. Miss Elise lived in Damrèmont street, opposite the Kasbah.

"She will have forgotten me," said Frank: "She has suffered on my account. Oh, my friend, if you knew how much remorse I have had! Heaven has punished my ingratitude, and it is only with trembling that I am going to find the poor girl-"Who thinks always of you," finished Sosthène!

"Say you true?" "Each day your name returns to her lips, and in our promenades to Mansourah, it is of you that

she speaks unceasingly to me, you for whom she has prayed God so much." "And God has heard these prayers, since my

sufferings have fled, since I see you again." They arrived at the lodgings of Miss Elise. She gave a scream on seeing the poet. She could not believe her eyes. ्रोताक नेति ५० सङ्ग्रहिति

M. Frankl M. Frankl" and the small while "Yes, Miss: Frank, who, like a traveling pigeon,

wished to see the world, and who returns overfatigued to the dove-cot." "Whence do you come, now?"

"Alasi I have seen so many different places, traveled over them so quickly, that they all confuse themselves in my memory." Sosthene explained to the young girl why

Frank came to Constantine, and how he had become one of the company. Miss Elise was very joyous, and the blush which

covered her face told plainly to Frank that she loved him yet. They dined together at Sosthene's boarding-

house, who had found his gaiety and spirit of former time. The return of Frank was for him like a guarantee of future happiness. "I hope that you will leave us no more, now,"

said he to the poet. "Oh, no, my friend, no! I swear it you. I have

suffered too much."

"You have suffered, M. Frank?" queried Miss

Elise; with an accent full of sweet interest. "Much, Miss, But what matters it to me? Now I am happy. Oh, yes, very happy!" added he, pressing Sosthène's hand, and throwing a glauce full of love on Miss Elise. A lines

You will relate us your history to-morrow. You must now go and pay a visit to our manager, who has not yet seen you. He is a worthy man. He will please you, and you will please him also, I hope. We are going to accompany you, with Miss Elisb." and In such red in

The manager lived at the Valley Gate, or the

Broach, opposite the theatre: 19 2507 19 They crossed the Arab quarter with Frank, who was lastobished at all the sawd They passed through a longestreet, so narrow that three men could not pass through it abreasted It was ornamented ion the egist side with small shops or

rather, small cages, in which the Arabs, with legs crossed like tailors, smoked gravely their long pipes, or replied by monosyllables to the purchaser, who bought their dates or perfumes. The would say he was plunged in a perpetual contemword which wounded his pride, or in a battle, he did not bound like a lion, whose long rourings he hears in the evening near the mountains of El-Arouch.

We said that Frank and his friends went through a long and narrow street. It was the street where the Arabs of the plain came to purf chase the burnous which they gave in heritage to their sons, and which the day of the purphase where every instant resounded the cry, balik! balik! (look out.) uttered by the drivers of the camels, whose long necks and stupid heads went with a rolling movement, introducing themselves right and left into the shops of which we have spoken.

The manager received Frank with affability. and allowed him to rest some days before commencing his services at the theatre.

Sosthene occupied the following day in finding lodgings for his friend. He found one in Lion street. This was a passage on the street where Miss Elise lived, not far from the Kasbah.

We will not relate the debut of Frank at the theatre of Constantine. We will not enter more into details altogether useless. We will come at once to the day when Frank, accompanying Miss Elise, was nearly obliged to see her perish before his eyes.

They had directed their steps to the side of the raving which God attached to the sides of Constantine, like a belt, or rather like a rampart for the day of invasion. Constantine is similar, by her position, to an engle's nest. It is built in the air, above the abyss, and the ravine environs it. A bridge, commenced by the Romans, continued by the Genoese, and finished by the Spaniards, was thrown over this ravine, opposite the gate of El-Kantara, whose name it had taken. Frank and Elise had crossed it. They seated themselves at the foot of a clatern, where the Araba de re-form their ablations and their prayers, when the sun rises, and when he leaves the earth in the purple waves of the blushing west.

"M. Frank," said the young girl, " would not one believe that he heard the grand voice of the desert passing with the least noise?"

"Oh, this is a sublime poem!" replied the young man; "this nature has something majestic and biblical, which penetrates the soul and deliciously fills it. This imposing granduer, and these vast solitudes which spread themselves before us, seem to say in their savage harmonies, We have remained untrodden as in the day of the creation, on have not repl low and sordid passions of the polished world; our children know only love, know only hate, but hate in the open sunlight, and who do not creep to strike an enemy."

An old negro came at this moment to draw water from the cistern. Some Arabs, who were returning to the town, had also stopped there to quench their thirst.

"Be off, dog," said they to him.

The negro wished to reply.
"Away! make place!" continued one of the Arabs, lifting his stick over him.

The poor pariah lowered his head, and waited their departure to continue his work, which was to fill the leather bottles hanging at the sides of an ass which he drove before him.

This little scene painfully affected Miss Elise. "Poor man!" said she with compassion.

"Alas, Miss," replied Frank, "there are every where some beings cursed and disinherited. This negro recalls to me the cagots" of the basque country."
"Poor people!"

"Yes, poor people! And, for all that, they are the descendants of the Visigoths, who were masters of Spain; but, degenerated to-day, they bow the head under contempt, and everything in them, even to their name, is an object of shame. "Oh, how they must suffer in their humilia-

tion!" "Without doubt; but are they the only ones

who suffer thus? The world is full of other cagots, of other parishs, whom all fly or repulse." "Who, M. Frank?"

"Who? Those who burn with the fever of glory! obscure martyrs of the arts and sciences, apostles of ideast Cagots and parishs that the world stones with sarcasm, whom misery kills with hunger! Ah, may God save and guard me, for I am almost a pariah!"

"Will you be silent, M. Frank, and not speak this?"

"Why? Am I not going alone through the world? Who interests themselves in me?"

"Oh, you are unjust, M. Frank." "Unjust? No. Nevertheless, I do not wish to complain. I should be wrong, I know. Nobody has said to me, Onward! I have walked before me, listening only to my own inspiration. Yet how much should I have blessed God if he placed near me a sweet and tender affection on which I could lean, on the road, a consoling voice who would cry to me, Courage!-a loving and devoted heart which would share my sadness and joys. Oh, then I feel I should have force to follow my route, and the sarcasms of the world would leave

me indifferent." Exaltation took possession of Frank, and his look fixed itself, full of love, on the gaze of the

young girl. "Oh, Miss Elise," resumed he, "why did you reject me?" "M. Frank!" wheel it had something

"Why, when I wished to consecrate to you my whole life, did you answer me no?"

• Gagots. A proscribed race belonging to Languedoc, Bearn, the Navarres, and Lower Bretagne.

"M. Franking a Lorente year "I loved you, nevertheless?"

"You loved me, and went away."

"Yes; but I carried my love at the bottom of Arab is as sparing of words as of movements. One my heart, like a holy thing and there it murmured unceasingly your name. I believed I had lost plation, and rivited by immobility, if, at the least you, and I suffered. I called on you from afar, and I went! But, when hopeless, and believing myself abandoned by all. I believed that God took pity on me, and that He went to tay to you: He has undergone the explation—dry his tears, and be the angel of his pardon!"

The young girl was deeply moved; a word was on her lips, but she dared not let it fall. Frank

"I will consecrate my life to you. Oh! say, say served to establish an epoch of an important event that you love me yet, for you loved me formerly. in their lives. The Arabs crowded into this street, Do not fear that I shall go away again. No. 1 return repentant and devoted. Listen, Elise. We will leave the theatre, we will labor gaily together, and work will seem light to us. No more watches, no more of those emotions which kill by dint of keeping alive; but the existence, calm and peaceful, which toil, boldly performed, procures. It is dream which I have had—a dream of happiness, Will you not share it with me?"

Elise replied to him gravely, showing him a flower which she had just plucked and was stripping of its leaves:

"You have said it, M. Frank; it is a beautiful dream! But look at this flower: it has had a dream, also-its own dream of happiness, in believing itself sheltered from storms in the crevice of a rock; but all at once my hand comes to pluck the flower! Believe not in your dream, M. Frank."

"Oh!" murmured he, with extreme dejection, you do not then even hope?"

"Yes!" said she, with a strange smile. "Well, then?"

"Oh, my hope is certain; she will not deceive me!"

"Miss Elise, your smile pains me. What is the matter with you?" "Reassure yourself, my friend; I am happy,

very happy!" She regarded Frank, and her look brightened

also in a strange manner, like her smile. "No," said she, "let us make the round; we will return to the town by the route of Batua. The heat of the day is past, and if that pleases you, let

Frank offered her his arm. "What is this hope of which you wished to

speak just now?" asked he. You will know it one day."

"May I not know it to-day?"

"No."

us continue our walk."

"Why?" "Because I love you," said she, simply.

"You love me, and you hide from me a hope!" Yes. There was in Miss Elise's voice, in pronouncing

this word, something grave, which made Frank shudder. They walked some moments keeping silence.

They went along the ravine. Suddenly Miss Elise perceived a flower at the edge of the precipice hidden by a wild vine-stalk.

"Is it an asphodel?" said she, wishing to go and pick it:

"Take care!" cried Frank. "I will go and get it for you myself." "No, no; fear nothing," replied she. "It is a

flower sung by the poets. I wish to offer it you myself." She advanced.

How beautiful it is! See, M. Frank.".

"Oh! I supplicate you, do not approach!" Frank advanced in his turn to prevent her from reaching the flower; he was going to catch her, when he heard a cry. Land Built to the Hotel

Miss Elise had just disappeared in the gulf. for a part to the first contract of

CHAPTER XVIII. Frank darted with the rapidity of lightning,

and at the risk of being himself precipitated, he leaned over the abyss. He saw Miss Elise. A miracle had saved the young girl.

We said that a wild vine stretched over the edge of the ravine. The vigorous and flexible stalks with which it had covered the rock had received the actress, and had lodged her softly on a block of granite, which formed a kind of platform

at the sides of the precipice. Miss Elise had fainted. Frank wished to reach her. The undertaking was perilous; nevertheless, he did not hesitate. He clung to the stalks of the vine, and with his feet sought the least crevice to give him a point

of aupport. He feared that Miss Elise would come to herself; for then the least movement, provoked by

terror, might be fatal to her. Frank descended slowly, his feet sliding over the even surface of the rock; the leaves cracked

under his fingers, crisped by fright. He looked below him, then he closed his eyes to escape a vertigo. He was suspended over the

abyss! When he reopened his eyes, Miss Elise made a movement.

"Oh! my God, she is lost!" murmured he.

And the immense danger which she whom he loved ran, made him forget his own, and, by extraordinary effort, after having measured the abyes a second time with his eyes, he abandoned the vine to which he clung, and jumped on the straight platform where the young girl was still insensible. He crawled on his knees, and with one hand he selzed a bunch of heath which grew in a crevice of the rock, and with the other arm he sought to envelope the form of Miss Elise.

"H. Frank!" said she, with a feeble voice.

"Courage, Miss Elise; courage! God will not ! permit that we die here."

"Die!" repeated the young girl; "die!" She came out of her awoon as from a dream, and she had not yet considered how horrible was her position and that of Frank: but when she saw the danger, the gaping death which awaited them, she cried:

"Oh! save me, M. Frank, save me!" 'Yes, I will save you. Abandon yourself to me; do not make a movement, and we shall be

soon out of danger."

looked at the road he had to go, and he was afraid. It was necessary for him to reach the vine before being able to get on the blocks of granite which had served him as stepping-stones. All his blood flowed back to his heart.

Frank got up with his precious burden, but he

"Hold fast to me, Miss Elise," said he, She did so. Frank's hands were free, and he him, and believed that they were saved.

The imminence of the danger tripled his forces. when he felt that the leaves were breaking under the double weight; he felt them crack, and a profuse cold perspiration covered his body, and his hair stood erect on his head.

"Help! help!" cried he. gled with the noise of the torrent which roared and who touched him lightly on the shoulder to below him.

"Frank! Frank! I do not wish to die!" said the young girl. "Heln!" cried Frank, a last time, feeling his

strength abandoning him, and his hands opening of themselves, as if to let escape the feeble support which he still retained.

But a voice was heard above them. "Wait!" it cried.

And suddenly, with the elasticity of a panther, strange being found himself by Frank's side. A strip of burnous surrounded his loins of an sbony black, and his large shoulders, where a herculean nerve vigorously delineated itself in full relief. His eyes burned with a fawn-colored light, and seemed to throw lightnings. He ran above the abyss with the rapidity of a with a bound he raised Miss Elise,

and then returned to take Frank. They were saved.
All this lasted not the time that it has taken to

write it. Frank regarded their rescuer; he was the old

negro of the cistern. Oh, I shall reward you!" said he to him.

"Why, Roumi? You were both in peril; I stretched forth my hand to you; Allah commanded me to it. You owe me no reward," said the negro, going away to the side of El-Kantara.

caped unharmed. Oh! when I think that you descend

gulf," said she to Frank, "I shudder!" Ought I then not to seek to save you, Miss?"

"But you might have killed yourself!"

" What matter?" "Oh, M. Frank, I shall not forget your devotion, and I shall cherish all my life the recollection of

your generous action! Those days which you have kept for me shall be employed in praying to God for you. Come, come, let us go in now.", They reached the town and met Sosthène who

came to meet them. The young girl recounted to him what had passed and how Frank had nearly killed himself in his attempt to save her. Some days after, they left Constantine, the company of which they formed a part going to make its first appearance at Bone, the use of whose theatre was comprised in the privilege of the man-

ager of Constantine. They embarked at Philippeville, or, rather, at Stora. It was evening; the sea was calm and promised for the short trip which they had to make, a magnificent time. Frank and Miss Elise remained on deck and contemplated the sublime spectacle. On one side the immensity of the sea, on the other the shore of the African soil; not far from them yet, the white houses of Philippeville, washed by the Mediterranean; further, they perceived, like a Titan phantom, the gray mass of Cape de Fer, which

pose a barrier to them, when, as an untamed mare, the sea tossed, under the influence of the tempest, and hurled aloft the foam of its wave which falls again in immense sheafs on the shoulders of the giant. The vessel continued its course toward the city | the name of that woman!" of grapes, as the Arabs call Bone. They heard only the noise of the paddle-wheels which struck out phosphorescent sparks which joined themselves at the prow of the ship in a wake of light.

progress each day, I called a physician." As Frank and Elise watched, a sweet and vague emotion filled their hearts. "Happy the pilgrim who travels through the world!" said Frank; "for he looks on sublime spectacles which the sedentary man never will

"Yes," replied Miss Elise, "the pilgrim meets God everywhere, and in that which he has made the most beautiful and the grandest."

"Nevertheless, every pilgrimage has an end Repose is requisite to the traveler after a long day of marching."

"Without doubt; thus God has pointed him the required repose; that is to say, the tomb!" "Oh! what a thought!"

"It is a thought sweet and salutary—that of death-M. Frank, for it puts an end to the suffer- ary of Elise; and, as the disease made rapid proings which we endure; and, if men consider it gress, they advised us to put our friend in the husthus, good would reign over the world. They pital." would silence egotism and strive to walk in love and reach, in giving each the hand, the end where God awaits them."

" Miss Elise, you lide a sorrow from met For it is a secret sorrow which makes you speak thus. Will you not tell it me? Confide to me your trouble?"

"You deceive yourself, M. Frank; I have no sorrow; I have no trouble."

"Yes, indeed! and it is wrong, very wrong to hide it from one whom you call your brother."

"Yes, you are my brother, and I love you much, truly; believe it." "Ahl you make me desperate, Miss; you tell

me that you love me, and you are disposed to render me unhappy." 🗼 📗 "1?"

"Yes, since you unceasingly repulse my love." "M. Frank, pardon me; but if you knewah! truly you would pity me." Miss Elise dried two tears which came to glisten in her eyes. She wished to descend to her cabin.

Frank dared not retain her. Something painful, that he could not explain, seized his heart and commanded respect for this sorrow which he could not know, and which had put a cry of infinite regret into the last words of the young girl. He recaught the flexible leaves which descended to mained alone, leaning on the side of the ship; a thousand thoughts came beselging his spirit, and he could not define any of them. Miss Elise suf-He was going to grasp the edge of the ravine, fered, but what was this suffering? She loved him; she had told it him, and her love made her weep! What was passing in the heart of the young girl? There was a secret, a terrible secret, since she dared not confide it to him-to him who loved her! Frank, lost in thought on that subject, The echoes of the chasm replied to him, min-did not hear Sosthene, who had just come on deck,

> "Ah! it is you!" said he. "Yes. In a moment we shall be at Bone. The lieutenant just told the passengers; and I came up to see the aspect of the town where we shall ap-

> pear to-morrow. You have not been to bed?" " No." "Elise, neither? She just went down only a

noment ago, to her cabin."

make him lift his head.

"No! yes! you are very laconic this morning, ny dear Frank.

"Tell me, Sosthéne, you have known Elise for long time, have you not?" " Without doubt."

"And you know her life, assuredly?"

"Why do you ask me this question?" "Oh, reply to me, I beg of you!" "Yes: I know her life."

.'And it is-"Worthy of the concer - " " -- " -- " Gastiana "Oh, pardon, m, siend! pardon!—I believe you

30—but----' " But?"

"But there is a secret which you do not know. then."

"A secret!" "Yes; a secret which makes Elise suffer, and

which she will confide to no one." By a providential chance the young girl had es-

"Who told you so?" "Herself."

"I know not---"

"When?" "A little while ago." " Here?" "Yes. I pressed her to reply to me, and she fled, weeping."

" Poor girl!" "Let us see, Sosthène, if you know it, tell it me She is perhaps not free."

" She is free." "But then, what think of her persistence in refusing my love and the offer of my hand?"

"Another love, perhaps?" "Has she not said that she loves you?" "Yes."

"How can you suppose, then, that another-" "Tt is true." " It is a bad thought which you have had, Frank;

s thought which, I see it now, will return unceasingly to your mind." "Yes; for I am jealous of a past which I do not know."

"Listen, then," said Sosthene; and Frank quickly drew near his friend. "When you left us, at Geneva, Elise commenced to feel the effects of that unrelenting disease-

"What say you?" "A thing of which she had prohibited me to advanced into the midst of the waves, as if to opspeak to you. But there is a doubt in your soula doubt offensive to Elise, and it is for that that I fail in the promise which I made her one day." "Oh, finish! out with it!"

" For pity's sake, my friend, pronounce no more "You had been gone a week. Elise, who for some time had suffered without having told us, was the blue water in their rotary movement, striking obliged soon to give up her work; and seeing that the disease from which she suffered made rapid

"You had just left Geneva with Madame de--"

"And what did he say?" "What I said to you a moment ago, that she was attacked with an unrelenting disease-consumption. We were obliged to quit Geneva in our

turn; we were engaged at Alais." "A little town on one side of Nimes?"

" Yes."

"Scarcely were we arrived there when the poor girl was obliged to renounce the hope of being able, even to debut, for the disease which the physician had announced, suddenly declared itself, with alarming symptoms."

"Oh!" "Our resources had been exhausted by the journey; our manager suspended, naturally, the sal-

"In the hospital?" "Yes. She was admitted there through the kindness of some of the charitable persons of the

town, whom her fate had deeply interested." "Miss Elise! she in the hospital!" "What could I do?. The theatre claimed my presence every day; who had oared for her?"

"Continue."

"It is true!" replied Frank, with extreme depres

"Adieu!" said she to me, the morning when they took her there; "adien, M. Sosthene, If you see Frank, one day, and if chance brings him later into this town, tell him that in a corner of the cemetery, charity will bury the poor Elise; for I shall never return from the hospital."

" Poor girl!" murmured Frank.

"No, Elise; no, my child," I replied to her; "you will not die; you are young, and nature will soon take the supremacy. In fact, at the end of a menth, she came out of the hospital. But the physicians declared that all the aid of the art would be useless if the disease returned a second time."

" And you have told me nothing of that since I returned among you!"

"She prohibited me from speaking to you of it the day when she saw your return."

"Oh! and I, during that time, I was at the feet of another! Whilst she suffered, I addressed my love to Madame de Regny! Oh, my friend, I am ashamed and my heart is tortured by remorse."

"I believed that the disease would return no more," continued Sosthène; "but for some time the paleness of her face, and this little cough, to which you have not paid attention, seems to announce that the disease is there, which watches the poor girl like a prey; and I remember with fright the last words of the physicians of Alais."

"Oh! what do you say, Sosthène?" replied Frank, with anxiety.

Sosthène continued:

"She remembers it, also; for only eight days ago she came to me, and said:

Death did not wish to take me at the bottom of the ravine of Constantine; but he has sent me the disease again, and this time I shall go away with him!

The poor girl has not long to live; and that is why she refused to unite herself to you. For, she added, in speaking to me of your love:

'Poor M. Frank! he suffers from my refusals, but can I consent to become his wife? No, no; one does not wish to wed a corpse!"

"Oh, I understand her words of a little while ago!"cried Frank. "Dear, dear Elise, she believes that she is going to die." The sun at this moment rose radiant; it del-

uged the seashore with its rays and the mausoleum of St. Augustine, through the olive trees of

They had arrived, and the anchor was thrown. [To be concluded in our next.]

Children's Bepartment.

BY MRS. LOVE M. WILLIS, 192 WEST 27TH STREET, NEW YORK CITY.

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

The Glad New Year.

"Come, children," said Uncle Philip, to a group of merry girls and boys on the last day of the year, "I wish to preach a sermon to you."

"Oh, I hate sermons!" said Rod, the rosyc'neeked boy, full of fun and frolic; "let's have a game of fox and geese."

"We get sermons a plenty, Uncle Phil," said Susan, who always liked what Rod liked, and disliked what he found fault with. "Parson Smith preaches, and preaches, till we all got sleepy, and world. I say let's have a game of 'Hunt the slipper.'

"But Uncle Philip iont a bit like Parson Smith," said Mary. "I think it would be real fun to hear him, only he ought to have on such a nice ruffled shirt, and such a roguish look in his eye. Now, Uncle Phil, you must draw down your mouth, and half open your eyes, and then let me out this white handkerchief about your neck Oh, yes, Rod, do let us have Uncle Philip's sermon. It will be as good as going to see the actors.'

"I propose we vote," said the practical William. "How many wish Uncle Phil to preach a sermon?" The hands of all the children were up, even

those of Rod and Susan. "Tis a vote," said William.

"Oh, good!" said Mary. "Now, Uncle Phil, take the big arm chair, and put your hands just so on the table, and then we'll all sit in a row, and never wink once."

"But, children," said Uncle Philip, "I didn't promise to be Parson Smith, or any other parson, or to preach sermons from a pulpit. The best sermon that ever was preached, was preached without any meeting-house, or pulpit, or white neck-cloth. It was preached on a beautiful monntain in Judea. Above was the blue sky, and beneath, the soft green grass. Down in the green valley was the still lake, and the hills about were crowned with the cedars, and the beautiful flowers. the lily of the field, and the waving corn, all these were to be seen, and these were the texts. Now I tell you, children, I have found better sermons out in the woods, or in a garden of lovely flowers, than I ever found in books, and I have heard diviner preaching from the throat of a swallow, or a robin, than I ever heard from the lips of any minister."

"Oh, Uncle Phil!" said Mary, "do tell us about the sermons the swallows preach." "I was going to give you the sermen of the

snow." "Oh, better still," said Mary, "and can't we first

sing the snow song?"

" Sing merrily O! The beautiful snow.

Phil: we are all as still as mice."

Like fairies they're dancing, Their white feet are glancing; Oh sing of the snow, the beautiful snow!"

"Oh, don't stop to sing it all," said Frank. "I feel sure that Uncle Phil's sermon will turn out to be a story. Please begin right away, Uncle

"Well, as I told you," began Uncle Phil. "I don't intend to imitate any minister, but to preach a real sermon from a beautiful text-the snow. When I was a boy, I lived in a snug cottage in the country, and I was very fond of all the beautiful sights of the country. I used to sit and look at the trees and the grass, and think many strange thoughts. My father and mother were very good, loving people, but they had much care and trouble. This year that I am going to tell you of, was one of the unfortunate years. The crops failed, the best cows died, the poultry was stolen, and sickness came and sorrow enough. Everybody looked sad, and I had no one to amuse me or care for me, and so I grew to be rather wild. I was into all

ens, and by which to cook stolen eggs. I was not a bad boy at heart, but I liked fun, and I thought it smart to do as the rest did. I remember well that I was not satisfied with myself, but felt mean, especially once, when we had given poor Attint Betsey lots of trouble by letting out

sorts of mischief, and gave my parents additional

trouble. Instead of trying to help them, I was off

with other boys, sliding on the ice, and building

fires in the woods, on which to roast stolen chick-

her pig. But no one told me how to become betor, only once in a while my mother would say: Philip, you'll never make a good man, like your father, if you do so.'

