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BOSTON, SATURDAY, JANUARY 14, 1865.

NO.

#### Literary Department.

THE NEW YEAR'S GREETING.

Blinded by sense and selfish passion's sway, Turn from Truth's blessed, benignant ray.

I am God's envoy to humanity!

At my beliest the heavenly gates unclose, And wearied souls attain the true repose.

flight,

In the supreme and bountiful delight, Wherewith Immortal love attests its might!

They hover round you; speak to you in tones Whose music thrills above the battle-groans;

That you have lost; earth-loss is heavenly gain; The exchange of Freedom's rapture for the chain That galled and numbed the spirit in its pain!

The cross and crown, soul-emblems - both are

mine; ,
I bear the mandates of the Will Divine;

Millennial glories o'er my pathway shine. I bring emancipation, wisdom's joy-

Justice, devoid of creed and earth alloy-Beauty and Use that blend in Heaven's employ;

For the loved summoned ones of Paradise; The meek and lowly win my regal prize.

In the aparted by-ways of this life. Mid battle-flames and elemental strife, I find the dowered souls with glory rife.

They know me; they have waited for me long!

I am ordained of Father-Mother-God!

I wield the sceptre, and the chastening rod; I consecrate the crimson-reeking sod!

And build the shrines of reverent worship, where The martyr spirit bendeth low in prayer, Confessing to God's loving mother care.

Many will see me only through their tear A year of turmoil and of anxious fears; Not as an envoy from the upper spheres.

And yet, beloved! I come to all that lives, With the full hand, and longing heart that gives, The soul that for the blinded past forgives.

I am commissioned of the God of Love, And by the ministering hosts above,

Admit me, though outside the thunders roll! And I will lead you to fruition's goal, To the communion bliss of soul with soul! Lasalle, Ill., 1865.

THE PROGRESS

## ADVENTURER

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

it was a respectful adoration for this young girl who was going toward the tomb with a smile on her lips and resignation in her heart.

He surrounded the actress with a sweet solicifantasy, the gleam of a caprice, and threw him-

keep back, bent her chest, her face became paler, and on the paleness of her cheeks a red, hectic

thène, and which, until the last moment, throws over the forehead of its victims the rays of a sad and religious poetry.

of Hippone, to the tomb of St. Augustine, and Frank and Sosthène accompanied her. They followed the banks of the Seybouse, but soon they quitted the river to penetrate a path lined with aloes, and above which the great, wild olives formed a mysterious vault, and almost inaccessible to the heat of the sun.

the emanations of the last flowers. They soon arrived at the rulns over which floated the shade

Miss Elise made a prayer at the foot of the statue of the saint. Sosthene and Frank regardod her, mute and meditative, mingling at the bottom of their hearts the worship of their veneration with the prayers of the young girl.

"Frank, come pray by my side," said she; and you, siso, Sosthene, come."

The two friends obeyed,

"Oh! how prayer does one good!" said she, rising. "I am happy now; and you, Frank, are

you not happy?" and they who adiabalace chees there would bed Grund Reputs, Mach. Des. M 1964.

quickly drying his tears, that the young girl should not see them.

"Well and good ! When you shall have a sadness, M. Frank, pray, and you will see how it consoles. Oh, yes!" added she, "it consoles and benefits."

They contemplated the panorama which unrolled around them. To their right lay the mountains of Leydon, to their left the sea, whose waves wash the city of Dido, ancient Carthage, where echo still reflects the name of Regulus. At their feet rolled the Seybouse, which girdled in an isle of flowers, and opposite to them lay the town of Bone, with its storks' nests, its minaret, and the Genoese fort which guarded it.

who guarded their young. The birds sang their blest canticle, and Nature seemed to have taken the air of a fête.

Miss Elise walked slowly, supported on Frank's arm.

"Look," said she, cutting a small branch from an olive tree, "keep this in remembrance of our

She gave it to Frank.

"But we will come here again," said he to her. "Perhaps," murmured she, softly. Then she shuddered, and pressed near to Frank.

made her afraid. Frank regarded her with sadness. He guessed

that a fatal thought had just passed through the mind of the young woman. "Let us return to the town," said Sosthène.

"Already!" "We are in the autumn, Miss, and soon, when

day," In Africa, excessive cold succeeds all at once the strongest heat.

"Let us return then," said the young girl. Then she added, in a whisper, "we are in the au-

were silent, only Elise kept on her lips a smile which belied the sadness of her look. Some days after, the theatre boy came to find

"Miss Elise asks for you," said he.

Frank had a fearful presentiment.

Frank ran; he found Sosthène in the chamber

of the sufferer.

with a look.

say, "She is lost!"

The young girl perceived the poet. "Ah! there you are!" said sh

"Dear Elise!"

return no more to Hippone! I shall see France

then even hope?' 'Yes, indeed,' I replied to you, I was right to reply to you thus, for it was death weep, my friend, and pardon me; you have believed that I did not love you, perhaps? Oh! yes-but what would you have done with me? No, God did not reserve this joy for me, and it is another who will aid you to march in the field, where the jealous and the envious shall wish to prevent you from succeeding."

know it, for God reveals the future to the dving." thène wept.' Miss Elise was drowsy, and her lips moved as if to murmur a last prayer. When she came out of her drowsiness, the young sufferer

"Draw these curtains, M. Sosthène," said she this chamber is too dark, and I wish to see the sun again."

Sosthene obeyed, and a ray of light came to illuminate the face of the dying. She felt the joy

of a child. "How good it is-the sun," said she.

Frank offered her a potion which the doctor had prescribed. She wished to refuse, but he made a gesture of supplication, and she took the beverage

"My friend, you remember our meeting? It is eight years since then—eight years. How rapidly time passes! I believed in life then, You remember the house in which we lived? Your chamber was opposite mine. I saw you work in the evening. 'You will kill yourself,' I said to you. All I did not think that one day you would come to weep over my tomb-that I should go there before you so quickly," murinured Elise to | my idea is good, and, if it succeeds, the day fol-

will live!"