Christmas had passed and it was almost new year, but no one had thought of me and bought me any presents, neither had I tried to make anyone happy, but saw my father suffering on his bed, and my mother pale and sad, without a kind deed for either of them. But, as I said, I was not a bad boy at heart, but I did not understand how much happiness I could bestow, or how much sorrow I could cause; neither did I think how much evil my companions were doing to me, by making me willing to do wrong, or how much wrong I was doing them by joining their mischievous sports.

As I said, it was almost New Year, and I came home one night earlier than usual. It was snowing furiously, and I did not care to be out. I took up a book and read a story about fairles, and the good influences that govern our lives, and the bad ones that might control us. I went early to bed, and heard the snow falling against the windowpane, and the wind whistling in the chimney-top. Somehow, better thoughts crept into my mind, and I really wished I was a better boy. I thought of what good men and what evil men had done; and then I thought of my patient father, and my tried mother, and I kept thinking more and more. I remembered poor Betsey's pig, and Farmer Kent's turkeys, that we chased into the woods and then killed. I could n't stop thinking, and I could n't go to sleep.

After a time I rose and drew back the curtain that covered my window, and looked out. What beautiful sight met my eyel The storm had ceased, and the snow lay white and pure over the fields. The clouds were just breaking, and the moonlight shone through them, making everything gloriously beautiful. Down on the flat, where the grass grew the greenest in the summer. was a pure white sheet of snow, without a tree or shrub. I thought to myself, how beautiful that is. I should like to be like that, as pure and beautiful. That was another good wish which was in my heart, like a prayer, and I crept back in my bed, and soon fell asleep. But I did not sleep long, but awoke and looked again out on the white

"I really do wish some one would tell me the seemed to me as if the moonlight had never sparkled so brightly as then, and as I looked at it, and arranged my pillow so that I could see the white unbroken plain of snow, I began to dream. Perhaps I was asleep, and perhaps I was not. You must judge. It seemed to me as if some one was answering my wish or prayer.

I thought myself dwelling in a beautiful country, where everything was full of life and excellence, but which I could not touch, for it seemed to be far from me. I was troubled because \I could touch nothing, and I approached a man that I saw beneath a tree, and asked him what it meant. He looked at me with surprise, and said:

'Why! didn't you know that you could only touch that which was like yourself? Come with me, for I can approach the trees, and flowers, and the fountain, and the stream.'

So I went with him, but what was my surprise to behold, written all over the leaves, and the flowers, and the grass, some beautiful words of love, and some fair pictures of good deeds. I saw pictures where a benevolent man was feeding poor suffering children, on a tulip leaf; I saw on an oak leaf the picture of a boy, who was carrying bundles of wood for a poor woman; on a spear of grass was written Bless you; you have saved me from much, shall be given all the treasures of the earth.' I wondered much what it all meant, but, as I began to look at the pictures, I saw that the boy and man in each resembled the gentleman that I was walking with.

'Tell me,' said I, ' what this means.'

'Why, didn't you know,' said he, 'that we always leave ourselves marked out on everything? This is my life, that is all. You read it you are near me to whom it belongs.'

'But where is my life?' said I. 'I wish I could-

'That is easy,' he replied.

We changed our place, and soon were in a rocky, wild country. Coarse grass grew on the ground; the shrubs even looked gnarled. There were thistles and mulleins and weeds; but on everything I saw some event of my life. Here on a thistle leaf I saw the picture of poor Aunt Betsey's pig-sty, and myself letting out the pig. On another I saw myself quarreling with Dick Shrivelton. On a spear of grass I saw written some cruel words I had spoken to a little friendless boy. On another I saw the impatient reply I gave my mother when she wanted me to bring her some wood. On an oak leaf I saw painted myself at school trying to make the boys laugh, and then hiding my own face seriously behind a book, There was a large picture on a rock, of the day I spent trying to hit old Mrs. Gamble's geese with stones, and another of the day that I tried to make the water that turned the old mill of good Deacon Sanborn flow away from his dam down through the meadow.

I saw all these things, and a great many more, and all were not bad. There were some loving, kind deeds, that seemed to be painted on the field lilies, and some gentle words, and how glad I was as I saw them. I wished the lilies would grow tall and overshadow the rocks, and that every loving word would spread itself over all the grass; but there stood the record, and I could not alter it. I was very unhappy, and must have shown it on my face, for the good gentleman said, 'You seem not to have thought that we all stamp ourselves on everything.'

n everything.'
'Oh,' said I, 'this is not me, but Mrs. Gamble's geese, and Deacon Sanborn's mill, and poor Betsey's pig-sty.'

'But it was because you had all this in yourself

that you see it here.' 'Oh dear! dear!' said I, 'what shall I do? I'm sure I do n't want to be a great rough field.' As I spoke this wish I could see that the ugly

pictures looked less bright, and the good words glowed with a fresher beauty. 'What time of the year is it?' said the gentle-

'Oh, almost new year,' said I, 'Then come with me,' he replied.

We seemed in a moment to be standing near a field as white as the field of snow I had looked upon. There was not a blemish upon it, but like a white out-spread mantle it lay.

'Is not that beautiful?' said the gentleman. See how pure it is; not a blemish upon it, That is my field, and now do you think I am going to let it grow all over with brambles and briers. No, I intend to have a fine garden here, and lovely flowers, and springing grass, and beautiful

white outspread plain, like our snow-covered meadow.

'There,' said the gentleman, that is yours. What do you intend to do with it? If you like the looks of that rough field back there, I suppose we shall have another just like it here.'

'I would rather die first, said I. 'I never felt so ashamed of anything in my life as of what I have seen there.'

'Well,' he replied, 'you and I both have something before us, something untarnished and beautiful, and that we can make very lovely.'

Saying this he left me, and I stood alone before the white, unbroken plain. I thought of all the beautiful gardens I had seen, of all the blossoming trees, and of the fresh green grass and the wild flowers of the forests. I seemed to see them all growing there, and each one covered with some beautiful picture. I thought how I could re-paint old Mrs. Gamble and her geese, with myself trying to help her feed them and gather the feathers, and keep the tender goslings from harm. And then I funcied myself helping Deacon Sanborn in the mill. But best of all, I seemed to think, would be the pictures I would paint of my patient father, whom I would help every day, and my mother, whose wood I could bring in and whose water I could draw. I thought of loving words I could speak-of many gentle deeds I could do, and as I turned to look again over my wild stubble-field, I saw that it already had lost its most glaring pictures of ugliness. Another holy wish sprang up in my heart, and so earnestly did I wish that I might make all the bad fade out of my past life, and all the good in my future glow and shine on everything about me, that I awoke from my dream.

I looked through the window to the beautiful snowfield, gleaming in the moonlight, and I recalled every thought of my dream. 'I am determined, said I to myself, 'to put nothing but beauty about me, so help me God and his good angels.'

I fell quietly asleep, and awoke in the morning with a warm spot in my heart. I felt happier than I had ever remembered to have felt, and I felt very firm in my determination. As I told you I was not a bad boy at heart, and I found it so much easier to do right than wrong that I very soon brought glad smiles to my mother's face, and saw my father getting better daily, as I helpway to be good and do right, I thought again. It ed him in every way I could. And I had fun, too. I had a plenty of play, but I did not do bad deeds or say bad words. When I was tempted to, I always thought of that beautiful white field, where I was to plant every lovely thing. If I am a good man, I believe I owe it to that lesson of the night, to that dream, if you will call it so, but I prefer to call it a lesson of the angels.

There, children, I have finished my new year's sermon, with its text, the snow, and none of you aremsleep. I let you each take as much of it to yourselves as you wish; but don't forget Uncle Philip's sermon when you lie down to sleep this last night of the year."

"Oh," said Mary, "that is beautiful. I see how it is: we all have something before us, just like you, that we can make very lovely. I mean to have violets and daisies written all over with nice words, if I can."

"What's the use of saying what we'll do," said Rod; "the best way is to do it."

"I propose," said William, "that we begin by doing some kind deed right away."

"Oh yes," said Susan, looking to Rod; "you know what we saw down the road there-poor lama Sugar carrying homas livels hundle of the ble for her fire. Let's all go and put a handful of wood each in her shed, and then let's think of something else."

"We will buy Mrs. Jones a new shawl; her's is only a dud. Let's empty purses, and see how much we have."

All were ready, even to Uncle Philip, and money enough was found to make many a poor soul happy when they rose the next new year's morning, and found how some fairy fingers had brought them an offering of love.

Phil in the beautiful moonlight over the white snow, each one seemed to read its sermon again, and resolve to fill the new year with beauty and

Written for the Banner of Light. CLOUDLAND PILGRIMS.

BY WM. P. BRANNAN.

Upon an afternoon in life I gazed from out the walls of strife

Where sloping skies with clouds were rife; And, marching onward, two-and-two. With chantings solemn, strange and new,

Crowned Cloudland figures filled my view. Now sunlight forms, serenely fair, Anon impalpable as air,

They came and went, yet still were there. 'And who," I said within my breast, "Can be those saint-like spirits blest,

That wander thus in sweet unrest?'

A voice from spirit-land replied: "The Bards who sung, and starved, and died, Whom aftertimes have deifled.

For, ever since the world began, The Poet, Prophet, Seer or Man, That urged great Truths, was under ban;

And if the world should be defied By one who flatters not its pride, The cry is, 'Have him crucified!" Still onward passed those Bards of old Within a sunset lap of gold,

Enshrined in glories manifold Their harps with mystic music rang, In heavenly harmony they sang-I listened, with a pleasing pang.

Forever in my breast and brain Will live the soul-enchanting strain, Beyond old Time and Death's domain,

It might have been a dream; perchance It was a soul-awakened trance, In which I saw those forms advance. The sun is diving down the West;

The purple wave-cloud hathes his breast, .. Whilst sinking to his regal rest; And now, receding from my view,

Those Pilgrims, marching two-and-two. Are lost within the distant blue;

Thus fading from my belpless sight, And leaving me in hopless night, and are They journey on to endless light. Cincinnati, O., Dec. 18, 1864.

ly flowers, and springing grass, and beautiful trees. I can do it if I will.'

'Can you?' said I. 'Oh, I wish I could do that.'

And as I spoke I looked back to the field I had left. I saw again that my good desires made the ugly pictures fade, while the blight ones shone with still greater beauty; but in a moment more I seemed to be standing beside another pure

So long as a woman inspires love she is not old. But, what is it to be old?' It does not depend uping the fact that we have existed during a certain mysterious number of years which have been altered to each of us. To be old, is to have no long with still greater beauty; but in a moment more of youth until she reaches the age of on twenty who has lost them.

MENT OF FORCE?

BY A. B. CHILD.

Would our nation, and the men and women that make our nation be safe without laws and their penalties; laws, each one of which is a command of force, made for the conceived purpose of lessening the amount of evil in the world, by the resistance of evil, by active war with what man thinks is evil in another?

Are we safe without this government of force that man tries upon man and pretends to rule his fellow man with?

The Church, and the great mass of people called wicked, will answer this question in one voice just ism; it is the ever increasing power of man's spiras they have been taught in the school-houses and itual nature, instead of the falling power of his meeting-houses of their fathers, and say, "If written physical nature. commandments and statute laws be made powerless; if all bondage for crime and punishmentatthe government is not by precedent, but by a careful hand of man for wicked actions, be abolished, sin analysis of human nature; which analysis will will everywhere abound, anarchy, riot, war, rob- show that man's nature was not made for or adaptbery, murder, confusion, tumult, discord, corruption | ed to a government of force, but for a government will fill the land—there will be no safety, no securi- of attraction; that force always makes manifestaty. The voice of the whole world is, the Christian, the heathen and the sinner, that there is no safety without laws and their penalties.

Go back so far as history can carry us into all places and conditions of men, and we find only a reign of force. And wherever force has reigned, look, and behold the dangers and insecurity of human life! For instance, our Government today is a reign of force. Is there no murder, no robbery in our land? Is there no anarchy over our borders of warfare? Is there no discord, con-

fusion, no corruption? Our laws and our commandments make for our country what we understand to be a government of force-a government whose aim, end and object is perpetual war with what is evil or wrong to its own view, and perpetual peace only to what is right to its own view. Under the rulings of this Government, in the last four years, a million of men, North and South, have been slaughteredmen who looked for the safety of their lives through a government of force. This Government, in the last four years, also has placed in jeopardy another million of men, in whom the seeds of disease are planted to develop in early death, gathered from unnatural exposures, from deprivations, from starvation, from the bad air of prisons and hospitals, and from malarious swamps and low-

By our government of force another million: of men, North and South, who have pursued safety through the dangers of force, have been maimed and crippled for the remnant of their earthly lives, This government of force that now rules us, is no safe, but is dangerous, it is unsafe for the protection of our lives, our health and our limbs.

By this government of force, our liberty is not secure—it is unsafe. By it, tens of thousands are now in military prisons, in States prisons, in jails, in houses of correction, and many millions are in servile bondage, North and South almost everywhere, And more than all this, our government of force hangs over every man's head, North and South, this moment, a military despotism. This is a sort of supreme bondage. A government of force everywhere infringes upon man's freedom. Our earthly successes and our property is unsafe under this rule of force. In the last four years, millions added to minious, and millions added again to millions of dollars in property that belonged to the people and was useful to the end of civilization, has, by a government of force, been sunk, burnt up, broken up and destroyed. At all times and in all places, a government of force is an injury to man's advancement in civilization; it makes a heavy tax upon man's time, efforts and possessions, and it not only retards, but it retrocomes only from the law of force that governs. And ends, where is there safety in our country for any property?

All the comforts of our lives are at hazard to day from the government of force that hangs over | ral has been attached; but he has been considus. And give this government of force the length of its chain, and our country, once the garden of the earth, is as sterile as the deserts of Africa, and as fetid as Libby Prison at Richmond.

Does a government of force secure to the people the great object of their pursuit, viz., happiness? Let the groans of our suffering soldiers answer. Let the tears and the agony of millions bereaved of those dear to them, by this civil war, North and South, answer.

Ask every thoughtful man and thoughtful wo man in this whole country, who have pondered in their hearts the painful ordeals of human suffering that has been, and have looked to the dark, uncertain future with painful forebodings-ask them to tell if a government of force for the last four years is safe to the end of securing to the people the chief object of their, pursuit, viz., happi-

How, and where, and when is a government of force a safety and security for the people? How is it any security to the life, the health, the property, the civilization, the freedom, the happiness of any people? All governments of force are liable to the same dangers and sufferings that we now have under our government of force.

The object of a government of force, it is claimed, is for the protection of man and his rights, in safety... But in the long trial of this Government, the object has not been gained. A Government of force is, to the world, a signal failure. It is entirely unsuccessful in doing what it has aimed to do. It does not lessen evil, but produces it; it ideal man, whose animal, moral and intellectual makes a thousand murders where there would not faculties would be so harmoniously balanced as be one without it; it makes a thousand robbers to constitute something more than angel. The where, without it, there would be no need of robbing; it makes revenge, and cursing, and curses; placed supremely on God. His faculties would it makes sorrow and suffering everywhere where it rules. Men who do not see curses unmeasured order as to become, as it were, a superhuman lyre that come from a rule of force, are yet to have bet-

It may be that before long, when men become clairvoyant through terrible trials in the human entirely, for the reason of its unsafety.

was a bolder, a greater step taken than that step selfishness; possess universal charity, without shall be when man shall abolish all human law desire of praise; transcendant religious adoration, and all human governments, and step into the without superstition or idolatry; unparalleled government of attraction. Spiritualism is a silent index that points all its disciples thereto. And since the step is great and bold, it will have an opposition great and bold, too.

Sometime and somewhere in human progress, a government of invitation, precept, attraction, must such a being would give peace to the human supersede a government of force—and this shall heart, and shed brightness on the soul !! be simply for the reason that the former is unsafe and the latter is safe. The precedents are innumerable to show that a government of force is unsafe. But there is not a precedent in human history to show that a government of forgiveness

government, viz., the government of force. It has would, in this world of discord; be sailed to the

ARE WE SAFE WITHOUT A GOVERN
There has been a great deal of the profession, pretence of forgiveness in the world, but real mental mental mental government.

ments.

It may seem daring to question the usefulness of law and commandments, and speak of heir entering that the question tire abolition. I do not know that the question was eyer before presented. But the awancement in human progress will, in the pture, bring this subject up and hold it up for doption and practice. This new government issimply forgiveness substituted for penalties; is simply the Christianity of Christ aubstituted for the Christianity of the Churches; it is man's inmanity in the place of his inhumanity; it is he exercise of his better, instead of his meaner is ture; it is the silent voice of man's inner prompt. ings, instead of the clank and clamor of externa-

The way we may judge of the safety of this new tions of evil, and forgiveness always makes manifestations of goodness; force makes hell, and forforgiveness makes heaven; force makes war, and forgiveness makes peace.

It is the nature of the human heart, everywhere, to return kindness and gratitude for an act of real kindness received—I mean an act of kindness that is cut free from all selfish ends. And in the acts of real kindness shall be the corner-stone on which shall rest our safety in the absence of a govern-

ment of force. It is human nature, everywhere, to return injury for injury, evil for evil, unkindness for unkindness; and in the exercise of this nature lies the foundation that supports all governments of force—the cause that incites and produces all war, cruelty, inharmony, and all the dangers that fall. on man from the hand of man. Commandments and a government of force produces, or at least continue, all the curses of bad morals that afflict humanity, by stimulating man's meaner faculties: and these curses make our lives unsafe at all times and in all places. While a government without commandments, without human law, without penalties; a government of attraction that invites and calls into exercise man's better faculties; a government that calls man onward and upward by precept and example, by sympathy and compassion, by meekness and generosity, by forgiveness and love, is the government that resists not evil-is the only government of Christ, and is the government that men will, sometime, reach for and take. It is a safe government.

THE GODHEAD WITH THE MANHOOD. IN JESUS OF NAZARETH.

BY JOHN 8. LYNDE.

In one of your recent issues, Mr. Editor, I perceived that the intelligence was accused of blasphemy in asserting that Jesus' Christ, according to ancient record, was inspired by Confucius, the Chinese philosopher, and that the former was not a Saviour of mankind, but only an Examplar: It seems to me not basphemy, or out of place for me to insert, in your columns, though a humble individual, my belief of the nature of the Incarnation, or the indwelling of God in the man-the nonagesimal degree of all mysteries.

I shall use the term genealogy, and it must be understood that I use it in a modified sense, so as to consider mankind as one great and undivided family, and conceive them as descended from a common progenitor in one line of genealogy. I have chosen a section of that line extending from Abraham to Napoleon. Out of this line I have grades man's civilization. The great insecurity selected Abraham, Moses, David, Plato, Pythsof property in many parts of this country now goras, Confucius, Christ, Milton, Newton, Washwith our government of force carried to its direst able men, to illustrate the subject matter of this

In the conception, birth and life of all these men, save Jesus of Nazareth, nothing supernatuered as a divine personage, not having a human father. The design of these remarks is to show how close the connection is between the divine and human nature; how some come into the world to call the sunshine and showers from above, and others to rouse up the earthquake and volcano beneath. The most I shall say on this subject will be on the Incarnation of Jesus of Nazareth. For want of room I must leave many vacu-

ums, which the kind reader will supply. Theology and philosophy have often asked the question, How could a man so pure and holy as Jesus Christ, rise out of human genealogy? Who can understand the doctrine of the Incarnationthe union of the Godhead with the Manhood? It is allowed to be a great mystery, such as cannot be fully comprehended by the human intellect. But I think that the law of human genealogy can solve the problem, without resorting to anything su-

Man, with all his aberrations, crimes and follies, nas a spirit of divinity within him, though deeply hidden by the dark cloud of sensuality. This holy plane, this beam of divinity, shines in the life-blood of humanity through the long line of its genealogy. It can be traced from the dawn of history down to the present time, as a river to the

We can conceive of a child being born into this sinful world by a just, chaste and harmonial marriage, as was surely Joseph and Mary's, having a human father, and verily a human being, an affections of such a man, so organized, would be tone and harmonize, and move in such heavenly swept by angelic music. He would be the model man, the glorified man, like unto God his Heavenly Father; and as Timothy says, "The man Christ Jesus." The soul of this man would conworld, that this government of force will be dropped stitute the kingdom of love. He would be the true representative of the Love-Principle. This In the annals of all reformations, there never pure man, thus organized, would love without benevolence toward the whole human race; and would sound the voice of solace over the face of the sorrowing world, and ever delight to implore a blessing on frail humanity at the footstool of his Henvenly Father. .. Ohnhow the words of

He would be another Jesus of Nazareth whose very breath was the incense of love, whose robe and diadem was purity, and whose every words was awaetly human and majestically divine, "He would love as Christ loved feel as he felt, do se he did, pray as he prayed, know as he knew! The world has tried the experiment of only one and bless as he blessed. Just such a manial

wisdom plar, a d tude, an whole e This h haps all man wlo matrix a gy, wkho! man) pa hear of nes/and ||ythag were bor tot ener pat of se nd other rns our now and physics but the u irrevocal The so and in the intur arise an adored at

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cross, and, do as a martyr to the cause of love, wisdom any virtue. He would be a great Examplar, a divae Reformer, but not a Saviour. The one to refrm creed-born religions, abolish servitude, and bring the harmony of heaven on the whole erth.

This han would be the man of men among perhaps allousand generations, and be the identical man whom Nature's laws generated in Nature's matrin and brought forth out of human genealogy, w/hout miraculous agency, to pour light upon man) path, cause a diviner faith to shine in the heat of human nature, and guide him to happines and heaven.

In thagoras and Newton, and such like men. wee born under the same law, to unfold the latot energies of the physical creation. The adont of some men is to expound the moral law and others the physical. This great law that govorns our genealogy, is the law of laws that gives now and then a spiritual leader, as Christ; or s physical leader, as Newton, to our race-it is but the universal law of human descent, fixed and irrevocable.

The soul of man is connected with his Creator, and in the long line of genealogy-if we judge the future from the past-there will occasionally arise an heavenly anointed one, who will be adored and believed in as a paradigm of divinity, whose doctrine will seem to fall, as it were, from heaven, to renovate the soul of man, and crystallize forever his angel affections. Man is a child of God, for his spirit seems always immanent in him. and it is as much a law that he should show himself at great intervals of time in the progeny of our race, as it is for a father to transmit. his disposition to some of his children. It is said man bears the stamp of God's image, and his purified soul is the lodgment of the Holy Spirit. If so, it is a fixed law in Mother Nature and Father God, that humanity, at certain epochs, will show its divine prototype-that is, its divine original, and some distinguished personage will rise up such as David, Confucius and Jesus Christ, who seem to be particular favorites of heaven. Their animal, moral and intellectual powers will move in heavenly order, to reflect the divine light in beauty and glory, while the world's corruption will brood like a vampire, and become inocuous around them. And what is remarkable, the long yearnings of pious souls brings forth the man divine from the womb of genealogy. Even all the benefactors of our species who have been deified by the gratitude of posterity, and their memories long-cherished in human hearts will seem to visit the world again. Thus Jesus of Nazareth is sighed for, hoped for, and expected! The holy principles of spiritual religion, which his Church possessed and enjoyed in the days of her bridal purity, would be transcendentally effulgent and magnetically attractive, could it be but safely exhumed from the popular cemetery of ghostly creeds.

This paper, already too long for your patience, is but a hint in the great subject before me. Norridgewock, Me.

DREAMS.

BY CORA WILBURN.

Much of the wear and tear, the turmoil and the daily warfare of life is reproduced in our dreams. As physical conditions manifest themselves in the character of these mighty experiences, so also do our moral and spiritual states portray themselves in the quality of our dreams. The turbulent, antagonistic mind will toss about on stormy seas of trouble; the craven and superstitious fear will find itself pursued by phantoms; the restless, unsatisfied spirit will wander from place to place in search of change, not knowledge; the worldlybiased will meet the hollow displays, all the glitter of external life, to find them bubbles, all.

Our dreams present to us the truthful mirror wherein is reflected our condition of progress, or its lack. We can measure our soul's growth by their nid; for if we have admitted the love of Spiritualism, and if we have gained, through ex- these things. In the East and in the West, in the perience, the wisdom of advancement, then will North and in the South, all over this wide extendour dreams be in exact correspondence with the ed country, where the great sun of Spiritualism interior aspirations, the efforts of a true, pure, first began to shine, mediums of every kind are just life. With moderate health, the beauty of a now being raised up. Way across the ocean, contented mind, a firm reliance on the over-ruling amidst the old established civilization of England Good, and the benign guardianship of the angelworld, we can always ascertain the whereabouts of our moral and spiritual states; we can designate the planes we occupy. Symbolic visions, beautiful and teaching allegories of color, form, of changing scenes that signify ascension, will be presented to the clear sight of the soul. We shall catch radiant glimpses of the heavenly life, and ble physical mediums, who, I have no doubt is receive truths wherewith to ennoble life. We may not retain the memory of the beauties we have looked upon; but an impression of lasting usefulness has been made upon the passive spirit by these visitations of the night.

How natural it is for us to soar away, (without wings even,) to feel the elasticity of a body un-thing of his own spirit instrumentality. Being in burdened by the clay! Thought transports us my office one day, some time ago, one of my assovisibly from place to place; we sit among the clates in the office, who had given the manifestastars, or walk the seas, and rest upon the gorgeous tions of spirits some attention, and by whom, by sunset's couch; we take no account of time, and the way, I was introduced to Mr. Oden, noticed distance is no more for us. All these are fore- that whenever Mr. Oden sat, or stood, raps. yes. gleams of the immortal life that awaits us, so lov- positive raps would be heard, and thumping ingly divested of the heaviness of this. Oh, that our lives were so purely true, so nobly just, that in our waking hours we could enter the gateways of the Happy Land, and, hand-clasped with its strument through whom spirits communicate." angel-dwellers, learn of the spiritual laws whose alphabet we are so painfully laboring to understand.

A Scaled Letter Answered.

" Having heard of L. L. Farnsworth as a medium for answering sealed letters, I prepared some questions, and sealed them up with three seals on the envelop which contained the questions I desired answered by the spirit which I addressed. The above seals contained my own initials. In a short time I received a perfectly satisfactory an-

swer to the questions. Upon the return of the sealed letter I found that the seals had not been tampered with. The following are the questions and the answer:

MY DEAR DAUGHTER MARY—Can you communicate? If so, will you answer the following questions?

1st. Are you happy? 2d. Whodly you first meet with in the appirt-world? 3d. Do you often come to me? 4th. Have you ever communicated since you left the earth form? 5th. Will you go to the Banner of Light office and communicate through the Hanner? 6th. Will you get some wise spirit to communicate and advise me in relation to my material matters?

The following is the answer to the scaled letter: Mr Dear Fatises—I am happy and glad to communicate to you. I first met with brother Richard and Ellen, I am often with you, and have communicated through Mrs. E. I will try and communicate through the Banner of Light. Uncle II. will communicate through the medium, Mr. Farnsworth, and advise you.

I will here state, for the benefit of the public, and in justice to Mr. Farnsworth, the medium, that I have a son Bichard, and a daughter Ellen, in the spirit-life; and L also have a brother in spirit-life, by the name of Horace, and he communicated and advised me, which advice I have followed, and have been greatly benefited by it. I must say that this is truly one of the greatest proofs of spirit communion that I have ever experienced or heard of. I wish to have this published in your valuable paper, for the good of the published in your valuable paper. who desire and seek for evidence and truth that departed spirits can and do return and communi-

cate with mortals.

And, may hasyon's blassings ever attend the medium, Mr. Harnsworth, in his great and important work, who is now located in Onicago, No. 409 West Lake street.

WILLIAM LAWRENCE. cafe with mortals.

Written for the Banner of Light. PRAYER IS GOOD, BUT WORK IS BETTER."

BY WILFRID WYLLEYS.

O, I worship not in churches, No allegiance own to creeds; And I seek not at the altars For my soul's outcrying needs, Food—the old moss-grown traditions Of the "Fathers," in their graves; Of a different stuff, I fancy, Is the vital truth that saves. "If the salt liave lost its savor," Spake our Master, ages dead, "Cast it out; 't is fitted only For the rabble's feet to tread." So these old moss-grown traditions, Through the ages handed down. Full of savor in the old time, Savorless to us have grown. Let us cast them from our churches, To be trodden down of men, And a mine of newer virtue Open to the world again. Under foot—a firm foundation Whereupon the new may stand-Lay these allegoric fables; And a structure, fair and grand, Worthy man's progressive wisdom. Worthy man's immortal mind, Shall arise, a glorious beacon, For the guidance of mankind. Faith, we teach, must yield to knowledge;

Action supersedeth speech;

And our hands must do a service

That our prayers can never reach.

Prayer is good, but Work is better;

Faith is mighty; but sublime

Are the knowledge and endeavor

That immortalize their time.

Spiritual Phenomena.

A Remarkable Medium for Physical Monifestations, in Cincinnati.

Is it not great cause for congratulation that this mighty work of the reform and regeneration of humanity, by the truths and principles of what we call Spiritualism, is in the hands of spirits of the other and better world themselves? Again and again they have promised us heretofore, that mediums of every shade, variety and degree, would increase and multiply, to convince the world of the terrible errors of the past and present time, and restore truths for the future. And have they not, and are they not, faithfully fulfilling their promise? Why, the world even now is beginning to teem with mediums-bless them, for their instrumentality-and all mankind is beginning now to inquire, what does all this mean? In every department of life, inquiry and investigation are beginning to enlist and occupy the minds of men and women, and soon, we have no doubt, the world will be set in its proper spiritual motion. God grant it!

Since the development and unfoldings of the mediumistic powers of the Davenport Boys, who are now doing so much good in England, bearding the lion in his den, many mediums of a similar character have been brought forth by the power and active energy of the spirits. Physical mediums, so-called, are now becoming comparatively plenteous, so that the demonstrations of the truth of spirit power can be witnessed by almost all who wish. Rappings, movement of tables, playing of musical instruments, lifting of ponderable bodies, ringing of bells, and tieing and untieing of mediums, speaking through trumpets, and manifestations of hands and arms produced by the spirits, are indeed becoming things quite common. so much so, that we hear very little of the obloquy and calumny which used to be heaped upon those who declared the absolute truth and fact of and continental Europe, the "dry bones" are beginning to shake, and mediums are having their day. God speed the great and good work in the hearts of spirits in and out of the material form.

But the particular object of this writing is to inform the readers of the Banner of the fact that here in Cincinnati we have one of those remarkadestined, in the manifestations to be made through him, to become a greater medium than the Davenport Brothers. His name is WILLIAM M. ODEN -a native of Kentucky-Nicholas County, I believe. He came to this city a year or two ago. He knew nothing about Spiritualism, nor anynoises would obtrude themselves. My friend savs. "Why, Mr. Oden, you must be a medium." "What's that?" said Mr. Oden. "Why, an inanswered my friend.

Mr. Oden did not feel altogether right. He told my friend that for many years he had had those noises around him, and did not know what to make of them. "Let's sit down, and see if the spirits won't communicate," says my friend. They sat down, and sure enough intelligent communications, through the alphabet and interrogatories. were given, with names of spirits, etc. This of course astonished the parties. Among other communications, one was given from a Mr. Harris. I believe, whom Mr. Oden had left in the town of Nicholasville, Kentucky, alive and well. This amazed Mr. Oden; he could not believe that Mr. Harris was dead; but he afterwards wrote and ascertained the fact that Mr. Harris had departed this life a few days after Mr. Oden had left Nich-

olasville. After the discovery of the mediumistic powers of Mr. Oden, of course I became interested, and time after time, in my office and elsewhere, have I had communications through him by raps, and those, too, louder than any I have ever heard coming through the instrumentality of any other medium. I have questioned Mr. Oden'about his power, and not knowing the why or wherefore he told me this most singular incident, which occurred to him just previous to his coming from Nicholasville, Ky., to Cincinnati. He had been a strong Union man, indeed, had been a captain in Col. Metcalf's federal regiment of Kentucky. That, on account of his "loyalty," he had got into difficulty in Nicholas County, and was put in prison, in the common jail of the county; that, as a prisoner, he was most completely handcuffed and ironed. One morning, to his great surprise and astonishment. with no effort of his own, his shackles fell from his wrists and ankles, the door of his bell ands unlocked, the prison doors were opened, and, solitary and alone.

apostle of Jesus from prison?

Mr. Oden. I have sat with him in many a dark tendance. circle, with many others. Repeatedly I have seen him tied-have tied him myself-his arms, legs and body-with a strong rope, and in a moment the spirits have untied him. I have known him to be tied by the spirits much more strongly than any person of the circle could the him, and then untied by the spirits. On one occasion, being tied by one of the circle very strongly, he was released, and the rope which tied him came over to my wife, a medicinal medium, who was distant some yards from Mr. Oden, and her wrists were tied together, to the infinite astonishment and merriment of the circle, when the lights were brought,

I have known Mr. Oden to be tied as tightly as human hands could tie him, his hands tied together, and then tied to his legs, which were also tied together, and thus, in his tied, stooping posture, Mr. Oden's coat has been thrown off from his back and cast to another part of the room; and then the very same coat has again been put on, Mr. Oden yet remaining in his tied position. This I have been witness to, repeatedly. It has been done very often with Mr. Oden-is now done with him. whenever called for at a scance. Besides this, all sorts of musical instruments are played upon through this medium, and what is more than curious-and I never knew this to occur with the Davenports or any other medium-wind instruments can be played upon by the spirits through him. It fife was laid upon the table, just for experiment, with little expectation that it would be played upon; but forthwith the fife was taken over our heads, and resting in the air in one corner of the room, it played distinctly the tunes of "Old John Brown," "Hall Columbia," and the "Marseilles Hymn." Was not this truly wonderful? Never had I heard before or since a wind instrument manipulated by the spirits; and I set this experiment down as one of the most remarkable ones, showing that Mr. Oden possessed not only very great powers, but very peculiar ones. What was satisfactory about this experiment, too, was the fact that the spirit who "played upon the pipe," called himself "Len Woodruff," a gentleman, when in this world, well known to many of us-popular in this city as a local editor of newspapers, and distinguished as a performer on the flute or fife. Do any of the readers of the Banner know of a similar manifestation to this?

I have seen, with Mr. Oden, a ponderous piano, weighing over eight hundred pounds, lifted from the floor by the spirits, Mr. Oden only applying one hand on the top of it. This experiment also I have witnessed: On one end of the table, opposite to where Mr. Oden sat-he being strongly tied, and a handkerchief tied over his mouth—a tumbler full of water was placed. This tumbler of water would be conveyed to the mouth of the helpless medium, and he would readily drink all the contents, when the tumbler would be put back in its place. In the scances of Mr. Oden, varied and beautiful lights appear, some ascending like rockets, and others crossing and descend ing like small shooting stars, while other small lights would play about and around his head.

Besides these wonderful powers for physical manifestations, Mr. Oden also possesses the power of writing communications from the spirits and the power of personifying spirits and speaking for them. . These powers I have seen him exercise repeatedly with great success. At one time he took up a pencil at the upper end, and so holding it between his thumb and two fingers, he wrote out a communication in a good handwriting—not his own-and signed by the autograph of a celebrated ctor of Pike's Opera House in this city, who had recently departed this life, and who was unknown was addressed to his wife, and was very interesting, and I took good care that his wife got it, although she was not a believer in these manifestations. But I believe she trusted in that communication, singular as it was, though whenever I have seen her she is very careful not to say a word

Although thus gifted, Mr. Oden does not give up much of his time to manifestations. He seems, indeed, to be somewhat morbid in reference to them. But notwithstanding this, his friends induce him to hold many private scances, and on some occasions he has ventured to appear before the public in this city. What he wants is encouragement; indeed, this is what all our mediumsextremely sensitive as they are-mostly want. Our mediums of every description and everywhere should be better encouraged, spiritually and materially. I think the good tine is coming when our gifted mediums will occupy their proper places in the estimation and regard of he community, and when they will not be compelled " to feed on the chameleon's dish-air," but will derive a good support and competence from their labors in the spiritual vineyard. "So mote it le."

Cincinnati, Dec. 15, 1864. A. G. W. C.

McQueen's Seances.

Permit me to call the attention of the readers of the Banner of Light to the excellent physical manifestations at John McQueen's circles. Mr McQueen's manifestations are of the most power ful character. Skeptics are forced to acknowledge that the demonstrations are outside the pale of trickery, deception or collusion.

From one to sixteen bells are rung at once keeping perfect time to the tones of the violin. played by some member of the circle, the bells passing around the room over the heads of the circle, with seeningly lightning rapidity, and changing the tune the instant the music does. It is claimed that four spirit bell-ringers are the performers. Tambourines, or pans, are made to sail around the room and are played upon by spirithands. Somethies pans and bells will be found resting on the heads of persons in the circle. Indian yells are heard. They are produced independently of human organs of speech. Bright, small lights are frequently seen, and grayish clouds of light. Spirit-hands are felt patting and passing over the hands and heads of different per-

h many places where I have given courses of letures on the Philosophy of Spiritualism, the sople have said, "We like your Philosophy, but that these things are so." to be will say self stay

he walked forth into open day as a free man, and McQueen, and we will travel together during the then he made his escape to Cincinnati. Is not winter months, he giving scances for physical this a miracle equal to that which released the manifestations, and I courses of lectures on Spiritualism. We will hold both dark and light circles; When Mr. Oden told me this, I was more than the light circle immediately fellowing the dark surprised. "Why," said I, "Mr. Oden, you must one. The physical manifestations are confined to he an extraordinary medium." And time has the dark scance. In the light, Mr. McQueen and now shown the fact. All the demonstrations made myself will be controlled by a variety of spirits, through the Davenports are made in presence of for the instruction and amusement of those in at-

We will be happy to receive invitations to visit different localities, especially where persons are anxious to investigate Spiritualism.

Paw Paw, Mich., Dec. 21, 1804.

A Spirit.

The following account of the appearance of a spirit after it had left the body, is taken from the San Francisco Alta California:

"Several weeks ago a married lady residing in the Sandwich Islands, who had come to this city for her health, and was boarding at a house on California street, awoke in the night and plainly saw a phantom of her husband, which she supposed to be her living husband, and in that supposition called to her son, a boy about twelve years of age, saying. "Henry, here's your father." She got up and advanced toward the figure, when it disappeared. She physical boxes to see whether appeared. She pinched herself to see whether she was not asleep, but found herself to be fully awake. The vision disturbed her very much; notwithstanding the fact that she had left her husband in viscous health. band in vigorous health at Honolulu, a few weeks before, she feared greatly that the vision indicated his death. When she went down to breakfast in the morning, a gentleman boarding in the same house noticed the marks of weeping and endeavored to get her into a good humor. She told him the cause of her uneasiness, and he attempted to remove the unhappy impression from her mind, but failed. She insisted that her husband must be dead, and that she mustreturn to Honolulu by is an actual fact, that at a scance at the house of a friend in this city, where were assembled some with news that her husband had died. His death, twenty persons, of both sexes, with Mr. Oden, a however, did not take place on the day when she saw the vision, but a week before."

Correspondence.

Letter from Miss Beckwith.

It is a long time, dear Banner, since I addressed you last, and although I know you are favored with a number of correspondents, still, when the force of something—I can hardly tell what—impels me to write you a word, I cannot resist; and today, while the elements seem at war, and no sunshine invites me out of doors, I commune with my

shine invites me out of doors, I commune with my letters, myself and you.

A rest of two months in the summer season, gave me a needed strength; and September found me in the good old town of Stafford during two Sundays, and then I made my first visit to the city of Portland.—When I entered the city, early one morning in September, I felt alone, and thought, as I journeyed to the house of an unknown friend, "How strange it is for me to be here, knowing no one, and myself unknown." But soon after, when. one, and myself unknown." But soon after, when, with the response to the ring I gave the door-hell, I felt something better than that—a tinkling of sympathy's silver bells, that opened the way into hearts as well as homes; I thought, "Oh, is there anything on earth like these influences that cluster round the household of our faith, to open the avenues of human sympathy." These guests, arrayed in the vestal garments of unstained purity, making white the walls of our inner heing with the touch of their moving fingers, and hanging there pictured, whose glorious dyes rival the lim-

ner's skill.

My stay in Portland was more than pleasant; and after two weeks' solourn there, I journeyed from those friends, with the thought, "I am blest, indeed!" God grant you, friends, the lights to guide, the truths to inspire, that you may open the heart's door to all those who need comfort, rest and peace. Leaving them upon a dark and rainy with the take the Stamps Montroller to Boston. night to take the Steamer Montpelier to Boston, over the dark waters, there came a light to cheer me, and the faces of my Portland friends gleamed through its brightness.

October, with its wealth of golden glory, sent me to Quincy, where, for another season of rest and pleasurable change, I felt the gleaning of a lantern-light within, throwing its rays athwart my path, and I blessed the souls of those whose efforts cleared the road of sojourning, and opened in our midst the fountain, whose waters are Life.

Roger's Chapel you know of, as its dedication was mentioned in your columns. It is a pleasant building, and well filled on pleasant Sabbaths.

The month of November found me in Philadelphia; and how can I tell you of the harvest I reaped while there? Our friends hold free meetings in Sanson street Hall and the attendance in to Mr. Oden. This communication of the actor ings in Sansom street Hall and the attendance is good. The audiences are composed, of course, of many new beginners, thus encouraging us all to believe we are not laboring in vain. My efforts are, of course, feeble, for pint cups will not hold a quart; but I felt sure they were not in vain, and sometimes the sympathy of our audience carried me so far away from myself as to make me wish I might be translated and unite my destiny with we often speak of, " the loved and gone be-But I always came down from those flights feeling a joyful sadness, knowing that I was still here, yet glad to feel that I had for one moment so near the city of our dreams, (more real

than all else we know.) The Progressive Lyceum is progressing won-derfully—with its conductor working hard for the interests of the children, and the leaders who all seem trying to understand the rules and regulations for such a system of teaching; the children's faces brightened with expectation, and from the little four year old candidate to those of the Liberty Group, one finds an earnest expression of feel-

with the gymnastic exhibitions on both Sabbath afternoon and week evenings, I was particularly pleased. They are quite proficient in this direction having been well drilled by their conductor who understands the art of making these needed movements with case and strength, To tell you all about Philadelphia would be to

monopolize your time and paper, and I must only say that, with a pleasant home, surrounded by friends who became very dear to me, I look upon my visit there as one of the brightest spots in the page of my roaming. I had, also, while there, the seldom afforded pleasure of listening to two lectures delivered by Mrs. Currier, who is speaking there this month. All places hold good friends, and to be dissatisfied with any is impossible; so long as we are trying to serve our cause we shall be upheld by friends here and in the world of spirits; and how blest it is to think that we may live and be of some service. Then let your folds still wave over our army of minds, and though there be treason in high places, we will still trust to the hand of the united "seekers after truth," to hold in firmness the staff from which our "Ban-Yours in truth, M. L. BECKWITH. Dec. 14, 1864.

Meadville, Penn.,

Is the county-seat of Crawford Co., on the Atlantic and Great Western Railroad, and one of the busiest towns in the East or West, to nelthe of which it properly belongs. Both the Railroad Company and citizens are making extensive improvements, much of which is owing to the oil, oil lands and oil wells speculation, of which this is a sort of fluorial head-quarters. This feverish excitement and wild speculation, with an under-ground and oily basis, is one of the marvels of our age and country. It is astonishing how rapidly this fever has run up almost worthless lands into stocks, and divided lands, wells and flowings, passing over the matter of different persons simulationeously. The hands are of different sizes. But perhaps the most wonderful feat is the raising of the medium to the ceiling in a chair, and errying him around over the heads of the proved a rich treasure for the owners, and these, are division, and by buying and selling has already made a few men rich, and more, of course, poor; and yet some of the wells have proved a rich treasure for the owners, and these, are division, and by buying and selling has already made a few men rich, and more, of course, poor; and yet some of the wells have proved a rich treasure for the owners, and these, people. The medium is placed in a perfectly rigid and unconscious state across the seat of the chair, and in that manner carried up. run through the newspapers and excite the people till a rush of speculators is produced and thou-sands are ruined or impoverished, and learn a pople have said, "We like your Philosophy, but lesson of life. The speculation is mainly in stocks and shares by the idle sharpers who infest our cities and large towns; but there is real wealth and great value in petroleum, and the working men are bringing it to the light and we are lighting our homes with it. No doubt it will be found in

some other places as well as in this region. The town (or city) is full of strangers and fortunehunters, and citizens and all seem bent on money-

Our worthy and industrious friend, Dr. G. Newcomer, has tried hard to introduce Spiritu-Newcomer, has tried hard to introduce Spiritualism; if he does not succeed it will not be his fault. He has fitted up an elegant hall, and lined it with elegant pictures worthy of his own make, and offered it free to speakers. He has procured speakers, and given the citizens several rich treats; but most of them are only slightly awakened by curlosity, not yet dreaming of the extent or heauty of the philosophy we teach. In fact, the people of the Keystone State, except in Philadelphia, are not yet advanced to or interested in Spiritualism. not yet advanced to or interested in Spiritualism. They are an honest, industrious and contented people, quite satisfied with the world as it is, and satisfied to live here, or die, if they must, in the old way, and go to the old-fashioned judgment, since they have got used to that style.

Dec. 1, 1864.

WARREN CHASE.

Letter from Washington.

I have long delayed writing you, dear Banner, but will now endeavor to give you an inkling of our position here. As announced our meetings commenced in October, with T. Gales Forster who spoke for us five Sundays, giving us five of the deepest, grandest lectures on the Spiritualistic philosophy I have ever heard. It is no disparagement to the host of super-excellent lecturers to ment to the host of super-excellent lecturers to place Mr. Forster as the peer of them all. He was followed by Mrs. F. L. Bond. During this month our desk has been occupied by Miss Nettic Coburn, a delicate trance speaker, through whom we have received spiritual food satisfying our very souls. I consider her as one of the very best evidences of spirit control I have ever seen. The change of spirit influence is the most marked of any case ever under my knowledge.

who were with us last season—Dr. Champlin, Dr. Hay and Dr. Dresser having all left us for other work. Dr. Dresser, while here, introduced a medicine for the cure of chronic diarrhea, with marked success. It was my fortune to witness its effects on a number of patients in the soldiers' hospitals in this city, where the patients had been given up to die by the surgeons, and in every instance it has proved a permanent cure. This dis-As Dr. Dresser's remedles of the regular ficulty As Dr. Dresser's remedles of the regular ficulty As Dr. Dresser's remedly does not coine under this rule, it cannot be adopted, and is only used clandestinely. Is not this a severe commentary upon our boasted freedom? We are derided on account of our advectors of the power of curing account of our advocacy of the power of curing by laying on of hands, and even when we offer medicines which prove their power they are discarded, because, for sooth, they are not regular. I hope the Doctor will be enabled to introduce his medicine to the public.

Spiritualists are ever foremost in the needed reforms of the times. The colored free schools of this city were inaugurated by Spiritualists, and are conducted with unexpected success. Bro. A. E. Newton has given his whole heart to the mat-ter. William Hamlet and T. B. Caldwell, of Massachusetts, are also collisted in the cause. These are the only Massachusetts Spiritualists I have known this season as taking part. And I am glad to say that the colored people are treated with greater consideration, for it has been prover-bial, where slavery has existed, that the colored people have no rights which the whites were obliged to respect. The prowess they have shown in fighting our battles, where they have taken part, has caused all candid persons to put them on an equality with the whites. I do not think the war will end until every right of the blacks will be recomized—and the greatest sten was taken will be recognized—and the greatest step was tak-en when their right to bear arms in defence of their own country was given them. They will have for a long time a prejudice to overcome, but their intrepidity, valor and courage in the army will demand and command for them a fair chance in the race of life. Col. Higginson, of Massachusetts, an ardent Spiritualist, has given to the world his experience as a pioneer officer in the colored army, he having been among the first to lead a colored regiment to the field. Col. Daniels, of this city, (also a Spiritualist,) formerly of New Orleans, raised the first colored company, and this was done while the Government almost pro-

I recently met with a lady of Michigan (Mrs. Gibbs), who was visiting sick soldiers. In conversing with her, I found her to be a Spiritualist. She said she had had two sons die in the service her only two remaining ones were then in the hospital, wounded, and her husband was also in the determined to go, too. She came to Washington, and worked for her board, in order that she might give her services gratuitously to the wounded solwas constantly hearing of her good acts, and certainly have never seen greater self-sacri-ALFRED HORTON.

shington, Dec. 21, 1864

Old Memorles.