"Live! Yes, I would like to live." "Hope!"

hide it well from me, on the contrary; for if it ed Frank in his next representation. Frank obtakes possession of me, I should wish to live. I tained success, and the following day the journals should no longer have courage to die and that spoke of him with praise. The manager asked courage is now necessary to give up life, when one is young, when one is loved. Oh my God! my dred francs. As he lind foreseen, some of the God! why take me so soon? Let thy will be clubs called on him. They thus traveled over all done, my God! But it is cruel to leave those the towns of the south of France, But Sosthene whom we love, and death makes us afraid when "Put away those and thoughts, Blise," said Sos-

them; you know it well, you who saw the begin- | managers. Your reputation begins to do this ning of the disease which carried away my moth-

"Your mother?"

"It was with her milk that I imbibed the poison which kills me; she died as I am going to die. Poor mother!" Elise perceived Frank brushing away his tears.

"My friend," said she to him, "I should have been happy to see your triumph, but God did not will it. Sosthene, you will not leave Frank any more, will you? You will watch over him; he is credulous, too confiding, perhaps. Promise me that you will not leave him."

"I promise it you, Elise!"

"Well, thanks!" The sky, which until then had burned with a radiant light, obscured little by little; the sun became pale and slowly decreased, then a large black cloud mounted from the horizon; the birds kept close to the ground, uttering plaintive cries, and a north-west wind sighed through the trees, and whirled down the dead leaves, which flew away in eddies.

"The wind wept thus the day that my mother died," murmured Elise.

Frank and Sosthene looked at each other with dismay.

"I see death advancing. Oh, come near, my friends!" said the poor girl to them. "Southene, you were good to the humble actress, be blest! Frank, I should have given you my life, but it was no longer mine. I loved you, Frank, oh, yes, I loved you well. Another will give you the happiness which I should have been proud to give you. You will speak to her of me, will you not? She will not be jealous. One is only jealous of the living. My friends, my friends, do not leave me. Your hand, Sosthene; yours, Frank."

The sighing wind picked up the dead leaves which came striking against the panes of the chamber windows. The look of Miss Elise assumed a fearful fixedness; she pressed convulsively the hands of the two friends,
"Adleu! adleu!" said she. "Frank, I am going

to meet my mother. We will pray, both of-foryou." "Dead!" cried the post, throwing himself into

his friend's arms "Yes," replied Sosthene. "God has had nity for our friend, and of her who was calumniated

on the earth, he has made an angel in heaven." A fine rain commenced to fall; it lasted all night, during which the artist and poet passed in watch-

ing the poor corpse. The following afternoon they bore her to the cemetery, where Sosthène fixed over her grave a cross, on which he had simply written this name:

ELISE

Frank's sorrow was great; there were moments when he did not believe that Elise was dead, and "What did I tell you the other day? We shall his only happiness was to speak of her with Sosthène.

When he was obliged to return to France, at the expiration of his engagement, he went to pay a last visit to the cemetery of Bone, at the unknown grave of her whom he had loved. Sosthene accompanied him. They both wept, and the soul of the dear dead must have trembled with joy in seeing how much of regret she had left on the earth. Sometime after, the two friends arrived at Marseilles.

"Listen," said Sosthène to Frank, "you must leave altogether the dramatic, career, to embrace literature; there only is your future,"

And Frank, docile as a child, replied to him: "Yes, I wish to attain the glory which Elise predicted for me on her dying bed. If you wish it, Sosthène, here is what we will do:" "I listen."

"First, it is agreed that you accompany me everywhere."

"I should wish it: but-" "Oh! you promised Elise never to leave me!" "Without doubt; but then I thought you would

remain in the theatre." "Wait; I am going to make a display of myself." "How?"

"And you will be my manager." "I do not understand."

"Nevertheless, it is very easy to understand. You are going to begin here." "In Marseilles?"

"I understand less still."

" Yes."

"You are going to find the manager of the theatre?" "Yes."

"What to do?" "To propose me."

"Propose you as what?" "As poet."

"You are foolish!"

"Not the least in the world." "Let us see: explain yourself; for, in truth---"You will say to him that we shall ask nothing

that we do not wish money; but that he allows me to be heard during an intermission. I think lowing my first scance at the theatre we shall have every club in the city."

Frank was right.

Sosthene went away to find the manager, who the moment he knew he had not to draw on his cash-box, found the idea original, and interpolathim for a second representation, offering a hunloved his art, and one morning he announced to the poet that he wished to return to the theatre. ""You wish to leave me?"

I am no longer useful to you now; you no thone, approaching: 10 to move that I have communed with longer require me to go to announce you to the

work better than I."

Frank's name was in every meridional sheet. "I," continued Sosthene, "I need to follow my career, not to lose in inactivity the talent which the public has had the indulgence to recognize in me. I am going to take a new engagement. I have said it to you: you can fly with your own to walk forward; and, if you believe me, you sion-

" No, my friend, I am right; I know my strength,

and I shall go to Paris—later to Paris." Frank tried to retain Sosthene, but it was in vain; he left, saying:

Elise, and, far or near, I shall yet be with you; if misfortune reaches you, think that you have a devoted friend, who will come to console you and aid you to come out of the struggle."

The two friends separated, and Frank remained alone. He traveled during three years, which were a mixture of success and misery. He did not despair, but caught a glimpse at last of the end toward which he had directed his life. Nevertheless, he had an epoch of lassitude not peculiar to discouragement but indifference.