How they cluster around our heart-strings, hose old, half-forgotten dreams of the past, thrilling our inner being like glimpses of some far-off. beautiful land. Dreams of our boyhood days, when we were happy, laughing children, playing on the village green, with no care or sorrow to darken our pathway, all bright, all happiness, like a lovely day in mid summer! Then come the more soher years of growing manhood, with its earnest cravings and its lofty aspirations, its longings for a portion of the chivalry of other days to yet linger around our hearth-stones, that we, too, might go forth on some wild errand of enterprise, for the one whom we have classed among the highest and noblest of our Father's works. Our meeting with a gentle one, marriage, and the birth of a beautiful bud, now plucked to unfold its leaves in a fairer world; and, anon, the wild waves of civil war sweeping o'er our fair land like a whirlwind, gathering up both good and bad, and bearing them forth on its bosom, perhaps ne'er again to gladden the old home in their earthly form. How it rises before me now, that terrible battlefield, where we stood beneath the folds of the old flag, with shot and shell whistling around us like hall, and after the battle, many a brave comrade missing from our mess, mustered in above; but, thank God, not dead, for often do they come from their spirit-homes to cheer us in our earth-course. The great-souled Baker, the poet-warrior, Lander. pure-hearted Willie Grout-from Ball's Bluff, from Antietam, from Lookout Mountain, from Gettysburg, and from many a battle-field of other days, come our dusky warriors with those who were once slaves. Thus they come; some to guide us and some for assistance. Oh how beautiful this communion with the loved ones of other years! not mouldering in the silent tomb, but bursting forth into renewed beauty, with the gross and material portions laid aside, and only the nobler qualities clinging to them still. Would that all could feel the peace and happiness which fill the hearts of those who believe in modern Spiritualism.

But, while we gain strength and knowledge from this communion, let us not forget the command of our Elder Brother: "Go ye forth in my name proclaiming glad tidings to all." Thousands there are in our midst, who for years have been looking for one ray of hope to break through the dark clouds of doubt and despair; to such let us goforth, bidding them be of good cheer, for the sun shall shine brighter and brighter unto the perfect day, and they, too, shall see and believe.

Fraternally yours, F. L. HILDRETH. South Groton, Mass.

A man applied to Dr. Jackson, the celebrated chemist of Boston, with a box of specimens: "Can you tell me what this is, sir?" "Certainly I can, sir; that is iron pyrites." "What, sir?" in a voice of thunder. "Iron pyrites." "Iron pyrites! and what is that?" "That's what it is," said the chemist, putting a lot on the shevel over the bot coels. what is that?" That's what it is, "said the enemist, putling a lot on the shovel over the hot doals, where it disappeared. "Drosa." "And what is iron pyrites worth?" "Nothing." Nothing! Why, there's a woman who owns a hill full of that in our town, and I've married her!"

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For the Banner of Light THOUGHTS ON THE WING. NUMBER TWO.

BY J. M. PEEBLES.

DEAR BANNER-Though a little late, a "merry 'Christmas to you!" The word comes, I think, from the Latin, Christi messa-the mass of Christ. That the festival is of Pagan origin, referring originally to the astral heavens, no ecclesiastical scholar will dispute. It was Christianized about the year 500, since which it has been universally observed in Catholic countries, and quite generally among the Protestants. It is well to honor the birth of good men, but better to actualize their highest principles in our own lives. Yea, infinitely better to find and feed the poor, clothe the orphan, re-kindle the fires upon the widow's hearthstone, encourage the desponding, and bestow sweet charities upon the "sadly unfortunate," than to decorate churches, or chant choral serenades to a martyred brother nearly two thousand years in spirit-life.

THE CHILDREN'S CHRISTMAS TREE.

The Spiritualists and Friends of Progress being appealed to, liberally responded with funds to trim a Christmas tree for the encouragement of the children attending the Progressive Lycoum, and it was a grand success. Pratt's Hall, including the gallaries, was densely packed, Sunday morning, to witness the exercises of the Lyceum and distribution of gifts, under the excellent matronship of Mrs. A. H. Potter. The presents, selected with care, were both beautiful and useful. Being a larger child, among sundry valuable presents for me were the two elegant volumes of Weiss' "Life and Correspondence of Theodore Parker." I am credibly informed that the good people of Providence are given to playing just such tricks upon their lecturers.

SYMBOLS.

Not with muffled ears and closed eyes would I thread the mystic path of life, when a universe daily unrolls its delicious richness before me. As there are "sermons in stones," and things good in each human heart, waiting to leap therefrom at the first love touch, so is there a profound significance in and harvests of fatness to be reaped from symbols. The sun symbolizes infinite impartiality; the ocean, sublimity and overflowing life. The cypress points to that link in life's chain called death, and a branch of it syllabled to the ancient what the waving crape does to the afflicted in the present. The myrtle, cedar, laurel and holly, breathe of high hopes, and sing victor songs from the funeral pile; while the vine speaks of aspiration, and all evergreens of immortality. Red through all the moss of the ages, has been richly symbolic. Not only the Egyptian triad, but the globe on the highest. Theban monument, was painted red. With the Jews, as in wierd Egypt and classic Greece, red typified love-love being the life of the soul. It is the favorite color of all Indian races, and their very organizations are fresh with the glow of spontaneous love natures. Blue symbolizes truth or faithfulness. On some of the Asiatic monuments Vishnu appears in blue. The Catholics painted Christ's robe this color during the middle ages, representing that it was his fidelity that glorified him; and in the Ancient Mysteries, Egypt's priests wore robes of blue, embroidered with glittering stars. But white, like a contral sun, reflects all the solar rays. It is the language of purity. The Magi wore white robes, the Parsees white tunics, and thus also were the priests of Jupiter enrobed. Both Plato and Cicero consecrated this color to the gods. It was worn in Druidical worship. Tee Grecian Pythagoras, thus clad, ordered praise preaus sung in honor of the immortals. The Apostle John, speaking of cortain sainted ones in Sardis, who had not defiled their garments, said " they should walk with him in white, because they were worthy." "A white stone with a new name" he also promised the victorious; and the gentle Nazarine appeared attired in shining "raiment of white" on the mount of Transfiguration. Let us remember that, as earthlife leaves us, eternity will find us, mentally and spiritually, that our garments there will be the result of this life's weaving, with each thought, dood, plan, purpose, seen as a thread woven therein, to blur or brighten the immortal vesture. Unseen influences inconsciously affect us, hence the necessity of pure associations when on the negative side of life's mystic circle. It becomes us, furthermore, to surround ourselves, our houses, homes and highways with the beautiful, and hang our lecture halls, church edifices, and chambers of contemplation, with pictures, paintings, and all such memorial things as symbolize life's higher nims, sweeter condescensions, and divinest soul asnications. ALONE.

Jesus trod the winepress " alone." He went up into "the mountain alone to pray," and there, shut away from the unappreciating, babbling billion, solitude and meditation sweetened his inmost being. Jane Eyre, in a moment of exaltation, said, "I can live alone if self-respect or circumstances require me to so do. I need not sell my soul to buy bliss; I have an inward treasure, born with me, which can keep me sweetly alive, if all extraneous delights should be withheld." Be sure, friendships are continual soul-feasts. A friend's hand, how precious; his healing breath to the cheek, delicious; his smiles symbols of summer-land suns. I have one such, and, strange the riddle, am most with him in spirit, when absent in body. The world knows him not -dead saints only are worshiped. His interior does not yet glisten upon the surface. Under the ice the crystal rivers run. It takes time for chemical forces to transmute soils to saps, these to buds, and buds into magnificent magnolia blossoms. God waited millions of years for the first delicate daisy to look up and breathe. I thank thee, oh Creative Power! Did I say one? Ay, many dear friends, whose auras are to me as inspirational as gentle gales to palms from "Araby the blest," Still, I chant 't is sweet to be alone. Give me a library, a spirit-painting, a rose, and then farewell to giggling gabblers, who prate because they have nothing to say. Hushi A voice comes again, soft and silvery as vesper chimes-"Not alone! NOT ALONE! I am ever with you as teacher, inspirer, and shall be till you hear the dip of the Death-Angel's gilded oar, and pass the atimmering waves that glitter o'er the bright besom of death's beautiful river."

ELIZA W. PARNHAM.

A friend in New York writes me that "this true and brave woman has just passed the crystal stream and entered the spirit land, and oh, how we 'moura'." I do not mourn, but rejoice and am glad-glad that another blessed soul has become the recipient of those glories that await the second birth. It is beautiful to see the bud displaced by the opening flower; beautiful, when Indian Summer sifts down its golden haze, to behold the reapers come for the harvest; beautiful, at the close of a well-rounded life, to witness angels welcoming home a sister spirit. She has only asconded; to descend and work with us still as philanthropist and reformer. The first time I met ber was as matron in the Lunaite Asylum Sionk- don Times to say to this? to almost one and a contract today in business that it remains a firm removed from realities that are recognized bediebed a great A

ton, California, and her brilliant, solid intellect, boundless benevolence, and broad comprehension of principles, at once charmed me. She read evenings, for my edification, pages of her then unpublished volumes, "Woman and Her Era;" also choice passages from Wait Whitman's "Leaves of Grass," and several European poets. She informed me that she gave the first lecture upon Spiritualism ever delivered in California, thousands flocking to hear of this new galaxy of wonders. I am proud that I knew her, proud that I was favored with her confidence and personal friendship. Back, back from those palaces and portices of the philanthropists that dot the starrealms of immortality, she wafts to all true workers blessings and benedictions. Let those who go in future summer mornings to scatter over the grassy mound Spring's earliest violets and richest ued rosebuds, emulate her deeds of benevolence and true womanly heroism, remembering that with a noble life-record she has gone up at the invitation of the immortalized, a worthy participent in that grand oratorio of progression ever syllabled and sung by those banded sisterhoods of reformers that people the sun-bright isles of the Infinite.

Providence, R. I., Dec. 27, 1864.

Extracts from the Revue Spiritualiste.

TRANSLATED FOR THE BANNER OF LIGHT. The September number of the Revue Spiritualiste, Paris, contains much interesting matter. First, notices of the remarkable manifestations through the Davennort Brothers, in England, corroberating all that has been published in the Banner of the attention their mediumship is eliciting from some of their most prominent and learned people. Then there is the conclusion of an article commenced in a previous number, written by Rabbi Benjamin Mosse, "On the Non-eternity of Pain," as taught by Judaism and demonstrated by reason. It is very able: he gives extracts from many early Jewish writers, showing they taught that punishment was disciplinary. Thus Arbarbana teaches in the Minhelet-Eloheim, that the soul, after quitting its terrestrial envelopment goes, if pure, to a place of recompense, called, figuratively, the Garden of Eden, because that word contains their idea of perfect delight; if guilty, to an opposite place, from which is throws longing looks towards the place of happiness, but the weight of its sins draws it down to Gehenna, where it will suffer proportionate to the extent of its faults; he sees these faults now as in a mirror, and the soul by sincere regret expiates its sins, is drawn more and more unto goodness, and is finally saved. Several pages are devoted to a work entitled "Etudes sur la medecine animique et vitaliste," by Dr Charpignon, a learned physician of Orleans, who for many years has been an able defender of Magnetism. His researches upon the faculties of the soul have now conducted him to Spiritualism, and in this book (which has been honorably mentioned by the French Acadamy of Medicine,) he avows his faith in the manifestations of the spiritual order; he tries to show that moral influence in the productions of extatic phenomena cannot distroy the influence of magnetism. "I believe," he says, that the effects obtained by the soul over the body render not illusory the influence that can be established over it, between man and God, between man and the intelligences called spirits." He says much of this important question, after allowing this mixed influence, asking, "What is the degree of superhuman intervention, and what part have the living forces of nature, electricity, ether and the soul, in these facts called supernatural!' Who, in maladies, can determine the part that nature, vis medicatrix, and that of the medicine employed? Who can decide the action of moral or physical agents in the various sensations and manifestations the body experiences?" He then says, " What amplitude and rectitude of judgment, what varied knowledge, what docility and uprightness of mind is necessary for a physician or philosopher, to seize the causes of phenomena which sometimes appear so varied and so isolated, and, also, to suspend an interpretation!" He considers Spiritualism, in a medical point of view, of great importance; and, also, its recognition by the physician-this faith in the dogmas of Spiritnalism, the accomplishment of the practice it unfolds-must have a most salutary influence upon the march of diseases and their issue, and that absolute faith in it must lead to moral elevation and then corporeal purification-rendering possible the communion of the soul with the elementa. ry forces of nature and with the spirit-world. The work must be one of much scientific and physical research, and calculated to produce some sensation amongst the skeptical physicians and savants

of France. There is a singular account of a new manifestation, which is nothing less than a spirit taking upon itself a physical, tangible body, and—as far as we can understand the rather imperfect accounthe appears usually near a certain medium, and takes upon himself his likeness; he seems to belong to a mischievous order, and makes trouble by tearing up important papers; but by giving him three good blows with the fist he will disappear. The writer, giving his experience with him, says: "He came to me with a body resembling the medium's, only paler; he placed himself at my left, and I lost sight of him for an instant. He took my pencil and wrote, 'You have demanded something from the spirits.' I said, ' No, only with thyself; one day thou saidst to me in verse, 'Sad poet! little athlete!' now thou must measure thyself with me; let us go inside into the next room. He replied, 'I fear for thy destruction!' I persisted, he refused; immediately his figure began to decompose, his voice changed, his eyes rolled like one in a spasm. I then seized his right hand by both of mine, and gave it a violent squeeze; his bones were hard as mine, but ley. He commenced sobbing, and lost his resemblance to the medium. He raised himself to go. I rose also, saying, 'It is necessary that I follow thee; 'he responded with a sepulchral voice, 'Thou hast frozen my heart!' and was gone." They think he does not give his true name-that he disguised himself as having lived in another place, while he may have been a neighbour. The writer concludes by saying his brothers in the faith are having some very great manifestations, but have not the courage to confess them. Altogether, we judge Spiritualism is spreading in France and being investigated by E. M. many of its scientific men.

To Healing Mediums Again. I desire to thank those good and kind friends who responded to my call for medical aid, the responses being too numerous for me to reply to each separately by letter. I thank them most heartily for their many expressions of sympathy and the several prescriptions kindly sent, some of which I shall avail myself of, if I am not restored to health by the manipulations ("laying on of hands") of a kind friend from Springfield, (Mr. Bellinire,) who has been impressed to visit me and apply his powerful healing energies to my shattered frame, which has already received much benefit from his treatment. K. GRAVES.

The net proceeds of the Philadelphia Sanitary Fair were one million twenty thousand seven of their security from the nameless sufferings hundred and twelve dollars. What has the Lon- dying in a grave, than of the pomps that expres

J. BURNS, PROGRESSIVE LIBRARY, 1 WELLINGTON' HOAD,

CAMBERWELL, LONDON, ENG. RESPS FOR SALE THE DANNER OF LIGHT AND OTHER SPIRITUAL PUBLICATIONS. This Paper is issued every Monday, for the

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LUTHER COLBY. - - - EDITOR.

BPIRITYALISM is based on the cardinal fact of spirit communion and influx; it is the effort to discover all truth relating to man's apiritual nature, capacities, relations, duties, welfare and destiny, and its application to a regenerate life. It recognizes a continuous Divine-inspiration in Man: it aims, through a careful, reverent study of facts, at a knowledge of the laws and principles which povern the occult forces of the universe; of the relations of apirit to matter, and of man to God and the spiritual world. It is thus catholic and progressive, leading to true religion as at one with the highest philosophy.—London Spiritual Magazine.

The New Leaf.

With the opening of a New Year, we all turn a New Leaf. It is a familiar way of saying that new things are come to us-that the old is passed away, and cannot be renewed, that what stretches before us is fresh and new and untried, and that we can make our mark as we will upon a sheet that is still unsullied.

To all our readers, wherever from the Atlantic to the Pacific they are to be found, we proffer the sincerest wishes for a Happy New Year; believing only that it lies in the power of every one of them to make it as happy as he or she chooses. The past year has brought a multitude of experiences which were surprisingly new, and prepared us in a measure for what is to come during the present twelve-month. The nation has suffered and bled sorrowfully, but the tidings which reach us now are significant of a more vigorous state of health in the future. We have been bowed with our afflictions, that we might be more spiritual and elevated after our trials shall have passed The plowshare of suffering has been driven with a ruthless hand through many and many a household, that out of those same households might spring flowers of affection and beauty. But for this, they might have produced little but weeds.

It is comparatively easy to write and speak homilies on the present season, but the suggestions which rise quickly and thick in the human heart do not start from mechanical aid; they are the fruit of long brooding, of solitary thought and contemplation. Hence the season, if but alluded to, will bring its own reflections with it, On every cultivated nature it will produce its proper effect.

Our own labor, at the particular post which we find ourselves placed, we take this fit occasion to say shall not be remitted in the least on behalf of humanity at large. Whatever shall promise to make for the welfare of the great family of man. that shall we continue to advocate, explain, and defend, to the best of that ability with which we have been entrusted. We hope we shall omit to do nothing which is a part of our whole duty. The work which we have conscientiously tried to do, has been work which we have loved to do; and therefore we must have accomplished more by our efforts than if love was not in it. The same inspiration will move us in the year on which we are just entering; and our earnest wish is that we may have opportunity and power according to our desire.

Wherever we run our eyes over the wide field of labor, it is easy to discover that there is a spirit abroad that is certain to move the ancient errors from their base and lay the truth on an unshaken foundation in their stead. The spirit of reform, of progress, of recasting and renovation, is operative on all sides; so that it will before long be as fashionable to seek out the advanced opinions and enlarged views, as it hitherto has been to hold fast in stubborn and perverse blindness to the old and the antiquated. Not that mere renovation and change contains what is chiefly desirable within itself, but that it is the symbol and form of the progressive and all-conquering spirit which must cast itself continually in forms of some sort, or else cease to make advancement. The spirit and the form should be made always to agree; and it is mainly the effort, continued sometimes in violence, to rest contented with the latter and keep the former in a state of itarvation, that causes all the dwarfing, and cramping, and mischief, and misery.

We earnestly hope that the new leaf which we are now turning will expose a fairer page to the eyes of the spirit than any it has rested on before. May all hands be joined in the great work of undoing the wrong and establishing the right everywhere. Each year should show each one of us the amount of work he has done, in the welcome results of his labor. We ought to so fall to our performance, that when we reach the close of the present year, we can cast our eyes back over it with a satisfaction more profound than any which can make us glad over the review of what is just passed. The time is slort, and there is much to be done. We shall lose hope and strength if we wait for others to do what already lies next our own hand.

"Burial be ore Death."

We have before us a communication on this most impressive of all subjects from a lady, whose expressions cannot convey to the heart of every reader a profounder horfor than the hastlest contemplation of the subject will itself excite. She very properly dwells on the great importance of our ascertaining in respect of our acquaintances and friends that they are rully and truly dead hefore they are committed to be earth. We very often hear of persons who are rescued at the last moment from the horrible fate of being buried alive, and this of itself furnishes almost demonstrative proof that many really suffer the tortures of this most dreadful inquisition. In Germany, the buried are provided with bills which can be made to ring by the slightest movement. In Sweden, the law requires that corpus be kept for three whole days above ground, and even this caution does not always prevent unimely burial sometimes, nor do the people at large take much pains to bring the dead to life. In our own country, advanced in the walks of civilization as we profess to be, bodies are oftentimes littled into the grave within a day or two from the time of their assumed decease, and before the sprit can be fairly believed to have taken its farwell of the house it has so long tenanted. It would show much truer respect for the dead to takenore pains to find that they are really dead, thin to lay out so much in shrouds, burial cases, andimposing funeral ceremonies; could they spea to us, they would wish to have us regardless rater. Test Scance with the Boy-Medium, Henry B. Allen.

It was announced two weeks since by us that the proprietors of the Banner of Light, and our medium, Mrs. Conant, with a few invited friends, seaport with a present population of trenty thouwere to have a private scance for the purpose of and, thirteen locomotives, one hundred and nine testing the truthfulness of the manifestations given ty cars, about thirty thousand bales of cyton, and in presence of the young lad, Henry B. Allen, of many other things which are not yet of down Vermont, which are claimed to be done in the with care in the enumeration. It is a grant result light by spirit-power.

Randall, a well known lecturer on the Philosophy of the river, and afterwards upon Chaleston, of Spiritualism, was in this city with the boy, hold- which latter city can be beseiged on the laid side ing scances, during the two first weeks in Decem- and in due time reduced to terms. If, the, we ber; and has again returned to the city, and is can get Wilmington in our hands, there will be now holding scances forenoons and evenings, at no seaport left through which relief from without No. 8 Avon place.

Qur first interview with the "boy-medium" was in the forenoon; the time set was ten o'clock, but Mr. Randall being unavoidably engaged elsewhere, came in half an hour behind time, consequently the manifestations were cut short that length of time, thus showing the importance of keeping engagements promptly, especially when made with the invisibles. After a careful examination of the apparatus, the musical instruments, including a dulcimer. (weighing some twenty-five or thirty pounds,) were placed on chairs inside the cabinet, the upper front part of which was left open, making a space of about two feet square. In front of the cabinet two chairs were placed, one for the medium, and the other for a commit tee-man, whose duty it was to see that the medium had no hand in the manifestations. Thus arranged, the boy was seated in one of the chairs, and Mr. Johnson, a U. S. Post-office Detective, (being the most skeptical person present,) seated himself along side of him. The boy's right arm was then tied securely to the arm of Mr. Johnson's chair, allowing only sufficient movement of his wrist to enable him to take hold of Mr. J.'s arm. This ex- courses. The afternoon discourse was very aptra precaution of tleing the medium's arm, was done to prevent the possibility of his using it, were he so disposed, and to dispel the idea entertained by some that the hand shown was the medium's.

While in the position above mentioned, with the boy's hands on Mr. J.'s arm, with his coat thrown as to leave the impression on most, if not all minds over them-it being a condition required that the light should not strike directly on the instruments | quietly rest upon an impossibility: that of putting or the medium's hands—the room being light, so that every one present could easily perceive any spiritual condition of England, France, Russia, movement made by the boy-there was a slight rustling heard in the cabinet; the dulcimer gave forth sounds, and a small pine stick used sometimes in producing music from that instrument, was seen floating back and forth through the open space in the cabinet, occasionally touching the gentleman on the head, drumming on the back of Race," which subject she handled with ability. his chair, and then bounding out into the room. Mr. Johnson then raised his hand up over his faces were seen among the audiences, giving eviright shoulder, when it was immediately taken hold of by a right hand, which was seen by many, if not all present; at the same time Mr. Johnson asserted that he was positive the medium's right arm was tied to the chair, and both his hands on his arm. The stick was then passed to Mr. J. by one of the audience, and held up to the opening man respected by all, and held in high popular brief feat of "fencing" took place, terminating by knocking the stick held by Mr. J., out of his hand. It was observed that the stick in the cabinet was held in a horizontal position, and quite out of the though several gentlemen have been named for reach of the boy. A pencil was then handed in, but the place; among them, Mr. Fessenden, Mr. Ev. was struck quickly by the stick, and knocked into erett, and Mr. Evarts. The two former are New the lap of a lady, followed by the stick. While all this was going on, the dulcimer would occasionally give forth sounds.

Mr. Johnson declared to the audience that he was satisfied that what had taken place was entirely independent of any physical action on the part of the medium, and that both of the boy's hands were on his arm.

It was then suggested by Mr. Johnson that some one else take his place in the chair, and Mr. L. B. rebel emissaries across our lines and into our ter-Wilson was selected. The medium remained in the same position as above described. In a few moments the dulcimer sounded, and a hand took hold of Mr. W's. It was much larger than the hand seen just before, and had a dry, hot feeling, It also exhibited considerable strength of muscle in taking hold of Mr. W.'s hand and bending it back in spite of his efforts to prevent it. His hand was grasped cordially; finger-nails were plainly felt, and one nail was pressed into Mr. W.'s finger so hard as to make him rise from the chair in order to draw his hand away. The indentation and pain in his finger lasted some time. This closed

The second audience was at five o'clock in the evening, at which about fifteen persons were present. The cabinet and the arrangement of musical instruments, chairs, &c., were the same as at the previous scance, and the room was well lighted Mr. Charles H. Crowell-who, until these seances, had been very skeptical about the genuineness of the manifestations—was selected to sit with the medium. It may not perhaps be out of place here to state that Mr. C. had sat with the medium on two other occasions, when no manifestations whatever were obtained while Mr. C. was in the chair. But this time the manifestations began in about five minutes. Mr. C. was very particular in regard to the position of the boy's hands, which he affirmed were on his arm. At the moment of making this statement, a spirit hand was seen at the opening in the cabinet; and on Mr. C.'s putting his hand up over his right shoulder, it was grasped by the spirit hand, and shook heartily. The same hand-which was about the size of Mr. C's then passed up on to his head, took hold of his hair, and pulled it sharply. This transaction was plainly visible to nearly all present. The position of the medium was such that it was evident he could not have reached his hand to that distance without making a movement of the body that would have been noticed at once.

Mr. C,'s hand was held by the spirit-hand for several minutes, thus giving the audience ample opportunity to scrutinize and criticise what was going on. Mr. Crowell stated that he was positive the medium did not remove his hands from his arm while the spirit-hand was being shown; and he was also perfectly satisfied that the boy had nothing to do with the manifestations further than his medium powers were concerned. More especially is he convinced that no deception was used by the medium, or any other party present, because, as a test, he placed at one time his right hand upon both of the boy's hands while a spirit-hand and arm were distinctly seen in the cabinet by the

The heavy dulcimer, as a last manifestation, was then forced out at one side of the cabinet, and the cabinet itself raised up eight or ten inches from the floor, in such a manner as to preclude the possibility of its being done by the medium without turning round and using both hands.

Therefore, the proprietors of this paper-Messrs. White, Bith; and Crowell-feel justified in expressing their unqualified belief in the genuineness of the manifestations given in their presence In the light, by the Boy Medium, Henry B. Allen. of The Trivile's reply to H. Better objection to the editor will give his original bases of the party of the property of the property of the editor will give his original bases of the party of the property of the original bases of the party o editor will give his opinion hereafters described mer's theory of the origin of man, it has to MILELAN LAW RINER " Who prices done done done done in the done of and collect one done

By the capture of Savannah, den, Sherman took one hundred and fifty cannon with a large store of ammunition, eight hundred prisoners, a to his very grand campaign. By holding Savan. As many of our readers are aware, Mr. J. H. nah, he can at once move upon Augustaby way can enter rebeldom.

In addition to the above estimate the following is summed up by one who was with the arry during its march from Atlanta, who states that; is correct:

"The army passed through 42 of the finest grain "The army passed through 42 of the finest grain and cotton counties in the State, captured and occupied over two hundred towns and villages, tore up and utterly destroyed every railway in the route, brought out 10,000 negroes, 10,000 head of horses and mules, some of them fine blooded stock, burned all the bridges, every cotton gin and building that could benefit the rebels; burned or bonded \$30,000,000 or \$40,000,000 worth of cotton, cantured several millions of rebel currency. some captured several millions of rebel currency, some captured several millions of reper currency, some gold, 30 pieces of artillery, an abundance of ammunition, a hundred thousand head of cattle, about 4000 prisoners, and subsisted the army a month on the rebels, and saved that much to Uncle Sam's exchequer."

Cora L. V. Hatch.

Mrs. Hatch closed her December engagement at Lyceum Hall in this city, Sunday, Dec. 26th. We are happy to announce that she is reengaged to speak through this month in the same place. Two large audiences assembled to listen to her eloquent dispropriate for Christmas, based on the words Anno Domini. She discussed at length the queries, Who is our Lord?—and is this His Year?" bringing forth fresh ideas, and opening the way for more vigorous thought. The theory of a Saviour of mankind was treated with such forcible clearness that each one must be his own Saviour, and not the burden upon another. In her review of the and other countries in the Old World, not forgetting our own Continent, she uttered many plain truths, giving hints and suggestions worthy of remembrance.

In the evening, the audience desired that she should speak upon "The Origin of the Human It was worthy of remark that a great many new dence of an increasing interest on the subject of Spiritualism.

Death of Minister Dayton.

The sudden decease of Minister Dayton calls forth universal expressions of regret. He was a in the cabinet, when it was immediately struck by esteem. He died in Paris, of apoplexy, on the 2d another stick, which was plainly visible, and a of December, in his 58th year. He had run an honorable career, both at home and abroad, and came to his end in the midst of his usefulness. It is not yet understood who is to be his successor Englanders—the latter is from New York. It is somewhat remarkable that New England slready. has seven first-class missions to foreign courts, and that is the chief objection urged against her being complimented with the offer of another.

In Canada.

The Canadian Government has taken such measures as to prevent for the future the raids of ritory, with which arrang ment appears to be satisfied. The order of Gen. Dix was revoked by the President with this understanding, and both governments are at peace once more. It would be a great mistake for the people over the border to embroil themselves with us in a matter like the St. Albans raid, for the injury which would be done them would be far greater than what could be done us. We certain ly could not desire that there should be trouble with Canada, in addition to the other troubles already on our hands.

Obituaries.

We have to record the deaths of several men of note and distinction at this time. There is the Earl of Carlisle, who was better known in this country as Lord Morpeth; Minister Dayton, our representative at Paris; Wm. Curtis Noyes, a distinguished lawyer of New York; Col. Charles A. May, of Palo Alto and Resaca de la Palma fame; David Roberts, of London, the distinguished painter: James W. Wallack, the well-known actor, and proprietor of Wallack's theatre, New York, who had reached the seventieth year of his age; besides others whom we have not the space to make even an allusion to. Death appears to be busy, just now, with the men of mark, and the list is getting rapidly thinned out.

The Last Snow.

The last snow-storm that visited us was really the greatest one of the season, and it is not probable we shall have a greater. It really began in afternoon hours of the shortest day of the year. The sun had been wading in deep clouds of snow all day, and toward night the work began in earnest. Roads were blocked, houses muffled, cars stopped, vessels wrecked, and terror excited in every heart. The sleighing was excellent for some few days afterwards, but not long; for the awful thaw with which we have been visited has caused the beautiful snow nearly all to disappear. We had hoped it was going to last until spring, but it

Arming the Slaves.

It is finally come to that point, with the leaders of the rebellion, where they are about resolved to arm the slaves and give them their freedom in requital for their services in the field. Gen. Lee is reported to be strongly in favor of the plan, and it is said that one branch at least of the rebel Congress has come out definitely for it also. In consequence of the rumor, the negroes are getting away from Richmond in droves, not being willing to sacrifice their chances for freedom in return for the poor promises which are made them by Davis.

Mrs. Laura Cuppy in Charlestown.

Mrs. Cuppy speaks before the Society of Spirit ualists in Charlestown, again next Sunday after noon and evening. Her time is, not all taken w yet, and our friends will do well to secure her se vices at ones. For the present she can be address ed care of this office, who had departed

New Publications.

GAZLAY'S PACIFIC MONTHLY, January, 1885. New York: D. M. Gazlay & Co., 34 Liberty street, publishers. Vol. 1, No. 1. This new aspirant for public favor is half way between the style of the Atlantic and Harper monthlies, of the size of the former, is elegantly printed on clear and beautiful type, and numbers eighty pages. It has many fine illustrations of views on the Isthmus, and in the wilds of California, and is to be devoted mainly to the interests of the Pacific States, where the editor has resided for the last six years, and became embued with the necessity of having such a representative as this in the Atlantic States, through which to speak directly to the capitalist and the masses of the great commercial cities of the older States of the Union and of Europe. The editor says, "We shall endeavor to make the interests of the Pacific States our interests, and shall faithfully and candidly devote our columns mainly to placing before the world, and more particularly our brethren, friends, and kinsmen of the Atlantic Slope, such facts in regard to them as will interest, instruct and benefit. We shall also give full and reliable information in reference to their mining, manufacturing, agricultural, commercial, educational, social and national interests. We shall eschew all political and sectarian animosities. We stand, as we have always stood, firm and unwavering for an undivided country. This monthly, in the conduct of which no means, effort, or expense has been spared, brings to its aid and assist- ing a good sized and well printed volume. ance literary ability of a high order. Among our present and future contributors we have the gratification of naming Rev. H. W. Bellows, D. D. Prof. J. J. Mapes, Dr. L. W. Ogden, Wm. H. Coventry Waddell, Esq., of the Geographical Society; Mr. Geo. Cathcart (Felix Oran), Mrs. B. F. Frod-

numbers will adorn the pages of our work." The general appearance of the magazine is favorable, and there is a spirit of energy manifested in its columns which augurs success. It certainly is much needed, and starts out in a new field, and should meet with a hearty support, and we hope it will and the most and according to

sham, the poetess; Mrs. Emma Rigel, of Phila-

delphia; Mr. Frodsham (the art critic), John Penn

Curry, Esq., for twelve years connected with the

California Press; R. M. Evans, Esq., mineralogi-

and popular writers, whose contributions to future

OUR YOUNG FOLKS. An Illustrated Magazine for boys and girls. Boston: Ticknor & Fields.

We have received the first number of this Magazine. It is surely an era in the life of boys and girls, when such writers as appear in this Magazine willingly leave what is deemed their higher sphere of labor, and give their words to them. It certainly is to us a beautiful proof of the true progress of the day. Childhood has been turned away with slops; boyhood and girlhood have had to take, not even "milk for babes," but chalk and water, that could not nourish, but only prevent a healthful appetite; and can we wonder that they have grown up just fitted for "dime novels," and "yellow-covered literature?" Thankful indeed are we to enumerate the names of the contributors to this initial number: Harriet Beecher Stowe, Lucy Larcom, Gail Hamilton, J. T. Trowbridge, Edmund Kirke, Dio Lewis, "Carleton," John Weiss, Author of "Ten Acres Enough," Mayne Reid.

The one article by Dio Lewis is worth the price of the number. The practical article, "Farming for Boys," is full of the right sort of words. The best criticism we can give of the book is that we handed it to an intelligent lad, and he was chained to his chair for hours, eagerly following one article with another. We need not predict success to such an undertaking. It is already a success.

THE FRIEND OF PROGRESS. January, 1865: New York: C. M. Plumb & Co., 274 Canal street. Number three of this new monthly periodical

has made its appearance. The number before us is an improvement on the previous ones, as the reader will readily perceive on perusing the articles named in its list of contents: Timid Tom and Old Gurdy, by Rev. Edward C. Towne, with Dedi-Henry Ward Reechers Out and In (poetry) by Belle Bush; Progress in Literature, by Mrs. Eliza W. Farnham; Interest on Money and Rents; Bessie Grey, (poetry) by George S. Burleigh; Sanctification by the Truth, by Rev. O. B. Brothingham; The Kinder-Garten, (No. 2.) by Mrs. Louise Pollock; The Moral Police Fraternity; Carmia, (poetry) by Alice Cary; The Conflict of Creeds, by R. R.: Minor Topics: Our Library.

The editor promises in a forthcoming number. another paper from Rev. Edward C. Towne, in which he proposes "to demonstrate beyond the possibility of a doubt the thorough radicalism of Mr. Beecher's most inspired utterances." And he further remarks that "the conflict in Mr. Beecher's new belief with old opinion is truly startling, and especially so when it is seen that this conflict invariably ends in the overthrow of the traditional notions which he still retains the credit of meaning to teach."

THE ATLANTIC MONTHLY. January, 1865. Boston: Ticknor & Fields.

This standard literary monthly has won an en viable place in the affections of the reading world. and the enterprising publishers are determined it shall continue to be worthy of such a place. This number appears in a new and antique style of type, which gives it a neat and clear appearance, yet we do not think it is as beautiful a style or as easily read as the new and improved style of type on which we print the Banner of Light. Bryant, Longfellow, Holmes, Lowell, Hawthorne, Whittier, Wasson, Taylor, Higginson, Mr. and Mra. 8. C. Hall. Mrs. Stowe, and others contribute to this number, which is a sufficient guarantee of its excellence. The subscription price is four dollars per year.

FREAKS ON THE FELLS; OR THREE MONTHS' RUSTICATION AND WHY I DID NOT BECOME A SAILOR. By R. M. Ballantyne, author of "The Wild Man of the West," etc. With illustrations. Boston: Crosby & Ainsworth.

This is a work well calculated to interest the young reader, for it is full of active life, thrilling adventure on sea and land, and pleasant domestic scenes, which make a work of this kind interesting to the general reader. It is well gotten up with illustrations, and makes three hundred and seventy-nine pages.

GRACE'S VISIT; OR, THE WRONG WAY TO CURE A FAULT. By the author of "Douglas Farm." Illustrated with engravings. Boston: Crosby & Ainsworth,

A pleasant little story, making nearly one hundred and fifty pages, finely adapted to girls of a readable age, though the boys would not be uninterested by a perusal of it. The lesson it inculcates is just what young expanding minds need.

THE NATIONAL QUARTERLY REVIEW, Vol. X, No. 19: December, 1834. New York: Edward I. Senta, editor and proprietor. For sale by A. Williams & Co., Boston.

The contents of this ably edited quarterly are as follows, Pericles and His Times; The Civilizing keeping at the Freedman's village, on Gen. Lee's

Lope de Vega; Currency—Causes of Depreciation; Leo X and His Times; Chemical Analysis by Spectral Observations; The President's Message; Notices and Criticisms. This work needs no praise from us to make it sought after. It is sure to find its way into the hands of the scholar and oritical reader. And the group all the profit low.

THE BOSTON ALMANAO, 1865. Boston: Published by Geo. Coolidge; for sale by A. Williams & Co., 100 Washington street.

This Almanac has been a general favorite for the last twenty-nine years, and has not yet lost its hold on the public. Besides its value as an almanac, it contains a Map of Boston, an Index to the Streets, a Chronicle of Events, Registers of National and State governments, and a hundred other matters for which there are always thousands of inquirers. Of course any one who can afford so to do to will procure a copy, whether invited, or not.

TRACEDIES: To which are added a few Sonnets and Verses. By T. N. Talfourd. Boston: Crosby & Ainsworth, 1865.

Talfourd is too well known to the reading world to need an introduction at this time. His poetic productions exhibit genius of the highest order. In this collection is the classic tragedy of Ion, which has long enjoyed an undlmmed lustre, both in the Old and the New World; also, the fine reading tragedy of "Athenian Captive," and a good variety of the author's smaller poems, mak-

BOOKS RECEIVED.

From Crosby & Noyes: "The Autobiography of a New England Farm-House;" "Together," a novel. From Lee & Shepard: "The Sailor Boy."

A New Book by a Poet-Artist.

We are pleased to learn that the poet-artist, W. P. Brannan, of Cincinnati, Ohio, has a volume of Poems and an Autobiography in press, and soon cal contributor, and a number of other talented to be issued by Messrs. Carroll & Co. Mr. B.'s poems sparkle with the true, poetic fire. Our readers have frequently been favored with gems from his pen, and in this week's Banner they will find another, entitled" Cloudland Pilgrims." The Ohio National Union, in speaking of the portrait of Archbishop Purcell, which Mr. Brannan has just finished, says: "It is sufficiently lifelike to speak for itself. We are gratified to learn that Mr. B. has numerous orders, and that he is at length reaping a rich reward for his meritorious labor. He handles the pen with as much ease and grace as the pencil. and both so admirably that it is difficult to determine in which he excells-hence he has been styled the poet-artist of the Queen City of the West. He is a gentleman whom to know is to esteem, while his poetical contributions to our columns have endeared him to our readers." We shall hail the book with pleasure, and trust it will meet with a large sale.

Mrs. Chamberlain's Seances.

Mrs. Annie Lord Chamberlain's circles, at her room, 158 Washington street, continue to be fully attended. The manifestations are of a very remarkable nature, as well as interesting. We advise all who possibly can, to attend, if they want their doubts removed in regard to spirit-manifes-

ALL SORTS OF PARAGRAPHS.

"THE GLAD NEW YEAR," (on our second page,) y Mrs. Love M. Willis, is a gem-very precious -for the children. We hope they will treasure it well in their little hearts. "CLOUDLAND PIL-GRIMS," (also on our second page,) a Poem, by the Poet-Artist," Wm. P. Brannan, is a superior production. Under the "Original Essays" heading will be found an article from the pen of Dr. A. B. Child, embodying new and peculiar views; also, an interesting article from John S. Lynde, entitled "THE GODHEAD WITH THE MANHOOD IN JESUS OF NAZARETH."

On the third page, under the head of "Spiritual Phenomena," will be found a very interesting account of Spiritual Manifestations through the instrumentality of Wm. M. Oden, (a remarkable niedium,) prepared for the Banner by Judge Carter. of Cincinnati. There will also be found on this page a letter from Miss Beckwith, one from Warren Chase, and one from Alfred Horton; also a word on "Dreams," by Cora Wilburn, and "Old Memories," by F. L. Hildreth.

The sixth page is filled with the usual amount of entertaining and instructive matter, from embodied and disembodied spirits. This department of the Banner is attended with great extra expense; and as it is considered indispensable by many of our patrons, we hope and trust they will induce non-subscribers to the Banner to subscribe at once—thus guaranteeing the continuance of this department of our journal. The donations we receive from time to time in aid of the Free Circle Room, do not amount to but a fraction of the expense incurred, as will be seen by our list of receipts, which we publish occasionally.

On the eighth page the reader will find an interesting synopsis of Judge Edmonds's lecture on 'The Progress and Objects of Spiritualism:" a fine poem by Mrs. Waisbrooker, and "Another triumph of Spiritualism," being an account of the discovery and destruction of a snake in a human stomach. The Boston Journal pronounces the account a hoax. We pronounce it true.

We have several lengthy original articles on file-very interesting-awaiting a chance to see the Light. And they will, too, as soon as the Story now running through our columns is concluded.

13 We have received Hudson Tuttle's large picture of "Scenes in the Summer-Land," from which the cartes de visite were taken, a full description of which we shall give in our next issue. In the meantime it will be on exhibition in our Free Circle Room, and we hope to find a purchaser for it.

Mrs. Lois Waisbrooker is lecturing with good success in Ohio. In Wellington they opened a church for her, and she gave the first spiritual lecture that had been listened to in that town for three years.

The Albany Union League have established a charitable fund for the purpose of supplying bread to the deserving poor, at the suggesion of our friend, Dr. E. Andrews, who backed up his hint with a donation to the value of one thousand loaves of bread. That's the true way to find " the kingdom of heaven.".

The attention of test mediums is directed o an advertisement elsewhere, which interests them particularly.

The Spiritualists of San José, California, have organized themselves into a society for the purpose of holding regular meetings. The cause of Spiritualism is largely on the increase throughout the State.

Sojourner Truth, the negro prophetess, is house-Forces; Ohier Justice Taney; Spanish Literature: estate in Virginia. Carest va. I graph because that, it is not the part

CORRECTION.-In our last issue an error was made in the report of the answer of the spirit to the inquiries made by Mrs. A. E. Gale, of Elbridge, N. Y., in regard to the communications from spirits, which are published in the Banner from, week to week. Instead of "nineteen thousand," as printed, it should have read, "over ninetenths of the messages published in the Banner of Light have been mortally verified beyond a doubt."

THE SIEGE OF WILMINGTON, N. C.-The large naval force which left Fortress Monroe, two weeks since, has arrived off Wilmington and engaged the forts at the mouth of the harbor, at one time throwing one hundred and ninety projectiles per minute. During the two days' bombardment twenty thousand shot and shell had been fired. At the last accounts, Dec. 26th, Fort Fisher had not surrendered, although its fire had nearly been silenced.

The news from Tennessee shows that Gen. Thomas has won several victories over Gen. Hood's rebel army, destroying and capturing nearly one half of it.

Mr. Eben Sutton, of South Danvers, changed worlds a short time since, leaving behind him a property valued at about four million dollars. Leaving no children, or will, it all goes to his widow and a rich brother. What a grand opportunity was lost to help the poor, and thus "lay up" some of his " treasures in heaven."

Dame Tattle stalks abroad to-day with more brazen face than ever. She is near akin to Dame Slander: so both are in harmony, and carry on husiness conjointly.

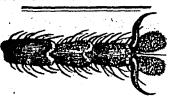
MR. GARRISON'S PORTRAIT.—The portrait of Wm. Lloyd Garrison, just finished, is for sale by C. H. Brainard, Esq., the publisher. Price \$1,50 per copy. Address Liberator office. We have not seen this portrait; but those who have, pronounce it an excellent likeness.

The population of the city of Chelsea is nineteen thousand. As "dead as Chelsea" is played out, then, of course. Is n't it, Ben?

TERRIBLE FIRE.-A letter from Japan in the Tribune says that in consequence of the explosion of shells at the attack made by Chosin, a leading Damio on Miaco, the capital of the Mikado, the spiritual sovereign of Japan, some months ago, fires broke out in many places, which caught up by a high wind then blowing, raged unchecked until this populous city was reduced to ashes. According to the native accounts the fire raged two entire days, laying in waste nearly one thousand blocks or squares, destroying seventy-eight thousand houses and temples, and three thousand seven hundred ware-houses. About five-sixths of the city was in ashes, and half a million people were made homeless. Japanese houses are not altogether paste and paper affairs. A very large portion of the European peasantry are sheltered by no better. The great temple of Hun-quan-gee, the most famous in the empire, was burned.

An arrangement has been made by which the Reconstruction Act of last session is to pass, and receive the signature of the President, provided that Louisiana is exempt from its provisions. That State is to be re-admitted at once, the Senators and Representatives receiving seats in Congress.

SPREAD OF SPIRITUALISM. - Some, who are not posted in facts, think that Spiritualism is losing ground. We might as well say the Mississippiriver was losing ground because it makes less noise near its mouth than it does away up near its source, when tumbling among the rocks Spiritualism has become like the mighty Amazon, too broad and deep to be stopped by any hu-man efforts.—The World's Crisis.



The above rather queer looking picture is a representation of the mere foot of a common house fly, as it appears under the powerful magnifying lens of the celebrated Craig Microscope. Some idea may be formed of its magnifying power by comparing the above cut with the mere foot of a fly. It has been thoroughly tested and compared with costly microscopes made by other parties, and it is warranted and has been proved to be a higher magnifier than other complicated microscopes which cost twenty dollars. And the Craig Microscope is the only one which has ever been simplified and adapted to the family circle. Other microscopes are too costly and complicated for general use, and seldom none but scientific men can understand how to use them. But the Craig Microscope is so simple that even a child can use it; and there is no field of inquiry more interesting than that which is opened by the microscope. See advertisement.

Scaled Letters Answered.

J. V. MANSFIELD, the well-known reliable writing medium for answering scaled letters, has located, for the present, in New York City, where those who wish to communicate with their departed friends can forward letters for that purpose. Enclose, with the sealed letter, \$5.00 and four three-cent postage stamps. Address, J. V. Mansfield, 102 West Fifteenth street, New York City,

Bread for the Destitute Poor. Fresh bread, to a limited extent, from a bakery in this city, will be delivered to the destitute poor on tickets issued at the Banner of Light office.

We have been at some pains to ascertain what instrument of the many now soliciting the public favor combines the greatest amount of real excel-We have prosecuted this inquiry entirely independently of aid or direction from interested parties. The opinious of some of the best musical critics, composers, and performers have been ob-tained; reports of experiments made in the orvarious instruments in churches, imary use of various mistraments in charenes, schools and families, have been compared, all of which, with singular unanimity, concur in assign-ing the first place to the Cabinet Organ of Mason & Hamilu—a decision that corresponds with our previously formed convictions received from personal observations.—New York Christian Advocate.

To Correspondents.

[We cannot engage to return rejected manuscripts.]

H.: A.: FATETTE, IOWA.-We have no doubt every sensible nind thinks just as you do in regard to the locture you criticise. Some spirit with curious ideas of the "Bummer-Land must have controlled the medium. The whole subject has been gone over by another correspondent, hence we shall be obliged to omit your remarks at this late day.

J. L. D., CHICOPEE.-Address, New York City, care of C. M. Plumb & Co., 274 Canal street.

W. C., STRACUSE, N. Y .- 49 received. Ditto, \$1,50.

TO OURE SORE THROAT.-Add ten drops of Dr. T. B. Talbot's Medicated Pineapple Cider to a pint of cold water, and use as a gargle; put a wet cloth around your neck when you retire. For sale overywhere.

B. T. BABBITT, SOLE AGERT, 64, 65, 66, 67, 69, 70, 72 and 74 Washington St., New York, Buy Corrus-Tirrib Bious for children. One pair will cultiwear three without tips. Sold everywhere: Sm Nov. 8.

with the first flower may that the regular control of

ADVERTISEMENTS. Our torms are twenty cents per line for the first, and fifteen cents per line for each subsequentinscriton, Payment invariably in advance.

THE NEW MONTHLY MAGAZINE, THE FRIEND OF PROGRESS. Number III., for.,.....January,

To be procured of all Newsdeafers.
The three numbers sent, postpaid, for 50 cents.
C. M. PLUMB & CO.
Jan. 7.

Z74 Canal St., New York. WILLIAM DENTON, GEOLOGICAL LECTURER

AND MINING GEOLOGIST, IS PREPARED TO EXAMINE AND REPORT ON GOLD, COPPER, MANGANESE, OIL, COAL, AND OTHER MINERAL LANDS.

Omce 20 State Street, Boston. The Great Indian Catarrh Remedy WILL positively cure the Catarrh when perseveringly used. One box will last three weeks or more, when taken three

times per day.

Dr. A. J. Hiddins—Sir: For a long time I had been troubled with Catarrh, and had tried many remedies without success, when last spring a friend sent into a box of your "Indian Catarrh Remedy," which gave immediato relief, and with the aid of a few more boxes I am aimost entirely oured. Of an ultimate cure I have not the least apprehension. I shall do all I can to extend its uso among suffering friends.