Oh, the life of a poet or an artist is a strange thing! What contrasts, what sentiments, multiply, sadden and surge in them! With what clay has God kneaded them! what is the fire which he breathed into their souls? Behold! see you this man who goes away! he marches toward his work, nothing will stop him; misery will come to bar the road to him; he will throw a loud laugh to misery, and will follow his route; he will shut himself within himself with his thought; he will hold communion with her; she will put a lute or a pallet in his hand; the lute will yield celestial harmonies, the pallet will immortalize a sublime canvas; the multitude will applaud, and the artist and poet will remain pensive, and the enthusiasm which they shall have created will find them indifferent. Should we bear them envy? or should we pity them? Yes, glory is not worth the price

"Oh, if I deceived myself!" said he: "if I have taken for a mission that which was perhaps only cease before the struggle?"

Nevertheless, enthusiasm returned to him. And after many trials yet, here is the letter which he addressed to Karl, and which, this time, was dated

were sometimes a blessing, and always a lesson I will not relate to you all that has occurred to me since the death of poor Elise, which I announced to you in a letter. Poor girl! If she could see me to-day, how happy she would be! I have traveled through many cities; I have seen many countries. Chance led me to Biarritz, a charming little village on the shore of the ocean, and where the European aristocracy meet during the summer season. Biarritz is on one side of Cambo. I leave you to think what recollections came to assail my soul! I gave some séances at the Casino; and I had the happiness of being called into the saloons of a Russian Prince, which put me quite in the fashion. After a sojourn of two months-two

ritz and came to Bordeaux. I remained there two months again, passed in the bosom of the family of Mr. X-, who had received me like a son. I left for Paris, and was to arrive in the modern Babylon without any recommendation, without knowing a person there. But happiness at last declared in my favor, and all the saloons of the Faubourg St. Germain and St. Honore open to receive and fete the poet. To-day I am known in the Parisian world; the large journals have sung my praise, and the little ones commence to criticise me. It is a good sign, and I thank, from the bottom of my heart, those who thus attack me. In a future letter I will relate to you, in detail, all which has occurred to me during the year I have been in Paris, in naming the generous man who took me in the middle of the siege, and who, every day, still smooths my difficulties

Tell my mother that I shall soon embrace her. · Your friend, FRANK.

Frank, in fact, had succeeded grandly in Paris, thanks to the powerful protection of Mr. Xwho interested himself in him; he had opened to

come to pass his vacation with the poet. They had spoken of the poor Elise, and of the day when the little troupe of comedians had met Frank on the grand route.

the first stopping stone of my glory the day when you admitted me among you. "You have mounted very high since; you have made a progress which one might call-

"The progress of an adventurer, is it not?" "Yes.

One evening, Frank was in a saloon where he went every Wednesday, as a friend. He was talking with a young secretary of the embassy, when Mademoiselle, the Countess of L-, approached

"Come, M. Frank," she said to him, "come; J wish to present you to a person of great mind and of great heauty; she is almost an artist."

"My dear friend," said she, "I present to you i young celebrity, M. Frank, the poet. The person to whom she addressed herself, lifted her head, and suddenly turned pale,"

Frank became pale also, but he bowed respect fully, and went to lose himself in a group of young

Madame de Règny could not believe her eyes.

"Frank, Frank," murmured she.

The Countess heard her. "You will see," said she, smiling, to some young ladies who surrounded her, "that Madame de wings; your road is all traced now; you have only Regny is going to take to herself a beautiful pas-

> " For poesy?" "No-for the poet!"

## Children's Department.

102 WEST 27TH STREET, NEW YORK CITY.

BY MRS. LOVE M. WILLIS,

"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."
[Leion Howr.

## THE FROST KING;

LOVE AND SELFISHNESS.

"How many miles to Rukhart, please, sir?" said Hans of the woodman chopping in the edge

of the forest near the roadside. "Oh, a good four miles, and a rough way, mister," replied the woodman; "you'd better not think of reaching there to-night; it's well nigh to sundown now, and a bitter night we'll have of

Hans made no reply, for his heart was heavy. He had journeyed on patiently and with good heart to do the errand his father had bid him; he had not minded the cold, rough winds, or his aching fingers and toes, but whistled merrily through the driving snow, and stamped his feet and swung his arms lustily against his breast. But he had hoped his journey was almost ended. He had funcied that he saw the smoke from the little village where he was destined many a time, but had found it to be only the smoke from some cottage nestled snugly under the brow of a hill. He had thought, too, that the whirling wreaths of snow hid the church spire just before him, but found it to be only a tall pine white with the ice and snow. Perhaps Hans would have given up in despeir before, had he not remembered the errand on which he was sent. As he thought of his little sister Tudie's pale face and suffering body, and his gentle mother's last words: "Thou wilt hasten, Hans, for perhaps thou wilt save her life," he forgot the biting cold and his weary limbs. But now, as the night was coming on, and he learned he had four more weary miles, his heart was sorrowful.

" Father said the good genii would be with me and keep me warm, but I grow colder and colder. Oh, how my feet achel and my ears! I see nothing of the good genii, but only the dreadful frost king. How cruel he is! He seems riding the very air, and his sword seems cutting my cheeks. I really believe I can go no further. Poor Tudie! will she die for want of the medicine I could get for her?"

At thought of her, he toiled on again more bravely, but he was really quite exhausted, and the winds blew more flercely, and the cold increased. He had passed all the cottages, and there were no signs of life near. "May the good God help me," said Hans, "for

can't help myself." Just as he had uttered this prayer, he felt the drowsiness that comes on before one is likely to

die by freezing. "How sleepy I am," said he. "Oh, if I could just sit down a moment and sleep, then I should be rested, and could go on. Perhaps Tudie is asleep by this time, and will not need the medicine I was to get for half an hour longer. Oh,

dear, dear, I am so sleepy!" He had just come to a cross-road, and saw approaching a foot passenger like himself, only the one that he saw bore in his arms a boy, who was crying piteously.

"See here," said he to Hans, "this is a youngster that lost his way, and was likely to die in the storm. I picked him up a little ways back, for he was too tired to walk further, but I can't carry him longer. It's more than I can do to get on myself. Here, get down, boy. I must leave you." The boy looked imploringly at Hans. Hans looked down to his own benumbed feet, and to his arms already almost lifeless.

"You'll be a fool if you take him," said the man, roughly. "He's as heavy as a pig, and if I am not mistaken, you have traveled further than I. Take care of yourself first, is my motto." The little boy began to cry more piteously than ever.

me for the great Frost King to carry off; please do n't !" "But," said Hans, "I'm so tired! I've walked so very for, and then perhaps my Tudie is dying.. I am in a hurry to get to Rukhart to get the doo-

"Oh, if I could only see my papa! Do n't leave

tor to go to her. Oh, how tired I am!" "You're a fool if you take him, that's all I have to say," said the man. "Take care of yourself first, that 's my motto;" and he went on. But Hans could not go thus, though he was

tired and almost frozen; for, as he looked into the face of the boy, he thought, What if Tudie was out in the cold, and no one would carry her home? But still the thought of carrying the boy, tired as he was, seemed dreadful to him.

"The man is right," he said; "I nrust take care of myself first; and yet, if it was n't for Tudie. perhaps I would take him, but I am in such a hurry!" and he took a step or two forward. "But how could I tell Tudie, if I left him here? She'd cry her little eyes out; and I do n't believe she'd "M. Frank," continued the Countess, "I present care at all for the doctor or the medicine." But then I needn't tell her, or any one clae-who'l

# Written for the Banner of Light.

BY CORA WILBURN. I come with blessings freighted, though ye may,

I'am the year of Freedom and Release: The harbinger of the Eternal Peace; The Comforter, who bids your murmurings cease!

I am the year of Grace and Jubilee: Prophetic souls have faith and trust in me; I bring the palm, the olive, and the rose;

Troops of bright angels earthward wing their

Whose compensative charm for all atones

I twine the bridal chaplet of the skies,

They welcome me with triumph hursts of song, And hall me victor of the vanquished wrong.

'Twixt earth and heaven, to be the carrier-dove.

OF AN

CHAPTER XIX. It was no longer love that Frank had for Elise.

tude. He watched in her look the passage of a self on his knees before her to serve her. The poor Elise was going from him every day. Her little, dry cough, which she strove in vain to

She was consumptive! An unrelenting disease, as they had told Sos-

One day she wished to take a walk to the side

She was happy; she seemed to drink life with of the Catholic apostle.

Frank wept; the look of the actress burned with a holy exaltation.

A few steps distant passed some she-camels,

visit to Hippone."

as if to preserve herself from an object which

the sun shall have descended to the horizon, a sudden coolness will succeed the heat of the

.They took the road to the town; the two friends

"Oh, my God! is she ill?" asked he. "Yes," laconically replied the boy.

The physician went out. He interrogated him The physician made a sign, which seemed to

me."

"Oh, Miss!" "Listen, Frank: One day, as I tore the leaves from a flower, you said to me, 'You have not | I have a certain one, and which will not fail me.' -death which cried to me. 'I await you!' Do not

"Oh, be silent, be silent, Elise! Do not speak thus! "Why so? Has not the physician told you that I was about to die? Let me then speak. You will arrive at celebrity, Frank. I tell you it, and I She fell back on her pillow, and Frank and Sos-

found herself better.

and drank it slowly.

the nost. "No, no; do not believe that!" replied he; " you

"Ah. do not tell me that hope is permitted me;

will go to Paris." "Not yet," replied Frank. "You are wrong."

"I remember the promise which I made to

we pay for it! Frank's indifference frightened himself.

an insensate ambition, an ambition which will

"God be blest! my good Karl, he has led me by the hand, and to-day, that my sufferings are passed. I thank him for the trials he has sent me; they

months of success and profits-finally I left Biar-

him the doors of reputation. Frank had written also to Sosthene, and he had

"My good Sosthène," said Frank, "you placed

Sosthene returned to the country after having seen the success of his friend.

Frank bowed, and followed the Counters.

to you Madame de Regny,"

Peculi

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It will

me! The Frost King will carry me away!" Hans's better nature triumphed.

"No, I will not," said be; "I'll do the right thing now, and God will take care of the rest. Do I suppose he is going to bless Tudie, if I don't bless somebody else? Here, boy, up with you on to my back. The Frost King shall have us both, if he has one. There, put your arms close 'round my neck, just as Tudie does, and hold on fast. and may the good God take care of us both."

Hans felt a warm glow come to his heart, and already his benumbed limbs seemed to have more life in them. He trudged on bravely beneath his load; his drowsiness left him, and the arms of the boy seemed like circlets of fur about his neck. On, on they went, and it seemed indeed to Hans as if the good God was close by them, for a new life was in his blood, and a new courage in his

When they had traveled two miles, they overtook the traveler who had preceded them. He had just seated himself, and was about to lie down, but he roused a little on seeing them.

"What a fool you are, young man. See me; I am just going to take a minute's sleep, and then I shall be quite refreshed. I tell you take care of yourself first-that's my motto."

Hans left him and traveled on patiently and hopefully. The little boy held himself fast to his neck, and Hans thought almost that Tudie was there with her dear little head laid on his shoul-

After a time he spied the lights of the village, and his heart bounded with joy, for already had the darkness come on. Now each step seemed a pleasure; he felt no more weariness or pain, but only gladness and hope.

The good God has kept us," said he to the boy, "and you will soon be at home, and I shall get help for Tudie. And see, the storm is over. and there are stars. Tell me, where is your home?"