560 West 23d street. Yours, &c., GEO. F. MARTIN. Sent by mail on the receipt of 30 cents and a 3-cent stamp. Address, DR. A. J. HIGGINS, Box 142 South Clark street, Chicago, Ill.

TEO. Experiments.

Chicago, III.

Jan. 7.

THE SPRITUAL CIRCLE of this city, believing that there is no better field for usefulness than that presented in this community, where to correspond with some excellent male Test Medium, with a view of ultimately securing his processors largeloss. The Circle will furnish, free of charge a good room, fuel, &c.

The Circle will furnish, free of charge a good room, fuel, &c.

Please address, stating particulars in regard to kinds of tests, etc., given. DR. BAMUEL GILBERT, Lock Box No. 33, Memphis, Tenn.

3w*-Jan. 7.

THE address of every lady and gentleman who desirs to learn PHONUGRAPHY; a knowledge of which will enable you to write as fast as the most rapid speaker can talk. Lessons can be given by mail. Terms reasonable. Address, B. S. CASWELL, Kenosias, Wis.

MR. & MRS. H. M. RICHMOND ! HAVE opened rooms for Healing the Sick, without medicine, at No. 27 Smith's Arcada, until April. No charge

o the poor.

Rochester, N. Y., Jan. 1, 1865. MAGNOLYA HAIR RESTORER.

A FEW applications of this Vregrable Compound will.

POSITIVELY RESTORE GREY HART OF ITS NATURAL COLOR, and cause dry hair to become soft and silky, as in youth. For sale at 41 Levereit street, Boston. Agents wanted. A. S. HAYWARD, Proprietor, Gl Nassau street, N. Y. Zw Jan. J.

SECOND EDITION-JUST PUBLISHED.

A NEW BOOK OF POETRY,

VERMONT AUTHORESS: The Poet, and Other Poems,

MISS A. W. SPRAGUE.

ONE HANDSOME 12no. VOLUME.

PRICE, \$1,50 Postage, 20 Cents.

OPINIONS OF THE PRESS:

MISS SPRAGUE was an independent thinker, and gave vigorous expressions to her thoughts .- Portland Transcript. Her writings evince great mental ability, vigor of thought and purity of character. If her life had would undoubtedly have taken high rank among the female writers of our day.—Nashua Gazette.

These Poems show a strong individuality, an carnest life, and a remarkable facility of composition.—Rutland Herald. This book will be especially welcome to those who knew the author as a lecturer, and who, by her carnest and persuasive speech, have so often been quickened to loftier thought, or filled with the balm of consolation .- Christian Repository.

MISS SPRAGUE sprung from the people. Springing thus from the people, she was loved by them. Her friends, numerous in this section of Vermont, can but regard this book with lively interest, and as a memento of her whom they so much admired .- Bellows Falls Times.

A book of woman's falth, and prayer at as such, worth reading .- Christian Inquirer.

These Poems are characterized by great case of style, flowing rythm, carnestness in the cause of philanthropy, and frequently contain high moral lessons. - Continental

WILLIAM WHITE & CO., PUBLISHERS, 158 Washington street, Boston.

AN ELEGANT CHRISTMAS OR NEW YEAR'S PRESENT! WE have just received from the Bindery a new lot of LIZZIE

DOTEN'S Beautiful Book of POEMS FROM THE INNER LIFE!

ELEGANTLY BOUND IN FULL GILT. A more appropriate Christmas Present could hardly be

For Sale at this Office.........Price, \$2,00. IN PRESS, AND WILL SHORTLY BE PUBLISHED,

A NEW VOLUME OF POEMS, ENTITLED.

VOICES OF THE MORNING."

BY MISS BELLE BUSH, AUTHOR OF "THE ARTIST AND THE ANGEL."

Orders received at this office. Price, per copy, \$1,50; postage 20 cents.

WONDERPUL PHYSICAL MANIFESTATIONS

MANDENT OF THIS LIGHT!

IN presence of the "BOY MEDIUM." HENRY B. ALLEN, tevery morning, (Sundays excepted) at 10 o'clock, commencing on Fribat, Dec. 20th, and continuing Tuesday, Thursday and Saturday evenings, at 1% o'clock, at

No. 8 Avon Place, Boston.

TICKETS—For gentleman and ladv. \$1,50. Single tickets, at 75 cents each, will be furnished to ladies only. The number will be limited to twenty persons for each Seance. Tickets to be had only at the BANNER OF LIGHT OFFICE, 188 Washington street.

SOME FOLKS CAN'T SLEEP NIGHTS! Bleep is the great renovator of mental and bodily health. DODD'S NERVINE

IS A POSITIVE BLESSING to Nervous Sufferers. It al lays all irritation, and, like sleep, promotes all the proper secretions—thus equalizing the Nervous Fluid throughout the system. It produces a delicious sense of repose; caims the agitated mind; quiets the throbbing muscles and twitheing nerves, and repairs the wasto of the vital force. IT CONTAINS NO OFIUM or MERCHURY, neither poisonous mineral or herb. It is ALWAYS BAFE, and ALWAYS BENEFICIAL. Sold by BELA MARSH, 14 Brounfield street, Boston, and by all respectable druggists.

DYNAMIC INSTITUTE.

HAYING purchased the elegant residence of the late Moses

I kneeland, Esq., we have fitted it up for the reception of
patients, and invite the suffering throughout the country to
our successful as well as peculiar method of treatment, being
the same as practised by Drs. Newton and Bryant, and pro
nounced by many who are conversant with the cures of both
equally wonderful. Residence on Marshall, second door south
of Division street. P. O. Drawer 177.

Milwaukee, Wis., Nov. 7, 1884.

Jan. 7.

Milisaukee, Wis., Nov. 7, 1864.

MISICAL CIRCLES.

MIS. ANNE LORD CHAMBERIAIN will commence a
series of Cinctes at 158 Washington street, (Room No. 7),
on Mordax, Dec. 12th, at 7k o'clock, P. M., prechedy, and continue every Monday, Tuesday, Thursday and Friday evenings;
also, Wednesday afternoon, at 3o'clock. Tickets admitting a
gentleman and lady, 41,00. Single tickets for ladies, 50 cents,
to be obtained at this office.

MISS LIZZIE WHITTLE, Fashionable Cloak
and Dress Maker, 30 Warren street. Work done at the
residences of customers, if desired.

Dec. 31.

· Colored Colored No. 10 Alberta 1

THE ARCANA UNVEILED

BRITTAN'S GREAT BOOK,

Man and His Relations

ILLUSTRATING THE INFLUENCE OF THE MIND ON THE BODY; THE RELATIONS OF ITS FACUL-TIES TO THEIR APPROPRIATE ORGANS;

TO THE ELEMENTS, OBJECTS, AND

PHENOMENA OF THE EXTERNAL WORLD.

THIS WORK presents a careful classification and philo sophical exposition of the diversified and wonderful facts which spring from the Mind's influence over the imponderable elements of the Human and Aulmai Kingdoms, and from its inysterious connection with the realms of INVISIBLE LIFE AND THOUGHT.

Among the curious books belonging to this department of Motaphysical Literature, the value of Man And His Relations, as estimated by an eminent authority, is "UNRIVALLED AND PECULIAR."

It is crowded with truths of the most vital interest to the Human Race; and whilst they are presented in a clear, ra-tional and convincing light, the whole theme is invested with a fascination that renders it MORE WONDERFUL THAN FICTION.

The book is making its way, and exciting a peculiar interest both in America and Europe, as will appear from the following

VERDICT OF THE PRESS; From the National Quarterly Review.

"We regard Properson Brittan as a man of superior intellect, an original thinker and profound student. As editor he has exercised a wide and powerfut influence; still more, perlaps, has he accomplished by his lectures, for there are few public speakers more eloquent, or who possess in a higher degree the faculty at once of fasclinating and convincing his audience. Our author has placed before us a mass of facts which cannot be contemplated without wonder, however much we may differ with him as to the nature of those facts. In other words, he has presented us with a large variety of curious phenomena, and he has so introduced each, that we cannot help taking an interest in it. We refer the reader to the volume itself; and we do so most confidently, and with the assurance that it will prove one of the most attractive and most suggestive works of the kind issued for several years."

From the Literary Gazette and Publishers' Circular. "The book is largely occupied with the teachings of certain latter schools of thought; it must not by any means be regarded as a new disquisition, in the old-fashioned style, upon the generally received Physiology and Hygiene and their mutual correlation. Its agreeable and often cloquent style, its new facts, its disregard of many old teachings, and its earnest advocacy of much that will be novel to many persons, are well calculated to attract and in many instances instruct the general reader."

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Each Message in this Department of the BANNER we claim was spoken by the Spirit whose name it bears, through the instrumentality of Mrs. J. H. Conant,

while in an abnormal condition called the trance. The Messages with no names attached, were given as per dates, by the Spirit-guides of the circle-all reported verbalim.

These Mossages indicate that spirits carry with

them the characteristics of their earth-life to that he youd—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.

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MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

Tuesday, Nov. 29.—Invocation; Questions and Answers; Rergeant Robert M. Bidlek, of 5th North Carolina, Co. A.; Patrick Sheehan, 7 Christic street. New York; David Casey, to bis mother, in Bucksport Centre, Me.; Iliram Williams, of the 9th Count, to the boys of that regiment; Enoch Leeff, of the 5th South Carolina, to the boys he promised to return to. Thursday, Dec. 1.—invocation; Questions and Answers; W. H. Groves, of London, Eng., to Wm. Howitt, the author; Peter Marsh (colored), of Boston, to his brother William; Alexander Guy, to Robert or Stephen Guy, of Charleston, S. C.; Johnney Nolan, to his father, freman on board the "Nighon; Annle E. Berger, to friends in New York and Baltimore. Monday, Dec. 5.—Invocation; Questions and Answers; Stephen Seddon, to Hon. James A. Seddon, Secretary of War of the Confederate States; James Jarvis, of the 2d Mich. Reg.; Hiram Osborn, to Ben. Adams, and boys of the regiment; John P. Hooper, to friends in Cambridge, Mass.; Lidia Gugenhelmer, to Mrs. Laura Gugenhelmer, and uncle Alfred, who is in Chicago, Ill.

Tuesday, Dec. 6.—Invocation; Questions and Answers; Jane Stuart Genn, who died in Edinburgh, Scotland, to her three brothers, Alexander, James and Robert; Peter Edwards, to his sons, Nat and Peter; Robert Harris, to his mother. In Illmois; Jacob Shultz, to his friends.

Thursday, Dec. 8.—Invocation; Questions and Answers; Philips Schultz, of Philadelphia, Pa., to Dr. Child, of that city:

comes aons, and non Peter; Robert Harris, to his mother. In Illinois; Jacob Shultz, to his friends.

Thursday, Dec. 8.—Invocation; Questions and Answers; Phillip Schultz, of Philadelphia, Pa., to Dr., Chibl., of that city; Wm. Apel, (colored.) to his brother Peter, and wife; James W. Forbes, to friends in Fisherville. Ill.; Annie Greene, anugh ter of G. W. Greene, of Hichmond, Va., to friends at the North; Andrew Buffum, to Jonathan Buffum, of Lyun, Mass.

Taesday, Dec. 13.—Invocation; Questions and Answers; John G. Oldenham, of Newcastle, Eng., to his brother; Richard Dennie, to his brother; Hidden, to the boys of the 2d lowa Rez., also to mother and sister; John H. Tilden, to his mother, Mary, and father, Samuel Tilden in the Army; Dr. Richard C. Hovt, of Framingham, Mass.

Taeraday, Dec. 15.—Invocation; Questions and Answers; Capt. W. P. Gordon, to the Editor of the Richmond Examiner; Am Elizabeth Swan, to her son, Robt. Swan; Lient. Chas. T.

Ann Elizabeth Swan, to her son, Robt, Swan; Licut, Chas, T. S. Downes, to lik brother Joshib.

Monday, Dec. 19.— Invocation; Questions and Answers;
Licut, Johnson Dickinson, tolihis brother, in Charleston, S. C., father, in Gaston, Ala., or sister, in Richimond, Va.; David Lawrie, to his mother, at Brownville, Mo.; Joe Carson, to Charles Illi; Wm. Bilss, of Newburyport, Mass., to a friend.

Tuesday, Dec. 20.—Invocation; Questions and Answers; James Hendley, to friends in Janesville, Wis.; Frances Ar delle Grosseland, to her father, mother and brothers; Michael Smith, to wife Mary, and brother Phil.

Thursday, Dec. 22.—invocation; Questions and Answers; Major Henry L. Crawford, of Savannah, Ga., to his brother Albert; Dennis McCarty, to friends, in Washington Square; Wm. Olney, to friends, in Brownville, Ala., and his uncle, Joshah, at the North; Grace A. Phillips, on board the "Oswego."

Invocation.

Infinite Spirit, our Father, whose breath is upon all forms of life, thou who wilt ever live, we would worship thee on this occasion by that interchange of thought that shall make us wiser. therefore better. We would praise thee by demonstrating to these mortals that thou livest, and because thou livest, we live also. We would be to thee like sunshine that shall dispel the mists and fogs that have gathered around them in their earthly pilgrimage. Oh God, our Father, we would turn their attention from earth, from things that do not satisfy the soul. We would show them some faint glimmerings of that which is the hereafter. In a word, Jehovah, we would teach them how to live; how to love, how to worship thee. Oh mighty Spirit, we sometimes stand confused and confounded by the wondrous manifestations that meet us everywhere, from the grandness of the booming ocean, up to the rising mountain, to the stillness that dwells in the valleys. Everywhere, everywhere, oh wondrous Spirit, thou art working in love, majesty and power, teaching the soul there is no place where thou art not. Therefore life is everywhere and death is nowhere. Oh, for this holy consciousness we praise thee, Spirit of all things. Amen. Nov.[22.

Questions and Answers.

CONTOLLING SPIRIT.—It is our purpose now to give a brief opinion upon any subject you may propose.

QUES .- Mr. Douglass, of Maine, wishes the controlling spirit to inform him whether a real Christian at heart can wage war with his brother man? Ans.-No, certainly not.

Q.—The following question has been handed us: "Please ask the controlling spirit if Sir John Franklin, after having left the body, found that region he was searching for while he was in the body?"

A.-He certainly did.

Q.—It has been said that a fish, when frozen solid, will return to animal life, upon being placed in water. I wish to know whether the same effect would follow with the human?

A .- The fish possesses electrical forces peculiar to itself. The condition you speak of, is to it not inimical to life. Under certain appropriate conditions the fish, after being frozen ever so solid, may be restored again to animate life. This is done by virtue of its own law, not the law belonging to human life. Freeze a human as you freeze a fish, and you cannot restore it again to its former condition. They do not, as humans, nossesses.

Q.—Is the soul, when it first inhabits the human body, transmitted directly from God?

all times, under all circumstances. Q.-Does it not change after it enters the hu-

man body?

A .- Certainly; or, in other words, there is a different manifestation of soul; but, so far as Deity is concerned, it does not change its relationship. Q.—Before the soul enters the human does it not possess consciousness?

A.-Not as a human soul. It possesses consciousness peculiar to its life under that condition. Q .- Does the same soul ever occupy two human

SPIRIT.—At the same time? QR.-No, successively.

A .- Temporarily; it does not permanently.

Q.-Pythagoras said that he had a recollection of a prior conscious existence on this earth, and was then known under the name of "Euphorbus." Was the statement correct?

A .- To a limited, an exceeding limited extent we believe it to be true.

Q.—Under what condition can a spirit take possession of a human body? A .- Under what conditions? Under conditions

that exist in the case before you. Q.-Please give the prior state of the soul of

Great, for instance, before it existed in a human Marian, Charlie's sister. A .- That we cannot do. Did we attempt to an-

swer your question, we should only make an as-

Q.—Could you give it of any historic character? A.—No, we certainly could not. Q.-How long a time does it take the spirit to return to earth after it has been separated from

the physical body? A.—That depends upon conditions existing with the spirit under which the spirit lived at the time of its separation from the body. Some return very quick; others require a greater length of

Q .- If spirits leave the body when under healthy conditions, does it make a difference about the time of their returning?

A.—They generally return more quickly when violently separated from the body. Q.-I notice that those who have passed to the

spirit-world are sensitive about being called spirits. What word could be suggested as being more fit and appropriate to them?

A.-Friends, brothers, sisters. The term, spirits, to them as to you, is associated with death. That they do not like. Many of us lave not yet been able to rid ourselves of the mists and fogs of an and I would counsel that he remain at the North earthly education. Notwithstanding we have passed through the chemical change called death, still Hills. the remnants of that education, in all its hideous deformities, sometimes comes up before us, making us, for the moment, unhappy.

Q .- I wish to inquire whether the learning of any peculiar profession could be communicated through mediums. Suppose an assembly of artists were convened together at a certain place, could spirits answer questions-profound ones-proposed to them by members of that assembly?

A .- Certainly-why not?-providing the intelligence communicating was an artist himself.

Q.—Suppose it was the present intelligence? A .- Your speaker was no arbist.

Gen. Felix Zollicoffer.

Friends, again I am with you, soliciting your aid. It is months since I visited you in this manner. During the time that has elapsed I have learned somewhat of life; life that belongs not makes up humanity.

I have been exceedingly fortunate in many respects, while in some I may consider myself to have been most unfortunate. I have certainly been fortunate in finding subjects through

I am with you, to-day, for the purpose of anhave been propounded to me by my Southern friends-for I am from the South, your friend nevertheless. They ask: "What would you advise us to do, under the present exigencies? Would you advise us to throw down our arms, and come back unconditionally to the Union?" My answer to that question is, I would advise you to follow the dictates of your own hearts. If war is pleasant to you, if it brings you happiness, then pursue it, by all means. But if it brings you the opposite, you certainly know what to do as well as I. "Do you not regret the election of Mr. Lincoln?" No, by no means. I doubtless should have regretted such an event had I been deprived of the experiences I have had as a spirit, but, with those experiences, I can say, from my soul, I thank God he is reclected! Not because he is better than all other men, but because he is the chosen instrument, I believe, of Almighty God. Therefore he is the right man in the right place.

"Can you give us any information concerning the position of the Northern army?" I have no right so to do; and having none, shall not do so. Do you feel the same sympathy for us and our cause as you did when here?" I feel a deeper, a more abiding sympathy; a sympathy that means more than it did when I dwelt in the flesh. 'Have you forgotten your promise, to see us through this trouble, dead or alive?" No, I have not forgotten it; and so help me our Father and ais mighty angels, I will fulfill it.

"Will you go to the Circle, in Massachusetts, and give us counsel from there?" The only counsel, my dear friends, that I have to give to you is this: Trust your intuitions, let them be what they may. But of all you do, do not trust to that that comes from the fancies and phantasies of society. Intuition is that unfailing monitor of the soul that never misdirects. Go into the solitude of your own chamber—if you have none, go into the open fields-and there kneel down and ask God in all sincerity to bless and watch over you; and rest assured the same Mighty Spirit will lead you into the paths of right.

I am, as I was here, your friend, Felix Zollicof-Nov. 22.

Charles H. Hoge.

I was wounded in the action of the 1st of Octo-October.

I have friends in Virginia-some in Wheeling, some in Richmond, some in Staunton; friends also in Maryland-some in Baltimore; and I suppose I have some also in Canada, and some here at the North. I am very anxious to get some word

through this wonderful post office to them. I was private in Company F, 13th Virginia Infantry, twenty-eight years of age, Charles H. Hoge by name. You Yankees seem to have a wonderful faculty of getting up all sorts of methods of transportation, but I never thought you'd | power, both temporal and spiritual?" possess that peculiar electrical force that the fish | got up anything that would transport us from the other side of Jordan.

I should like to have Thomas Brentnall, of Baltimore, find some way to let me officiate to my 'A.—The soul is ever in the bosom of its God, at | friends as I do here. I've got no greenbacks, and no what you call rebel shinplasters, no gold, no silver-nothing of the sort. [This is a free office.]

I am surprised to hear General Zollicoffer uttering such sentiments here. [He has learned something new since he passed to the spirit-world.] Maybe I shall, but I don't believe I shall learn what he has. [You probably will.] Will I? You'll be likely to know it when I do.

Well, sir, will you try to get my letter through? [We shall print it.] Thank you. Don't forget my name, regiment and company. Good-day.

Message to Mr. Noyes.

Be kind enough to tell Mr. Noyes, editor of the 'Maine Democrat," Saco, that the individual he's so anxious about, who was lost in action at Petersburg, will shortly report himself right side up, with care, will you? [Yes.] Oh, that'll do. Send it to him; no name is needed. Nov. 22.

Marian Thompson.

Please say to Mrs. Thompson, of Stanton, South Carolina, that Charlie is not killed. He was wounded, and is a prisoner, here at the North; and we expect he will recover, and will be paroled any great character, such as that of Napoleon the soon. Say you receive your information from

Augustus Briggs.

Augustus Briggs, of the 2d Maryland Cavalry, Company I. Be kind enough to say I should like to see the road open to home and friends. Farewell. Nov. 22.

Mary Hills.

Two years ago I sent my only son North, to escape being pressed into the service of the South. My father was a Revolutionary soldier, fought and fell under General Washington, and I suppose I had the principles of Northern liberty instilled into mo from my birth. I had, at any rate, no sympathy with the rebellion of the South, although I had lived there upwards of twenty-four

I have passed to the world of souls since he came North. I died on the 17th of August last, in Richmond, Virginia.

I want to say here that my son, Abram Hillsmy name is Mary Hills-had better remain here, regardless of consequences, until affairs on our side or the Southern side are in a settled condition; he would be roughly dealt with should he go there now. His sentiments are too well known. till the war is over. Mary Hills, to her son, Abram Nov. 22.

Louis St. Jullien.

I was killed at the battle of Winchester. I should be very glad to have my friends give me an opportunity of manifesting to them. I send my kind regards to Pauline St. Jullien. My own name was Louis St. Jullien; a member of the 19th Virginia Infantry.

I should like-if the friends at the South receive my letter from here—that they notify you of it. Nov. 22.

Invocation.

Wondrous Parent of our souls, our Father and our Mother, too, we come to thee this hour, bringing our tears of sorrow, our songs of joy; laying upon Time's altar flowers fresh and flowers withered; asking thy blessing to be bestowed upon all. And we know, oh Great Spirit of the Universe, only to myself as an individual, but life that that thy blessing we shall receive; that nothing asks of thee in vain. Even the tiniest flower, that lifts its face toward the sun asking for renewed strength and beauty, receives an answer to its prayer. So, oh our Father and our Mother, we know thou wilt hear us. We know thou wilt anwhich to manifest myself to those near and dear swer us. We feel, oh Spirit of the Hour, that we to me in the body, and although the times of com- are talking to a something that is grand and beaumunion have been limited, yet I feel to praise | tiful, a Power which we may not fully comprethe Great Giver for them, few as they have been. hend, yet may know enough of to love thee and serve thee in spirit and in truth. Oh thou whose swering a question, or series of questions, that mercy is infinite, whose justice means something more than human justice, there is darkness-great spiritual darkness, over the land that was once our home. We feel it. It seems to penetrate even our homes beyond Time, But-we know that this mighty scourge that is driving North and South, East and West, shall be like a refiner's furnace, and many souls shall come out of it made better, made purer, made more fit to hold communion with thee. Oh thou who art our Father and our Mother, we bring to thee all the glad offerings of this hour. We know thou wilt accort them. We know thou wilt bless us. We know thou wilt answer every inquiry. Therefore unto thee be all honor, and glory, and praise, for thou alone art unchanging and unchangeable forever. Nev. 28.

Questions and Answers.

CONTROLLING SPIRIT,-We will now consider your propositions, either from correspondents or from the audience.

QUES .- E. T. Will the spirit guides of the Banner Circle give some information upon the subjects suggested by the following remarks? "Within a few years past, we have read many prophecies from different mediums, in which war, famine and pestilence were mentioned as calamities that would afflict us, as a nation, ere long.. War is already doing its work; and when we take into consideration the elements at work in both the physical and mental world, can we doubt that pestilence, if not famine, will follow in its train? It has been said, too, that physicians will fail to which publishes its doings in the Banner of Light, find a remedy for the 'new disease,' and that mediums will be developed to arrest it by magnetism or spirit-power. Now we would like to ask, how we can lit ourselves for such a work?—how be able to withstand the effects of causes that are working death and destruction about us?"