"Oh, you are so good!" said the boy, "and.now you shall have a warm fire and some hot cakes, and we'll tell them the story of the Frost King, how he tried to take us and could n't."

He pointed out his home, and Hans entered bearing him on his shoulders. If he had not felt joy enough before, he must have felt it now, as he gave to the arms of the anxious mother her beloved boy, and beheld his father's expressions of thankfulness.

Hans felt so glad in his heart that he had not yielded to his selfishness, that he was quite sure that good fortune would bless him, and that he should be able to carry comfort and health to his beloved sister; so he said:

"We want to find some one that is acquainted with the good God, and who can make Tudie quite well, for he knows how we love her, and that we would not have her die. Perhaps you will tell me where to go to find such an one?"

"I am a physician," said the boy's father, " and will gladly go with you; and if, as you say, the good God blesses me, we will have her well directly."

Hans had his warm supper, and told the story of his journey, while the doctor's sleigh was being prepared for the journey back. He remembered no more his fatigue; for, as the mother told him how she loved this her only boy, and had let him go out for a little sport with other boys, not thinking that they would forsake him, and as she repeated again her thanks, Hans's heart grew thankful that he had been saved from the temptation of meanly leaving him to perish.

"You see," said she, "I was all the time expecting him back. I thought of the cold, biting frost, but I was sure some one had taken him home, and would soon bring him back; but as he did not come, I began to pray-what else could I do? and I baid, 'Make some one very kind and good to my darling boy;' and then his father came in, and just after I had told him, you entered, bearing him on your shoulders. Now I know that you are one whom the good God loves to speak to way down in the heart, and I am quite sure he will make your Tudie well."

When they had started on the journey to Hans's home, they rode rapidly. The moon had come out, and slyed its soft light over the freshly fallen snow. They could see a long way before them, and Hans discovered, before long, the tree under which his fellow traveler had seated himself to selfishly sleep a little, and soon ho saw the traveler himself lying precisely as he had left him. They stopped their horse and went to him. He lay pallid and cold in the moonlight, and would never move his body again. When Hans told the physician all that had happened, he said:

"This man's selfishness caused his death. If he had carried my boy he would have been tired, but he would have kept his blood in motion, and would have been a happy man now. If you had stopped, as you desired, and had selfishly yielded to your weariness, and left my darling, you would have been where that poor man is, and your Tudie would have waited for you in vain."

When Hans thought of what he had escaped, he felt very thankful. He shuddered to think of his lying cold and stiff by the road-side while those at home were watching and waiting for him.

"My motto hereafter shall be unlike that of the traveler, who said, 'Always take care of yourself first.' It shall be, 'Help others, and thus you help yourself."

They reached Hans's humble cottage in safety. and the good doctor was able to relieve the sick little girl very soon, and the joy was as great in the humble cottage of Hans's parents as in the home of the physician.

'When Hans had told the story at home, Tudie said:

"Now I shall kiss you, Hans, for you loved me very much when you loved the poor boy." And his mother said:

"Thou wert ever a good son; now I know thou wilt be one of the 'God men,' whom the good God chooses to take care of as his own."

And his father said: "I told thee that the good genil would care for thee; they never forsake those who have love in their hearts. Thou didst have a long, cold journey, but there was goodness at the end, and so will it always be. There is never a way so long but God is at the end of it, if thou dost keep fast hold of the little chord of love that he winds about thee and some other one who needs thy help. There is never a storm that is so cold that he cannot make it warm, if thou dost let the warm life burn in thy heart that some other needy one kindles there. Remember this, Hans. I bless God that I am not ashamed of my son."

Hans did remember, and ever after in his life, as he recalled that wearisome, cold journey, he felt sure that selfishness brings its reward of misery sooner or later, while love ever brings a beau-

tiful meturn. Tudie got well, and the good doctor found a nice cottiere for Hans's father, near the pleasant village of Bukhart, and here Hans and Tudie lived blessed lives of content and peace, because love governed their every soft at 152 at them. I deal

Letter from "Blush Bose."

DEAR CHILDREN-Little Nellie-for thus we called her—grew fair and beautiful in spirit, lovng and loveable. Her eyes were full of lovelight, and bright smiles came rippling and dimpling over her sweet face.

I remember well how I loved to rock her in her cradle-bed, and sing her the songs little children love to sing and hear. When she first began to talk, how we children all wished her to call us by name! The years glided by, and the last summer of little Nellie's life on earth came, and it is of this I wish to tell you, for of this summer I remember more than of the rest of her life.

It was the first of her going to school, and it was my greatest pleasure to lead her back and forth. In the morning, after we had eaten breakfast, I used to comb her soft, curly hair, and see that her dress was all in order, then, with book in hand, we would go to meet the sunny faces of our schoolmates in the red schoolhouse by the brookside. When the time for recess came, we older scholars forgot the hard lessons we had to learn, and thought of nothing but the nice times we were having in our beautiful homes 'neath the maple trees. The little ones we called our children, or scholars, and many merry hours we spent playing with and trying to teach them from our stock of knowledge. When school was through for the day, with Nellie's hand in mine, we would hasten home to again play and enjoy in thought what we had experienced through the day. Nellie had two very dear friends, who were always ready to play with and amuse her, and never teased her, is some boys like to tease little children.

They had made, on some logs near the schoolhouse, a see-saw, and there they liked to take Nellie and play with her, while she in Teturn would sing them a song, or laugh and tell them how much she loved them. One day, as the school closed for dinner, they took her with them, and as I walked slowly along toward home, I could hear her merry laugh and sweet voice talking to them. She wished very much to have me stop and play with her, but I told her I could not, that I must go home. She said she would like to go, too, and yet she wanted to stay, and then she cried. Her little spirit was full of love for us all and I could only cry with her, when one of the girls near by said:

"I would let the hateful little thing stay if I was I felt that Helen was rude, and I thought I

wished she might have a dear little sister to love as I loved Nellie, and I pressed her close to me and hurried home.

The summer school was almost done when Nellie was taken sick with croup. . She would seem well for a few days, but at night would again be sick. At last she grew worse, and could not go to school, or sing or speak aloud; then she was some better, and could have her playthings on her bed beside her. How gentle and loving she was! One day, after our cousin had been to see her,

she said to me: 'I love you, S--; I love Cousin Sylvester, too, but I love God the whole world full."

I do not know that she had ever been taught of the loving Father Spirit, and yet her own spirit taught her to know of him. We liked to make her pretty dolls, and tiny needlebooks and cushions to play with. One morning she was much worse, and never again could sit up. It was hard to think that Nellie must leave us then, for the love influences of our souls went out to meet and twine around her, but her little strength was wasted by disease, and so she went to the Summer

Do you gather any lessons of wisdom from this short story of Nellie's life? And are they not to be ever kind and gentle, ever willing to be good and do right, that you may be remembered as one pure and good? I love to sit and think of Nellie's kindness, and, as I think, I sometimes see by me a bright sparkling star, and then I know she is by me. Then I feel her little lips kiss me, and the influence from her is ever calculated to make me BLUSH ROSE. feel purer and better.

Manchester, Dec. 26th, 1864.

Written for the Banner of Light.

HYMN. BY JACOB EDSON.

There is a faith, a living faith-The life of God in man-The substance of the soul's desire: The way, the truth, the plan.

There is a hope, a quick'ning hope, The anchor of the soul; It holds our lives in love to God,

As magnets to the pole. There is a love, a light, a life, None but the true can know; 'T is charity, that perfect good,

Which God alone can show. There is a stream, a peaceful stream, From heaven within it flows; It warms and urges on in life The soul through whom it glows.

'T is broad and deep, 'tis calm and clear, The stream from heaven runs still; 'T is ever onward in its course, Its mission to fulfill.

There is a home of love and joy Beyond the shores of Time, Where we, with all the good and great, Like sons of God, shall shine. Boston, Mass., 1864.

## Description of Jesus.

The following epistle was taken by Napoleon from the nublic records of Rome, when he deprived that city of so many valuable manuscripts. It was written at the time and on the spot where Jesus Christ commenced his ministry, by Publius Lentullus, the Governor of Judea, to the Senate of Rome-Casar, emperor. It was the custom in those days for the governor to write home any event of importance which transpired while he held office:

Conscript Fathers-There appeared in these our days, a man named JESUS CHRIST, who is yot living among us, and of the Gentiles is accepted our days, and of the Genties is accepted as a prophet of great truth; but his own disciples call him the Son of God. He hath raised the dead, cured all manner of diseases. He is a man of statue somewhat tall and comely, with a very maddy countenance, such as the beholder may ruddy countenance, such as the beholder may both love and fear. His hair is of the color of the filbert when fully ripe, plain to his ears, whence downward, it is more orient of color, curling and waving about his shoulders; in the middle of his head is a seam or partition of long hair, after the manner of the Nazarites. His forehead is plain and delicate; his face without spot or wrinkle, and delicate; his face without spot or wrinkle, beautified with a comely red; his nose and mouth are exactly formed; his beard is the color of his hair, and thick, not of any great height, but forked. In reproving, he is terrible; in admonishing, courteous; in speaking, very modest and wise; in proportion of body, well shaped. None have seen him laugh, but many have seen him weep. A man, for his surpassing beauty, excelling the children of men."

## Griginal Essays.

THE ORIGIN OF MAN. REPLY TO H. BETTS.

BY HUDSON TUTTLE.

In the Banner for December 3d., Mr. Betts advances objections to what he styles " my theory of the origin of man." The theory is not mine, but belongs to the invisible ones who have led me through the wilderness of ignorance toward the light. To them belongs the task of its further and clearer elucidation, and I now answer by transcribing the impressions I receive from them, as an humble and instructed amanuensis.

When we investigate the origin of living beings, we tread on grounds hitherto held sacred, on the province of direct miracle. We must, therefore, divest ourselves, first, of all prejudice, of every educational bias, and study the vast, the aimost unfathomable subject, as though it had never been theorized on before.

Is there a creative principle, personal or impersonal, outside of or inherent in matter? It is not for us to decide. All we can know of this principle, under whatever form we may-consider it, is as revealed in phenomena. Consequently the objection urged. "That it would be much more in accordance with sound reason to suppose that the All-creative Powers, (call it what you please, a personality or a pinciple,') possesses the ability to so arrange these primitive cells as to produce a perfect model, and thus avoid the necessity of making use of a species of baboon in order to perfect the original design.

All we know of this principle is the RESULT before us. It is not for us to conjecture how it might have resulted differently, but how it resulted as it is. God might have made man perfect and complete during the coal period, "leaping for joy" through the dense forests of fern and lepidodendrons, or made him a congener of the huge saurians of the Sauriod Age! If man is to spring forth a perfect model," God need not wait for the slow perfection of conditions-he may thrust his "perfect model" into any age. If he cannot, all his attributes of omnipotence, infiniteness, etc., are destroyed. We grant God to be omnipotent, infinite, all that was ever claimed for him, yet there are many things he cannot do: He cannot make a world square, or stand still; he cannot put fire out with oxygen; make water run up hill, or darkness when the sun shines; in short he cannot annul or supersede the most trivial, phemomenal law. Grant, what I shall attempt to prove, that man is a part of the animal world, amenable to the same laws, and we may as well accept any of the above absurdities as that of the introduction of man as " a perfect model."