ANS.—We know of no better way for you to fit yourselves for the mighty work before you, than o live as near to God as is possible for you to do. How few theregare who understand our meaning. We venture to say there is not more than one in a thousand. The living near to God does not mean simply to live in accordance with the dictates of any Church creed, any religious formula. It means to live naturally, which is to live godly. Each and all have a prompter, a monitor, an especial guardian spirit within themselves. You call it conscience. It matters not what term ber, and died between 4 and 5 P. M., on the 2nd of | you apply to it—it is a power that will guide you right, if you only suffer it so to do. It understands the language of intuition, and intuition is the voice of God. Therefore heed your conscience; obey its dictates; turn from the cold formalities of humanity, and live naturally, which, again we say, is to live near to God. Do this, my friend, and then you will be able to perform well the duties of the hour which is to come.

Q.-P. S. asks, "Is there not a mental power in America and in Europe, whose purpose is to subvert this Government and inaugurate the Papal

A.—Yes; as there ever has been, since the birth

darkness has had its time. Spiritual light now can't, I suppose furnish any way for me to go to

Mr. Daniel Porter, an old gentleman of ninety years, residing in Clayton, Jefferson county, New brother, J. H. Montgomery, in Richmond. Can I York, in which he expresses a desire to send us do so? [We think you can.] I'm not used to some money for the support of our Free Circles, this thing; don't understand it very well; but I but gives us as an excuse for not doing so, that he is not at present in a situation to carry out his wishes in that respect. He is anxious to have the spirits answer the following question: "Going on six years ago I lost my wife. Immediately after she died, things took place that I could not account for-lights and other phenomens. About six months after her death I sat in a circle. It was said Mrs. Porter's spirit was there. I asked a number of questions, and the answers I got I found to be true. I asked respecting those lights. The answer I got was, her spirit caused them, and they would continue with me as long as my spirit remained in the body; and they have continued to this day, every night. But there is a spirit that comes when I have been sitting, I cannot put any confidence in. If she gets the control in a circle she won't give it up for any other spirit. There is a question I want to ask: whether a spirit can deceive me in those lights? I am an old man, have entered my ninetieth year, and am very feeble. It is not probable I shall remain here much longer, and I don't want to be deceived. I wish you to place my situation before the controlling spirit of your circle. I should be glad if Mrs. Porter want to go without going home. I'd bring the could send me a message."

henceforth you send your correspondent your paper, free of charge, as long as he shall remain in the form. I am requested to state by the lady, Mrs. Porter, that the most of the communications he has received purporting to come from her have been genuine; very few have been the contrary. She will endeavor to make an explanation concerning many things he does not now understand. She proposes to do so in writing, when this subject [our medium] is at home and alone. The message will be published.

Q.—E. C., of Deanville, Wis., wishes to inquire by what law one person can tell the character, health and disease of another person by a lock of

A.—The lock of hair is simply a means used to obtain desired ends, a something that assists an of you?] Yes, sir. intelligence to find the form they desire to examine-nothing more.

Q.—What is the difference between the voice of conscience, educated conscience, and intuition? A.—Conscience may be said to be the organ through which intuition manifests itself. One is the thing acted upon, the other is the power acting upon the instrument. You may always trust to your intuitions, but do not trust to that which if there is any way by which I can tell me folks comes only from conditions of human life. You what I likes and dislikes, I shall be just the hapcan easily discern between that which is true and piest man living. [You may.] I don't know that which is false.

Q.—Is a conscience naturally enlightened, or is it to be educated?

A.—Conscience is simply a machine, through it is an organ of the spiritual body. It is a thing help. not subject to education. You can educate soul, the spirit, but cannot the body.

Q.—In what stage of development of the human mind does responsibility, or accountability, begin? | right." I said, "I'd like to confess." "Not to A .- That is hard to determine. We cannot tell. me, but to yourself," he says; and I could n't untuition, on the one hand, and his hopes and fears | that I was accountable to meself; that I didn't on the other?

tween hope and fear and intuition; that is, by earnestly desiring to know the right, and the right will surely manifest itself to you under that condition of mind. Before an earnest desire to know right, fear will vanish, doubt will take its flight. Q.—Are our desires any proof of the existence

of the things desired? A.—Yes, a very great proof of the existence of the things desired, provided the desire be legitimate to the soul. The soul never desires anything

that is beyond its ability to receive. Q.—Is not every desire legitimate to the soul? A.—No; there are some desires that are born of Newbern. Good-by, sir. your animal natures, things of time. Such belong more to the form than to the spirit.

Q.—They are legitimate to their antecedents, are they not?

A .- So far as the body human, or external, is soul, is concerned. You are living dual lives. One belongs to the human, the external form: the other to the spirit. You are living them both at the same time. In order to know what belongs to spirit and what belongs to the external, you must study yourselves.

Q.—Cannot a person obtain by introspection, or the study of himself, a complete knowledge of the entire universe?

A.—Yes; for you are all microcosms of the uni-

verse. Q.—The lights that are sometimes seen by per sons when suddenly struck upon the eye-are they in any way connected with their spiritual natures or body? A.—We believe them to be electrical emana-

tions, produced by sudden concussion. Q.—What do those emanations proceed from?

A.—From the body electrical, that pervades the body physical.

Q.—This forenoon a person began to introspect himself. While in the process, a blinding flash of light struck upon his eye. Then he saw a person. a spirit, some eight feet high, of a reddish color. He had a momentary vision of this spirit, then all was darkness. How would you explain this circumstance?

A.-Why, simply that the individual's spiritual vision was suddenly opened, as Saul's spiritual vision was opened in olden times. It belongs to the same class of phenomena.

Q.—Does the human body contain all of its soul that belongs to it? A.—Yes, it is our belief that it does. Nov. 28.

Lieut. Samuel Nixon.

rights by coming here. I am exceedingly anxious to forward some intelligence to friends I have left. I understand there is no distinction made

between a Southerner and a Northerner. Well, I died, according to the common acceptation of the term on the 10th of last month at Point Lookout, Maryland, I was second lieutenant of Company A, 22d Virginia. Samuel Nixon, my name. I wish you'd send my letter to Benjamin Nixon, or Thomas, or Charles. Say that I have somehow or other got on the other side of life, and should be glad of an opportunity of doing at home as I do here. I'm very anxious about it, now I know it can be done. I was sick of chronic diarrhosa, and T feel the effects of it very sensibly here, so I won't stop long. I'm very grateful, sir, for all you may be able to do for me. Shirt of Nov. 28.

T. J. Montgomery, T. J. Montgomery, sir, Company C, 42d North of the Papal power. But you need have no fears; | Carolina. I would be very glad, if you will-you New Orleans, La, 1864.

comes to humanity, and that must have its day, friends at home. [We'll print your letter,] But they do n't know I'm dead. [This letter will tell s darkness has nad as nigue.

CHAIRMAN.—We have received a letter from them.] Oh yes.

We Daniel Porter, an old gentleman of ninety Well, I wish to open communication with my

should be very glad to learn from any one that can give me information upon the subject. I've only been away about six weeks. [Your coming here will give you a better knowledge of your condition.] Thank you, sir. Will you try to get your paper through to Richmond? [Certainly.] Well, supposing you send it to the Richmond Whig office. Will you do it? [Yes.] Nov. 28.

Willie T. Demarest.

I want to go home. [Where did you live?] No. 11 King street, New York. Willie T. Dama. rest. [How long have you been in the spiritland? Since September. I want-I want to go home and talk this way; can't I? [Yes, if you can find any medlum there.] Aint any at our house. [Your folks may go to some place.] Go to circles? I don't want to go there. I want to I was eight years old. Died of fever and sore

throat. Now wont you let me go home? Oh, I don't want to wait a long while. The gentleman here (alluding to the spirit who presides over the circle) says you can send my letter home. I don't medlum right back. Well, if I don't get home, A.—In the first place, allow us to request that and come here again, will you let me speak? [Certainly.] The gentleman here says I must wait till my

letter is sent first. Well, is n't this Boston, down East? Won't you—oh, dear—won't you see that my letter is sent? [Yes.] Good-by. Nov. 28.

Charlie Evans.

Say that Charlie Evans, of the 10th Connecticut, reports himself here all right. Nov. 28,00

John O'Brien.

So much for not being on time, you see. [Were you late?] Oh, no, sir, I can't say that I was late, but instead of waiting, I should be coming; that's all the difference. [Somebody got ahead

Well, sir, I took the yellow fever down to Newbern; that's the last place I remember being in after that—well, it's a cut in the line between meself and not meself. No, sir, that's not it. Faith, I don't see as I'm dead; but it's a separating this body and me.

Well, sir, here I am, John O'Brien, of the 32d Massachusetts. I lived in Fall River. Now, slr, about that; the boys say the Church is in the way. [Can't you climb over the Church?] Ah, I don't know, sir; the steeple 's pretty high. Maybe I can. I'll try, anyway. Ah, I find, sir, a which intuition manifests itself, or, in other words, good deal of help on this side, good deal of

Well, sir, say, if you please, I met Father Rooney there. They'll understand who I mean. First thing he says to me was, "Johnnie, you're all Q.—How can a person distinguish between in- derstand him at first, but it came to me naturally have any other God to confess to but meself. Ah, A .- There is only one way of distinguishing be- I don't, sir; the Church is a kind of hold backup. on us; keeps you in the traces, you know.

Well, sir, it's all right. I've no fault to find, Well. I should like to have me brother James, if he can, give me an opportunity to talk with him. I'll not frighten him; I'll say something that'll make meself known to him. I'll be familiar, like meself, you know, if he'll come and talk with

Well, sir, me time is out, so I must say goodby, sir. On, I shall tell you when I went, shall I? [If you please.] On the 17th of this month. [November?] Yes, sir, the 17th of this month, at

Robert Clark.

I would like to communicate, sir, if possible, in this way with my father, Benjamin Clark, who lives in Faystteville, Lincoln county, Tennessee. concerned, they are; but not, so far as spirit, or I am Robert Clark. As I died away from home and friends, at the Chimboraza Hospital, I am exceedingly anxious to make some communication to the friends I 've left.

I was entirely unconscious of the truth that underlies this beautiful Philosophy. I ignored it, as do my friends; but I said if there be any truth in this Spiritualism-I did not believe there was -if I go first, I 'll return to you manifesting myself at some strange place where I am unknown. Now, sir, be kind enough to say that I have returned here, giving date, and wish particularly to communicate with my father at the place before mentioned. Good-day, sir.

Alice F. Toombs.

Oh, God! how strange it is. I have left two ittle children in the world without protection, save that they receive from strangers; so pardon me if I am excited. I did not expect to be able to return so soon.

I died on the 10th day of October. My children are in Charlottesville, Tennessee. My husband entered the Confederate service. I myself was opposed to the step.: I am from the North; was born in dear old Massachusetts.

The only hope I have of reaching my children is through Reverend David Holmes, who promised to assist to the best of his ability. [Is he in the same place with your children?] Yes, sir. I know he has met with losses and crosses; but if he can do no better, tell him to put my children under the protection of the American flag. [How old are your children?] One six, the other nine. Tell him to start them North, and I'll take care of them. [Have you any friends at the North?] No; but I can find a place for them. I should be sorry to trespass upon any one's Alice F. Toombs, to Reverend David Holmes. Farewell, sir.

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As swift, glad brooks run toward the mighty sea, And in its heart are lost forevermore,

So the glad friends, whom we were wont to see, Seem lost in the deep heart of our great wat. But none are lost, whatever we deplore; Their lives but break upon a bloody strand, And then flow on, melodious as before, And glad as summer tides, and far more grand, Amid the glories of the Summer Land.

Whether they live in Fame's broad pantheon-An immortality that men bastow Upon their kind by weak applause or no. It nothing matters, for their goal is won By glorious deeds which God shall smile upon.

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ARE held every TUESDAY EVENING, in LYCRUM HALL, 157 Tremont street, Boston. All Spiritualists are invited, Dancing to commence at 8 o'cluck precisely. Ticket admitting a tientieman and two Ladies, 75 cents. 5m*—Oct. 15. THOSE desirous of procuring a superior article for the curs of Diarrhea-for children as well as adults—can do so by forwarding 82,00 by letter to DR. J. T. GILMAN PIKE, (floom No. 2,) Hancock House, Boston.

DELA MARSH, at No. 14 BHOMFIRLD STREET, keeps conformatory Works, at publishers prices.

ALL ORDERS PROMPTLY ATTENDED TO.
Jan. 7. TEACHER OF PIANO AND MELODEON, VOCAL MUSIC, Italian Method, and French and Latin Landuages, will visit pupils at their residences, or receive them at her own, 33 Lowell street, Boston. Terms reasonable. SIX DOLLARS FROM 50 CENTS.

CALL and examine something argently needed by every-body, or sample will be sent free by mail for 50 cents, that retails for \$6,00. R. L. WOLCOTT, 170 Chatham Square, N. Y. Nov. 26-1y

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8w*-Dec. 17.

CLEMENT'S IMPROVED ARTIPIOIAL LEG. CTERIOR to all others in durability, lightness and finish.
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Sm—Oct. 72.

DR. J. T. GILMAN PIKE, Hancok House, - - - Court Square, or to the restriction of the latest the late

WM. L. JOHNSON, Dentist, Nassau Hall, Wash ington street, entrance on Common street, Boston, Mass. Jan. 7.

The Recture Room. PROGRESS AND OBJECTS OF SPIRITUALISM

Synopsis of a Lecture delivered by Judge Edmonds, at Ebbitt Hall, No. 55 West 38d street, New York, Sunday Evening, December 11th, 1864.

[Reported for the Banner of Light.]

My object in this lecture is to encourage those who have long watched the progress of a faith dear to us, and to show the purposes of the movement called Spiritualism. Fifteen years have searcely elapsed since its humble advent, and now we are numbered by millions; we are a power in the world. Spiritualism enters the domain of science, of the arts, of politics, and of social life. I can speak in the time allotted to me of but a small portion of that power and influence which so quietly, yet so universally, is working through its instrumentality for the welfare of the

Speaking only of my own limited sphere of action, I can tell of having been addressed on this subject, by letter, or personally, by persons from Cadiz in Spain, from Corfu and Malta in the Mediterranean, Bengal and Calcutta in Asia, from Venezuela in South America, from Austria, Germany, England, France, Italy, Greece and Poland in Europe, from Algiers and Constantinople, from almost every State in North America; and I have heard of my own publications being found on the Himalaya Mountains in Asia, and in the forecastle of a whale ship in the Northern Ocean; and in many different languages-Latin, Greek, Spanish, French, German, Polish and Indian. Such and so widespread has become, within the short period of fifteen years, the knowledge of and the interest in our faith.

So among the churches have I witnessed its wide spreading influence. High dignitaries, archbishops and bishops-both Catholic and Protestant; many untitled clergymen, of almost every denomination, and Jewish Rabbis, have alike shown their belief and their interest in the subject, and more than one clergyman has been forced, by the spreading belief among their congregations, to cease their denunciations of it.

In Literature, both prose and poetry, and in the Arts and Sciences, its existence and increasing diffusion are most manifest. Time will not allow, on this occasion, of a detail of particulars, but every inquirer can ascertain for himself, and every intelligent mind must see something more than mere mortal device or mortal agency in this marvelous progress.

The speaker, after dwelling some time on the topic of the spread of Spiritualism, with which we are all so familiar, passed to the consideration of the next topic, namely: Its Objects. And this topic he considered both as to the manifestations of the spirit presence and the ultimate teachings.

1. Physical Manifestations.

All religions ever known among men, had their origin in some display of a power and an intelligence outside of and beyond mere mortality, which, in most of those religious, and especially in the Christian religion, as taught at this day, was taught to be a direct interposition of Providence, involving a suspension of the eternal laws of the Universe. During the ages of darkness and superstition, such an idea could prevail; but as mankind advanced in knowledge, it was rejected, and with it was rejected the religions which taught it and insisted upon it. Hence the disbelief in the Christian religion, now so widespread among the educated classes of Christendom, and hence the necessity of some new teaching which shall remove the error and eradicate its baneful consequences.

That the miracles result from a suspension of Nature's laws, is an idea springing-from our own ignorance of what those laws are. To an Indian, in the far distant Rocky Mountains, a locomotive engine is a miracle, as the magnetic telegraph is even yet to many who are his superior in civilization; and we have had, in the advent of Spiritualism, a miracle as great as any the world ever knew: namely: Inanimate matter moving without mortal contact, and displaying intelligence, and that of so high an order as to convey the profoundest thoughts, and in every known language.

This, which has been witnessed by so many thousands, and which cannot now be doubted to exist, cannot be done by mortal man, nor are the laws by which it is accomplished known to him. Yet we are taught that in this, and the kindred marvels of spiritual intercourse, as well as in the so-called miracles of ancient times, there is no suspension of God's laws, but the operation of some of them yet undiscovered by us, and wielded by a power not of earth, and controlled by an intelligence not mortal. And such manifestations come now, as they formerly came, to demonstrate to us the actual existence of such an intelligence and its ability to commune with mortals, and convey knowledge and thought to them.

This office being performed, this fact being es tablished, the question occurred, "Why is it, and what is its ultimate object?" This involved the next topic, namely:

2. THE TEACHINGS OF SPIRITUALISM. They related both to this life and the next.

One thing demonstrated, beyond all cavil, is that we are ever surrounded by the spirits of the departed, to whom our every thought is known. and that no one can sin in thought or act, except in the presence of those who were once dear to us on earth. And this knowledge of how we are ever surrounded, and this power of communing with the invisible world, are yet to be developed to and possessed by all the inhabitants of the earth. The capacity is innate in every one, and it requires but the proper development of the individual, and of the race, for every one to be conscious of it.

When this time shall arrive-and it will most assuredly come-behold how great must be its influence upon this life! To attempt to enter into a detail of it, was beyond the limits of such a discourse, and would not, therefore, be attempted. The speaker would content himself with one or two illustrations of his meaning.

Some twelve or fourteen years ago, in one of his communings with the spirits, he was speaking of the Mosaic account of the creation, and how effectually the modern discoveries in science had demonstrated that this earth had existed thousands and tens of thousands of years before the time designated in the writings of Moses; and he expressed his wonder that amidst all those discoveries, there had no evidence been found to show the existence of man prior to the time fixed for the creation of Adam? The spirits answered, that such evidence would yet be found. Within those twelve or fourteen years, such evidence has been found, and science has proved that man has existed upon earth at least forty thousand years. The publication of Sir Charles Lyell, upon 'The Antiquities of Man," has collected together much of the evidence which has come to light within that time, and that publication is only three or four

age From So some twelve or fourteen years ago the speaker published what purported to be a communication from Sir Isaac Newton, in which it was avowed that he was in an error in regarding the Attraction of

Gravitation as an independently existing power in nature. For this he was severely ridiculed at the time, but now, within a few weeks, a work has been published, in which are put forth the views of six of the profoundest philosophers of Europe, founded on recent discoveries, that motion is indeed the cause, and attraction the effect.

Nine or ten years ago was published a vision of the present state of things in this country, extraordinary and unexpected as it is.

And thus, said the speaker, may the nuseen intelligence warn us as to the future, and prepare us for it. So may it affect every relation in life and the grand destiny of man-his progress in Purity, Knowledge and Love.

Progress in love involves the future as intimately as it does the present, and nothing has ever been known among men, warring more directly upon it, than sectarianism in religion, and especially that creed which demands that religion shall stand still, while everything else connected with man moves on. To remove those evils, a common platform of love to God and man is preferred, as the shining of the sun at noonday is a common platform on which every industrial calling may meet. But the grand object of the whole movement-

and upon which all spiritual teachings agree—is the revelation of the future life, and what it is. The knowledge of this can come to man only through revelation-that revelation which consists in the disclosure to us of the experience of those who, having passed the gates of death be-

that which stands out above all other incidents.

they have witnessed. The disclosures thus made of our entrance into the spirit-life: of our welcome there; of the homes which we choose for ourselves there; of the light and knowledge which we encounter there; and of our duty and our destiny through the boundless ages of eternity, constitute the great object of Spiritualism, and of our newly opened intercourse with those who have entered that world before

These disclosures tell us that it is man's destiny there, as here, to carry into execution the laws of the great Creator; that the great destiny of every one is progression in Purity, Knowledge and Love, and that in exact proportion to our progression here, is our happiness or unhappiness

Written for the Ranner of Light. SLEEPING IN THE SUNSHINE.

BY LOIS WAISBROOKER.

See the maiden in the valley, Sitting in the sunshine Of a bright, autumnal day, While the clouds that float in heaven, Make the sunshine all the brighter, Make the sky a deeper blue: And the maiden never heedeth When the sun withdraws his shining, As behind a cloud he hideth, For the veil is so transparent That his face, but not his presence, From the maiden is withdrawn.

Now the clouds are growing darker, And a chill is on the air, While the wind is swiftly rising, Like the breathings of the tempest As he cometh from afar. But the maiden-in her dreaming She is heeding not the change, For the soothing of the sunshine. It hath lulled her into sleeping-Lulled her into quiet sleeping, And she heedeth not the change.

But the bursting of the thunder. And the lightning's vivid flash, It will wake her when it cometh-

Aye, it cometh! And the maiden springs in terror, Springeth from her grassy couch; But the storm is now upon her, And the torrents are a-nouring Down the hills into the valley, Cutting off for her retreating. And the maiden

That was sleeping in the sunshine-Pleasant sunshine-

In the storm is overwhelmed!

See the maiden in the valley, Sitting in the sunshine! Sweetest sunshine

Of a warm and trusting love; In the sunshine of his presence-His-the chosen of her heart! Sweetest sunshine!

Brighter made by days of absence, That, like clouds, would intervene; Clouds they are, but still illumined For his spirit so pervadeth All on which the maiden looketh. That the sunshine from her presence Never seemeth to withdraw: While in blindness she is yielding Reason's self into his keeping, Deeming not that he can err.

Days of absence growing longer, With a chill upon them cast, For the smiling of another Draweth now the pleasant sunshine, Draweth it to hold it fast. But the maiden-in her dreaming She is heeding not the change, For the fairness of his proimse Hath so soothed her into trusting, That her fears are all a-sleeping, And she heedeth not the change.

But the truth will burst upon her Like the rolling of the thunder, Like the scathing of the lightning, And 't will wake her when it cometh-

Aye, it cometh! And the maiden, wild with terror, Sees the ruin that is sweeping Like a whirlwind down upon her; Sees the scorn that's ever given-Given to those who trust so blindly, Down in torrents coming, coming, Pouring down from every side! And the maiden

Who was sleeping in the sunshine-Love's sweet sunshine. Wakes to ruin and despair!

Aye, the thoughtless, trusting maiden, In the flowery vale of life-Of the sleepers in the sunshine-She is not the only one; See! with folded hands they 're sitting, Laid aside their oars of watching, While their barks are idly floating, Floating onward with the tide: For the calm conceals their danger. And so lulis them into sleeping, . That they wake not till the tempest Is upon them in its fury, And the roaring of the breakers Tells them 't is too late to flee; Tells them that the calm of sunshine

Was not given them for sleeping.

Another Triumph of Spiritualism. TO THE EDITOR OF THE BANNER OF LIGHT:-

enclose you an article from the Providence Evening Press, which I prepared for that paper, giving somewhat minutely the details of an interesting case occurring is the practice of Mrs. Pettis, a spiritual medium of this city, who is controlled to examine and prescribe for disease. I personally investigated the case, and the statements embodied in the article I derived from Mr. and Mrs. Powers, the parents of the child. I described the case in as general terms as possible; should I have detailed the specific character and nature of the sores, it would have been seen that they were very malignant, and indicated an extensive constitutional disturbance. Some of them, after the snake was removed and medicines had begun to act in unison with Nature. and stimulated the secretory organs to throw off the virus permeating the system, were as large as a dollar, and, within the circumference, black, extending to considerable depth. Under the operation of the medicines these sores discharged freely, and the black mass sloughed and came out. These large sores kindly healed, new flesh forming at the bottom of the cavity, and gradually filling up, till new flesh and a new skin united the parts.

The sores, at the present time, are entirely different in their character: they are nearer the surface, and the discharges are much less in quantity and less offensive. As the symptoms are now developing themselves, it will not be many weeks fore us, can come back and tell us what it is that before the child will be restored to health and

> Mrs. Pettis has been a practitioner, or rather an organ for spirits to practice through, about nine years. Her practice is extensive, not only in the city and vicinity, but extends to all parts of the country. In her normal condition, she knows nothing of medical practice, and after she has been controlled, she is ignorant of what she may have said or done. She is entirely unconscious when under the influence, and in that state prepares her medicines. She now does not know what she gave to bring the snake away; and should another such case arise in her practice, the remedy would have to be given through her controlling spirit.