This talk about God, or principles, belongs to the theologian and metaphysician. We wait their agreement in the premises. We ask the origin of man. Let us view him physically: So far as his body is concerned, he is strictly an animal. Oh man, proud of your origin, springing perfect from the hands of God, and living by the breath breathed from his lips into thy nostrils, study the anatomy of the horse, the ox, the goat, the dog, and then thine own; and then in humility acknowledge that they, too, were molded by the same hand-so far as organs and functions are concerned-exactly like thee, and live by the same broath! We musticate our food by the same apparatus; our digestion is identical with that of the alligator; our blood circulates precisely like the dolphin's or the whale's; we breath, thus oxydating our blood, in the same manner as the lion or wolf; and so to the end of all our organic functions. Even the brain, the organ by which mind is illuminated differs not from that of the dog or the elephant, except in detail of form. If we consider the ultimate atoms of which our bodies are composed, we shall find that human muscle, fat, nerve, fibre, etc., differs not from animal muscle, fat, nerve, fibre, etc. At death the same transformations occur; carburet of hydrogen and ammonia are given off, and our human bodies and animal bodies are absorbed by the atmosphere. In the laboratory of the chemist, the long list of cyanurets and prussiates are alike evolved by animal or human remains. The pulverized bones of soldiers from Waterloo or the Crimea, by their phosphorus and anunonia, return the English farmer, as great a yield of wheat as those of horses from the same fields.

Why is this? Because man is an animal! There is a unity of type in the realm of life; there is no fortuitous concurrence of atoms; without the under stratum of the animal world there had been no man—they are his parents. I say unity of type. To explain: nothing can be more perfectly adapted to its office than the human hand. A learned divine has written a book on its wonderful adaptations, as an incontestible proof of the wisdom of God who created it. But is the human hand unique? is it separated by different structure from the animal world? Not in the least. The integral bones composing the hand of man, of the ape, the fore foot of the elephant, the paddle of the whale, the wing of the bat, the wing of a bird, are the same. Some of the component bones are larger, some smaller in one than the other, animal, but in the embrios of each all are present. In the fore foot of the deer two fingers are developed; the nails are formed into hoops, two partially forming the dew-claws." In the wing of the bird, the last or phalangial joints are more or less atrophied, but two fingers are developed, and there are the rudiments of a third. The human hand has all these elements so equalized that they form a wonderful organ for countless uses, but no more serviceable for man than its paddles are to the whale, or its wings to the bird. We night in precisely the same comparative manner trace every organ, from one end of the animal world to the other, showing how they are changed in form to meet the varying conditions to which they are subjected.

We pause on the threshold of this vast domain, and content ourselves with presenting a few vestiges -" fossils" they should be called-which indicate the path of humanity's ascent. Why do we find the third eyelid in man? It is almost completely atrophied, appearing only as a minute scale. It is fully developed in birds. Why has man a thin line of cartilage connected to one of the bones occupying the nostrils (tubercle bones.) for which there is no possible use? In the horse it is enlarged, and shuts off the cavity of the nostrils from the vestibular cavities, protecting them from foreign bodies. In the whale they acquire the "size of bolsters, returning after each breath, into the vast nostrils, sealing them against the pressure of a thousand fathoms of water, when the animal

plunges into the abysses of the ocean." If you dissect carefully, you will find buried in the abdominal muscles of man, and all mammalia; their lines of cartilage, and in the neck of man, a white line of the same. What are these? The first is the remnant of the breast hone, and ribs of the Saurians, the latter of a dense, strong muscle which supports the pendant heads of herbivors while grazing, but not being of any use to man, whose head is carried erect, it is atrophied. On this principle, every monstrous human birth is not only explained, but becomes a proof.

Children born with als fingers with webbed much less sickness sorrow and pain. The day hands with gill-openings on the side of the neck will safely dayn when that confidence will not etc., are they not reversions to lower types? All be winting when will be understood the true the multitudinous facts of embriology point to meaning of the saying of Jesus, Straight is the this conclusion.

We have attempted to show that man is but a superior member of the animal world; the perfection of the plan after which they are all fashioned. Highteousness, and all else will be added unto Grant our conclusions, then shall he place man on the earth by the "spontaneous aggregation," subject of cause to the will of a Creator—of molcules or cells, or the extension of the same process by ing pure in body and soul; therefore to become which the animal realm had been evolved, and of righteous, one must be virtuous physically, as well which he is an integral and inseparable member? as morally, avoiding all excess in eating, drink-Science chooses the latter conclusion.

It cuts off with one keen thrust all interference rom any outside source. Here is man, We find him at the head of the animal world. How account for his being here? There is no miracle. We cannot, in a scientific investigation, indulge virtue. The "Spiritualist reformer" is everyin probabilities. We find that he is an animal, that he is controlled by the same laws, that he bears the marks of his parentage. Can there be al, particularly in a religious sense. My experimore than one conclusion?

If we saw a friend coming in covered with burrs and cockles, and of the dozen paths he might have tomical "fossils" before spoken of, are such burrs, attached to man, showing the path of his ascent!

If man came from the animal world by progressive development, we are to look for his im- it is degrading to the spiritual faculties to be conmediate ancestors in its higher, rather than its trolled by acquisitiveness, and the base of the lower members. We have our choice—the our ang | brain. This is the dawning of the wisdom age, or the elephant—we must acknowledge a closer kinship to some members than to others.

How were the various races originated? Not from each other. The white race did not originate does he live on the food (pork) that creates or from the black, nor the black from the white; but supplies the condition. If it be true-and I see no the same principles which created the million reason to doubt it—that man partakes of the spirit species of animals, extend directly to the creation of man, and his perfection in races.

It has been a vast period of time since the birth of man, and it is probable that the ourang has advanced from its first estate since that epoch. We tic woman will, in mixing or kneading bread, imwould not be understood as meaning that the parts her condition to the bread, and, thus, to the ourang is the parent of mankind. It is rather a person eating it; and there can be no doubt that cousin, belonging to another line. Development | the assertion is true to some extent; a fact which of species takes place in parallel or diverging lines. rather than continuously.