> Thus daily does evidence accumulate of the truths of our faith, and facts develop themselves to establish the fact of spirit-communion. Yet old Conservatism tightly hugs her mantle about her gaunt and withered form, shakes her bony fingers, as in sepulchral tones she seeks to avert the incoming light and glories of the New Dispensation. But her efforts will not avail. Progress is marching onward, soon to be triumphant. Old errors must die, old systems crumble, WILLIAM FOSTER, JR. old faiths wither. Providence, R. I., Dec. 28, 1864.

SNAKE IN THE HUMAN STOMACH-A CASE IN-YOLVING A NOVEL MEDICAL PRACTICE AND

INTERESTING PSYCHOLOGICAL LAWS the snake species in the human stomach, appar ently well vouched for, but have never been fortunate enough, till recently, to hear the facts from witness. Such a case has recently been treated in this city, which is so remarkable that ing seen the child who was operated upon and from an interview with the parents, learned the whole details of the case.

whole details of the case.

The subject was a child, seven years of age, son of Mr. Henry G. Powers, whose residence and home is in the city of Brooklyn, Long Island, 629 Pacific street. About the middle of February, 1864, he had a fit, being severely convulsed. The family physician being called, the convulsions were subdued, and the child restored to conclousness. He had previously been active and fond of correige but a lassitude supervend and he consed. exercise, but a lassitude supervened and he ceased to desire his usual exercise and sports. He was very restless, sleeping but little at a time, and requiring much care nights. His appetite became very ravenous, eating heartily at his regular meals and largely between them. In a short time spots appeared upon his face, and his eye-lids became of a scarlet color. Small, festering sores appeared upon his knuckles. At this stage of the case his physician pronounced the disease gastric fever. His skin was hot and pulse high. He was treated with quinine, and in a week or fortnight the fever left him. He then wasted rapidly away, though his excessive and morbid appetite continued. Soon after his joints swelled and stiffened, and there was a general soreness of his limbs. After these symptoms, red seabs, dry and hard, de-veloped on the joints and shoulders, also upon the lower part of his back. He walked on his toes, his back bent, which led his parents to believe that his spine was seriously affected. Several physicians, skilled and eminent in the pro-fession, were called in, but nothing they could do

reached the case or gave any indications that they could help the boy.

It was finally decided that the child should be taken into the country to try a change of air and the influences which might reach him there. And here it may be well to mention that his entire dispersion, geometric by heavy because the state of the country to try a change of the change of t position seemed to have become changed. He was naturally sweet tempered and affectionate to the family, and extremely fond of his playmates. His nervous sensibility become so acute that no one could go near him without his complaining. Common conversation annoyed him, and his irritability, consequent upon his nervousness, made it a task to take care of him.

a task to take care of nim.

In this condition he was taken into the country, in June. The place selected was Lake Mahopac, in Putnam county. New York, a mountainous region, where it was hoped conditions might be found favorable for recuperation. All medicines were stopped, and the only treatment was bathing him with alcohol and water, or a similar lotion. They remained here nine weeks, when they returned to Brooklyn, the child in no way improved. Physi-cians were again called, in and there was a consultation, but no definite opinion was pronounced or treatment indicated. Soon after, in the anxiety to relieve their suffering child, another physician was called, who pronounced the case scrofula, and a treatment of cod liver oil and iron was adopted. This was continued during September, but no effects were visible. The patient continued to ex-

hibit the same symptoms.

About the last of the month, a lady from this city, visiting in Brooklyn, called upon Mrs. Powers, and seeing the condition of the child, inquired what ailed it. Mrs. Powers recited the case, and said she did not know, neither could the physicians determine. The lady replied that she would find out when she returned to Providence and write her. She did return in a day or two, and imme-diately called upon Mrs. Pettis, mediumistic physician, who is under an influence which purports to be an Indian spirit, Charlie by name. She made known that she had called for the purpose of procuring a medical examination. Mrs. Petis was directly influenced, when the spirit was re-quested to examine a boy in the city of Brooklyn. Soon the whole details of the case were given, truthful and exact in every particular. It was then indicated that the cause was a snake in his stomach, which was between seven and eight inches long, accompanied by stomach worms. "Charlie" expressed an opinion that he could remove the reptile in safety to the child, though from the length of time it had been there, and the condition of the child's system, it would be attended with some danger. The lady at once wrote to Mrs. Powers. On recalculation the latter though specifical. ers. On receiving the letter, though skeptical, Mr. and Mrs. Powers decided to come to this city and put their child under the treatment of Mrs. Pettis. They arrived here Sunday, Oct. 2d, and took rooms at the City Hotel, Monday Mrs. Pet-tis was called in. Sho went under the influence. "Charlie," the controlling spirit, through her, then fully explained the case, relterating the previous statement that a snake was in the stomach. Medicine was prescribed, its operation explained, and the probable time stated when the snake would

Mrs. Pettis called daily, being influenced at each visit, and continuing the directions as to the treat ment from day to day. Thursday, the fourth day, the snake passed away with six stomach worms.

It was in detached pieces. Mr. and Mrs. Powers saw two pieces of the middle part, each a little more than two inches long. They were amazed, and in the excitement of the moment did not exoctober. Progressive Lyceum meets every sand avening at its amine to find the other paris, neither did they save that which they saw. The pieces were yellowish brown and striped crossways, like adders

After this the child was much prostrated, and remained so for some time, having no appetite. He then began to mend, his appetite came, and he has been slowly gaining since. His appetite is now good and natural; his bowels are regular,

and every symptom is improving.

The difficulty and soreness of the joints still remain, though not near as troublesome as they have been. The sores are improving, and every have been. The sores are improving, and every indication is favorable for the restoration of the child's health. We saw him on Saturday; his general appearance was that of a convalescent. His mind has recovered its former elasticity, the nervous sensibility has decreased, and every symptom seems to be gradually yielding to the treat-

And now comes the question, how came the snake in the child's stomach? When the influence was upon Mrs. Pettis, "Charlie," the Indian spirit, was interrogated on this point. He said, "If you can tell me where you were three years last June. I can tell where the snake came from. At that time he drank the egg in water from a brook; it germinated, and the snake grew, producing, as its size increased, the symptoms as they have occurred." Mr. Powers informs us that at the time referred to three years last June. he and the time referred to, three years last June, he and his family were on the south side of Long Island to spend a few days to avoid the noise and bustle incident to the Fourth of July in the city. He rambled in the fields with his family, and several times he drank from a running brook, and also gave his child the water to drink. Here is anoth-er remarkable verification of the truthfulness of the medium, who referred to this circumstance se long after its occurrence. It may be well to state that "Charlie" pronounced the snake to be a water-snake.

It is a most interesting case in all its aspects. In the outset, the child was described and every symptom of its case detailed at a distance of nearly two hundred miles. Then, on personal presence, the same cause was indicated, with the mode by which the snake might be brought away, and the time, four days, stated, in which it would be accomplished. The condition of the child was also indicated as it would be subsequent to the also indicated, as it would be subsequent to the operation, all which has been to the very letter verified. In the same manner has the prospective condition of the child been told, the prediction in every case having been fulfilled.

Mrs. Pettis, through whom this has been accom-

plished, was not in her normal state. When she passes from that, she is another person altogether, talking and acting in every respect not like her-self. In this case "Charlie" has proved more than a match for the most skilled physicians of Brooklyn and New York, none of whom understood the case, and most of whom acknowledged themselves to be entirely in the dark in regard to it. The case, involving such important medical results and exhibiting such novel psychological princi-ples, has induced us to present it to the public.

The facts we have received directly from Mi and Mrs. Powers, who are now in this city. We called upon them on Saturday, at the City Hotel, were taken to their room, and saw the child and the condition of the sores and limbs. We were yery fully and kindly furnished with all the particulars, with the understanding that they were to be published. In every essential particular we have transcribed the facts as given to us and me have transcribed the facts as given to us, and pro-sented them to the public. With that public we leave them, to weigh, judge and decide upon.

Consolation for the Afflicted.

MR. EDITOR-The following letter was addressed to the parents of Inez and Gertrude, levely daughters and only children of Mr. and Mrs. Simons, of Williamstown, Vt.

They died-the first-named nearly a year ago, and Gertrude, the eldest, aged about nine years, a few days before the date of the letter:

few days before the date of the letter:

"Me. And Mes. Singns—Afficied Ones: I hope you will parlion me, in this, your hour of deep bereavement, for attempting to say to you a few words of comfort.

It has been said, I have no doubt truly, that the loss of children is the severest trial to which the human heart can be put. How severe this trial may be, I have never yet experienced. You, Mrs. Simons, seem to have been unfortunate from your infancy. I well remember you as one of my pupils at the old 'North Corner' school-house, many years ago—long before Womanhood had thrown her mantle over and about you—how it has been your lot to work your way in life, and bring your little ones through the trials of Infancy to Childhood at a disadvantage, which would have discouraged a mind less resolute than yours.

disadvantage, which would have discouraged a mind less reco-lute than yours.

Affileted parents, let me assure you that I feel for you the most sincere and heartfelt sympathy in the great, irreparable loss you have sustained. But I trust you do not mourn with-out hope. Your children are not lost to you forever. No, dear friends, your Gertrude and your luez are now twin angels in a realm where the rainbow never fades, where sorrows and partiess are never known, where you will soon he reand parlings are never known, where you will soon be re-united to dwell in each other's presence forever. Turn, I beg you, as much as possible from the darkness and gloom of the grave, and gaze with eyes of fails on the bright shores of the happy Summer-Land, where your dear little immortal ones have gone, and where you will soon hasten to meet them. Your little ones are now safe—gone from the temptations and troubles of this world, to be cared for and instructed by guar-dian-angels, who will see to their welfare better than it would be possible for you to with all your boundless store of love and affection for them.

be possible for you to with all your boundless store of love and affection for them.

I have a faith which robs Death and the Grave of their deepest shade of gloom, and I trust you have one equally strong. The unbeliever is poorly prepared to meet the trials incident to this life, and especially for the closing scenes of this world, when we lay our dear ones in the grave; for, to him, the grave must wear a deeper gloom, and the arrows of Death must bear a sharper sting than to him who is sustained and soothed by an unfaitering trust in a happy reunion hereafter.

Money is of small consequence at such a time as this, yet I beg you to accept the enclosed sum (\$10,00), to assist you, if you choose to do so, in placing a handsome stone at the place where rests the mortal part of your angel Gertrude. But do not feel that she sleeps there; what you there have laid is only the casket; the priceless gem has flown to realings unseen by us; and is now basking in the happy smiles of angel friends, who have gone before her to the blessed shores of their heavenly home.

who have gone before her to the blessed shores of their heavenly home.
Friends, since writing the above I have heard of your expressing a desire to investigate Spiritualism. Do so, I beg of you. It will do you a world of good. There is nothing in all the old-fashioned theology and preaching which can begin to compare with it, to sustain one in trying times like the one you are now called to pass through.
It would surely be a source of comfort and consolation to you to believe and feel that your dear little ones are with you in spirit, trying with all their nower to comfort you and make you conscious of their presence. It is a truth, and a most glorious one. Once micre I her you to investigate.

Northfield, V., Sept. 29, 1884.

Obituaries.

Passed to the Summer-Land, from Dover, Vt., Nov. 19th, David Bradley, son of Calvin and Sally Bradley, aged 16 years

and 13 days.

David was the youngest of a family of four sons and six daughters, three of whom he joins in the spirit-land: two brothers and a sister. The parents are again called to part with the staff of their declining years, but they are not without the comforter; for the whole family are believers in spirit manifestations.

The funeral discourse was delivered by Mrs. E. B. Bemis, an inspirational speaker, from John 16 and 7; "It is expedient for you that I go away," &c.

Passed to Spirit-Life, from Springfield, Mass., Dec. 13th, No.

hemiah Hodge, of North Adams, Mass., aged 51 years.
Mr. Hodge was a man of superior intelligence, and has been for many years a firm believer in spirit-life and spirit-intercourse, which belief he made no secret of avowing on all occadions.

NOTICES OF MEETINGS.

Bosron.—Meetings will be held at Lyceum Hall, Tromont st., opposite head of School street,) every Sunday, (commencing lct. 2.) at 2% and 7% P. M. Admission, filter cents. Lecturer ngaced:—Cora L. V. Hatch during January.

Gospel of Charty will meet every Thursday evening, at he corner of Bromfield and Province streets. Admission free.

THE SPIRITUAL FREEDOM WILL bereafter hold their meetings at Girard Temple, 534 Washington street. There will be a Sab-bath School every Bunday, at 1 M P.M. All interested are in-vited to attend. C. L. Veazie, Superintendent. Charles o access. C. L. verzie, superintendent.
Charles own.—The Spiritualists of Charlestown hold meetings at City Hall, every Sunday afternoon and ovaning, at the usual hours. The public are invited. Speakers engaged:—
Mrs. Laura Cuppy, Jan. 8 and 15; Mrs. E. A. Bilss, Jan. 22, 29, and Feb. 5 and 12; Mrs. M. S. Townsend during March;
A. B. Whiting during Juhe.

CHRISEA.—The Spiritualists of Chelsea have hired Library Hall, to hold regular meetings 'Sunday afternoon' and evening of the state of the content of the state o

peakers have been engaged:—Mrs. Sarah A. Byrnes, Jan. 8; Mrs. Laura Cuppy, March 5 and 12. Quinor.—Meetings every Sunday in Rodgers' Chapel. Ser-rices in the forenoon at 10%, and in the afternoon at 2% o'clock. TAUNTON, MASS.—Spiritualists hold meetings in City Hall egularly at 2 and 74 r. m. Speakers engaged:—Miss Mattle ... Beckwith during January: Miss Emma Houston, March 5

In Beckwith during Sanuary; Miss Emma Houston, March 5 and 12.

PLYMOUTH, MASS.—Spiritualists hold meetings in Leyden Hall Sunday afternoon and evening, one-liait the time. Speakers engaged:—W. K. Ripley, Jan. 15 and 22; Chas. A. Hayden, April 2 and 9; Miss Martha L. Beckwith, May 6 and 13.

Lowsit.—Spiritualists hold meetings in Lee street Church. The Children's Progressive Lyccum' meets at 10% A. M. The Children's Progressive Lyccum' meets at 10% A. M. The Children's Progressive Lyccum' meets at 10% A. M. The Children's Progressive Lyccum' meets at 10% A. M. The Children's Progressive Lyccum' meets at 10% A. M. The Children's Progressive Lyccum' meets at 10% A. M. The Children's Children's A. Hayden during January; Mrs. A. A. Carrier for February; Mrs. E. A. Blies for Mayoli, Matthe L. Bocks with for April Charles A. Hayden, for Mayoli, Matthe L. Bocks with for April Charles A. Hayden, for Mayoli, Matthe L. Frances Lord Bond for June.

Wolfester, Mass.—Meetings are held in Hertleultural Hall every Sunday afternoon and examing. Speakers engaged:—

PROVIDENCE, R. L. Mecting sageth.

PROVIDENCE, R. L. Mectings are held in Fratt's Hall, Weybonset street, Sundays, afternoons at 3 and evenings at 70 c'clock. Progressive Lyceum imeets every Sunday forenoon, at 10% o'clock. Speakers engaged: J. G. Fish during January, Charles A, Hayden, April 23 and 36; Sude M. Jelmson during June.

PostLast, Ms.—The Spiritualists of this city hold replay meetings every Sunday, in Mechanics' Hall, carner of Congress and Casco streets. Free Conference in the formon Lectures afternoon and evening, at 3 and 7 o'clek. Speakers engaged:—J. M. Peebles during January; Mrs. Laurs Cuppy, Feb. 5 and 12; W. K. Ripley, Feb. 18 and 76; Wm. March 8; J. H. Randall and Henry B. Allen, March 19; J. Stand Alleny B. Allen, 21, and during September.

Oid Town, Mr.—The Spiritualists of Old Town, Bradley, Millord and Upper Stillwater hold regular meetings crory Sunday, afternoon and evening, in the Universalist Church.

NEW YORK.—Ebblit Hall, hear the corner of Thity-third street and Broadway. Free meetings every Sunday norning and evening, at 10% and 1% o'clock. Fred. L. H. Wills, permanent speaker.

THE FRIENDS OF PROGRESS AND SPIRITUALISTS Of New York hold their meetings at Dodworth's Hall, No. 806 Broatway, svery Sunday, at 10% and 1% o'clock. Seats free, and thi public generally invited. The Children's Progressive Lyceum also holds its regular seasions at 2 P. M. THE FRIENDS OF PROGRESS will hold spiritual meeting at Union Hall, comer of Broadway and 28d street, New York ev-ery Sunday. Circles, wonderful diagnoses of disease, and Jab lic speaking, as per notices in the daily papers.

BROOKLYN, N. Y.—The Friends of Progress meet every Sta-lay evening at the Scientific and Progressive Lycoum, No. 13, Washington street, Brooklyn, N. Y.

Washington street, Brooklyn, N. Y.

Cincinnati, O.—The Spiritualists of Cincinnati have organized themselves under the laws of Ohio as a "Religious Society of Progressive Spiritualists," and have secured Metropolitan Hall, cornect of Ninth and Walnut streets, where they hold send IM o'clock. Speaker engaged:—Mirs. S. L. Chappell, Jan. 1.

Washington, D. C.—Spiritualist Meetings are held every Sunday, in Smeed's Hall, 461 91st Meetings are held every Sunday, in Smeed's Hall, 461 91st street. Speakers engaged:—Warren Chase during January; Rev. J. M. Peebles during February; Mrs. F. O. Hyzer during March.

LECTURERS, APPOINTMENTS AND ADDRESSES. PUBLISHED GRATUITOUSLY MYREI WEEK IN THE BANKER OF LIGHT,

[To be useful, this list should be reliable. It therefore becoves Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever they occur. Should perchance any name appear in this list of a party known not to be a lecturer, we desire to be so informed, as this column is intended for Lecturers only.] MRS. CORA L. V. HATCH will lecture in Lycsum Hall, Bos-on, during January.

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on, during January.

MRS. LAURA CUPPY will lecture in Charlestown, Mass., the three first Sundays in January; in Portland, Feb. 5 and 12; in Taunton, March 19 and 26. Address as above, or care Banner of Light. iress as above, or care Banner of Light.

N. Frank White will speak in Troy N. Y., during Janusry
n Someraville, Conn., during February; in Springdeld during
March. He will auswer calls to lecture week evenings. Ad-

F. L. WADSWORTH will speak in Battle Creek, Mich., one-half of the time for six months. Miss Martha L. Brokwith, trance speaker, will lecture in Taunton, Mass., during January: in Stafford, Conn., during February; in Vorcester during March; in Lowell during April: in Plymouth, May 6 and 13; in Portland, Me., May 20 and 27, and during September. Address at New Haven, care of George Beckwith.

of George Beckwith.

J. H. Bandall and Henry B. Allen will be in Boston for two weeks after Dec. 31; in Bridgeport, Conn., Jan. 15, 22 and 29; in Troy, N. Y., Feb. 5 and 12; in Vincentown, N. J., Feb. 19; in Binghamton, N. Y., Feb. 26; in Killawog, Siarch 5; in Portland, March 12, 19 and 28 and April 2. Address according by, or care of Banner of Light.

MRS, SARAH HELEN MATTHEWS Will speak in Eden Mills, i., during January. LOIS WAISBROOKER will speak in Eaton, O., Jan. 8; in Lodi, Jan. 15. Address, Liverpool, Medina Co., O. MRS. SUSIE A. HUTCHINSON WIll speak in Chicones during January. Address as above, or South Hardwick, Vi. MRS. S. A. HORTON has removed her residence to Rulland, Vt. Nie will answer calls to speak Sundays and attend funerals. Address, Rutland, Vt. MRS. SARAH A. BYRNES will speak in Chelsea, Jan. S. Address, 87 Spring street, East Cambridge, Mass.

MRS. SOPHIA L. CHAPPELL will speak in Dayton, O., one Sunday every month. Address, care of Mrs. A. Patterson, No. 260 Walnut street, Cincinnati, O. Mrs. Frances Lord Bond will lecture in Lowell, Mass., in June. Address, care of Mrs. J. A. Kellogg, Amherst, Mass.

JOHE MAYNEW will speak in Iowa Falls, Iowa, Jan. 2; in Fort Dodge, Jan. 3 and 9. CHARLES A. HAYDEN will speak in Lowell during January and May; in Chelsea during February; in Haverhill during March; in Plymouth, April 2 and 9; in Providence, R. I., April 23 and 36.

MRS. M. S. TOWNSEND speaks in Woodstock, Vi., during, January; in Charlestown, Mass., during March. Address as above. J. M. PERBLES will speak in Portland, Me., during Janu-

ary: in Washington, D. C., during Fobruary. Week-day evenings he will lecture in the vicinity upon Spiritualism, before literary associations, or Temperance and Masonio Internities. Correspondents please address as above, or Battle Greek, Mich.

WARREN CHASE will lecture in Washington, D.C., during January. He will also speak week evenings on the war, the currency, reconstruction, the origin and destiny of the racet, the will receive subscriptions for the Bonner of Light.

MRS. E. A. BLISS, of Springfield, Mass., will speak in Charles-town. Jan. 22 and 29, and Feb. 5 and 12; in Flymouth, Feb. 19 and 26; in Lowell during March. J. L. POTTER, trance speaking medium, will lecture in Dos Moines, Iowa, every Sunday until further notice.

Mrs. A. P. Brown will speak in Danville, Vt., every other Sunday until further notice. Is at liberty to speak on week-day evenings, if wanted. MISS SUSIE M. JOHNSON will speak in Foxborn', Jan. 8; in Taunton during February; in Plymouth, March 19 and 26; in Providence, R. I., during June. Address, 80 Warren street, Boston, or as above.

MBS. LYDIA ANN PRABBALL will lecture one-half the time at Utica and Washington, Mich., until further notice. MRS. ALCINDA WILHELM, M. D., inspirational speaker, will speak in Pennsylvania during January. Address, care of M. Spuckman, Lancaster avenue and 54th street, West Philadelphia, Pa.

JAMES M. ALLER'S address, for the present, is Banner of Light office, Boston. LEO MILLER will speak in McHenry, Ill., Jan. 8 and 15. Address, Chicago, Ill., or as above.

J. G. Fish will speak in Providence, R. I., during January and March: in Worcestor, Mass., during February. Address, Ganges, Allegan Co., Mich., or according to appointments. W. K. RIPLEY will speak in Stafford, Jan. 8: in Plymouth, Jan. 15 and 22. Address as above, or Snow's Falls, Me. MISS EMMA HOUSTON will lecture in Taunton, March 5 and 12. Address as above, or Manchester, N. H.

D. H. HARILTON will visit the West this winter. Will lec-ture on the routo: Subject: Reconstruction, or the Milea-nial Fraternity. Address for the present, Lewiston, Me. AUSTEM E. SIMMONS will speak in East Bethel, Yt., on the fourth Sunday of every month during the coming year. Address, Woodstock, Yt. MISS LIZZIE DOTEN, Pavilion, 57 Tremont street, Boston, Ms.

DR. L. K. COONLEY'S address is care W. Brown, Quincy, Ill. BAMUEL UNDERHILL, M. D., is again in the field, and ready o receive calls for lectures. Address care of A. J. Davis, 24 Canal street, New York. MRS. FRANCES T. YOUNG, trance speaking medium, No. 13 Avon place, Boston, Mass. MRS. EMMA M. MARTIN, inspirational speaker, Birmingham, Mich. MRS. FRANK REID, inspirational speaker, Kalamazoo, Mich.

A. P. BOWMAN, inspirational speaker, Richmond, Iowa. BENJ. TODD, Decatur, III.
Miss Belle Scougall, inspirational speaker, Rockford, III. MRS. IDA L. BALLOU, Fond du Lac, Wis. Miss Lizzie Carley, Ypsilanti, Mich.

W. F. JAMIESON, inspirational speaker, Decatur, Mich. Mrs. H. T. STEARNS will answer cells to lecture. Address, South Exeter, Mc. MRS. E. K. LADD, No. 2 Kneeland street, will answer calls to

GEORGE KATES, of Dayton, O., will answer calls to lecture on Sundays, at accessible points. IRA H. CURTIS speaks upon questions of government. Address, Hartford, Conn. MRS. LOVINA HEATH, trance speaker, Lockport, N. Y. Mins. Sarah M. Thompson, trance speaker, post office box 1019, Cleveland, O.; residence, 36 Bank street. C. AUGUSTA FITCH, trance speaker, box 4295, Chicago, Ill.

Moses Hull, Kalamazoo, Mich.

BANNER OF LIGHT: A Journal of Romanco, Literature and General Intelligence; also an Exponent of the Spiritual Philosophy of the Mineteenth Century.

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