Each race progresses on its own path, not on that of another; and the tendency is not to approximate, but to diverge further and further from have not yet attempted to point out the proper each other. We call man in his primitive estate an ourang, not because strictly true, but the word | shall reserve for future articles. I do not wish to suggests the best idea of his condition and appear-

another, or why the ourang is not advanced, is like | claim to have made this new discovery independbranches originate in and are bound together by a belong-like a twig springing from the latest publishers will surely meet their reward. branch, or not belong to the tree. He really is a branch from the same great limb as the quadrumanic, starting low down near the trunk.

Starting thus, each branch perfects itself after its own plan. Each has its own distinct capabilities, which rest on surrounding conditions, and different results are obtained by each. There nev er was, nor can there be a reversion of type. The black man never can become a Caucassian, nor vice versa. Each develops according to its own type. Space will not admit of an inquiry into the how and wherefore of man's development. Possibly we may, in an article devoted to that subject endeavor to set the matter in a clear light.

The influence of conditions reacted on by the Primordal Organization of each race, and the im perative law of "Natural Selection," whereby defects in structure destroy the individual with remorseless hand, and any capability beneficial to the race once acquired, is preserved by the superior advantage it bestows in the terrible "struggle for existence," all enter into the explanation of their origin and diversity.

> NATURE VS. DRUGS. NUMBER THREE.

BY A. J. HIGGINS, M. D. I have said that poisons are not usable in the body. Some medicines are less poisonous than others, but all are poisonous to the system which cannot be used to make into body. Medicine cannot add material to the body. It cannot heal an ulcer in the lungs, womb or bowels: it cannot affect favorably the absorption of the tubercles which causes it; it cannot give blood to the feeble, emaciated invalid; nor can the most perfect mechanism impart natural strength or tone to the muscles that move the limbs or support the spine. Medicines are inert and injurious to this extent. They destroy the appetite and digestion; and digestion is the source of strength. Pure air is the true tonic, and the blood is made pure by food and water and pure air. The blood is the only source of repair to the body. In every case of disease there is a remedial effort of Nature to restore to health, and if medicine is taken, it not only retards the efforts of Nature, but it tends to paralyze a portion of the nervous system. All persons live by eating, drinking and breathing, and the body grows upon food, air and water; and when a person becomes sick, if he would wait a little before cramming the stomach with poisons, food, &c., in nine cases out of ten he would get well without doing anything more. And if he found it necessary to do more, all that would be necessary to use in the way of remedies are furnished in great abundance by Nature, viz: air. water, light, electricity, &c. But to know how to use them; here lies the stumbling-block. Now I contend it requires a more thorough knowledge of true science to be eminently successful with these remedies, than to be a practitioner in the old way, occasionally using these remedies, because the patient would invariably be made better by a poor use of Nature's remedies, and his friends would say that he had not been very sick, because he got well so easily; but let the patient take some powerful medicine to drive out a powerful disease, he of course is made very sick-too sick to desire to eat. He continues this way for days, perhaps; his friends despair of saving him, as well as the physician, and so the doctor says that medicine will not do any further good now; orders very kind nursing, &c. Mark the result. As soon as the stream of poison ceases to flow into his stomach, Nature rallies, and the poor invalid soon becomes convalescent, and the man who fed the poison and caused the dangerous illness receives all the praise, and his fame is sounded from afar; while poor, tired Nature receives none at all. Truth is exceedingly simple; while error

is complicated and hard to understand. If the sick could but have one half of the confidence in Nature and her remedies, that they do in polsons and they who administer them, there would be

gate and narrow is the way that leads to health, (Heaven,) and few there be that find it." "Seek ye first the kingdom of health (Heaven) and its you." Heaven is a state of happiness, and no person can be happy who is sick. Then the righteousness of the kingdom of heaven consists in being, &c. No person can be healthy who is not virtuous

in every respect. And no one who is sick need think for one moment, to permanently regain his health without practicing all the principles of where denounced by those who do not understand the teachings of the spirits, as being immorence and acquaintance with their teachings is quite the contrary; and I am quite sure that not a single instance can be shown where the spirits come we knew there was but one bordered by have taught aught else. They have in every case, burrs and cockles, should we hesitate in judging when called upon for guidance, responded, Live that he came by that path? The "vestiges," ana- up to your highest conception of right!" and the person who obeys cannot be the loser by so doing, but always the gainer, spiritually. Men should not seek happiness through sordid gains, because when the higher and spiritual faculties must control, and when one is led by these organs selfishness flees and is no longer seen in the person; nor of the food which he eats, then if he eats pork he will partake of the selfish principle of the hog.

William Denton, the author of that excellent work, "The Soul of Things," states that a dyspep-I fear but few understand; and when more generally understood more attention will be paid to the regulation of the dietetic habits, and less reliance placed upon medicines when one is sick. I manner of using Nature's remedies; that task I be considered as boasting when I say that I have yet to see the person who, if not cured, cannot be To ask why one race is not developed now into | benefitted by my mode of treatment. I do not asking, when looking at a tree, why the higher ent of the spirit-world, but, per contra, I claim branches do not spring from the lower. All the that they have and still do render me valuable assistance. They always assist those who try to common trunk. Select any given branch, and it help themselves. The journals are few that will would be as rational to say all branches must publish these progressive thoughts without exactspring from it, or not belong to the tree, as to say | ing a fee from the writer, of from ten to twenty-five man must come from the quadrumanic branch of cents per line. But I am proud to point to the the tree of life-to which the ourang, baboon, etc., Banner of Light as a noble exception, and its

### A SOLDIER'S PSALM OF WOMAN.

BY LIEUT. BICHARD REALF. Down all the shining lapse of days
That grow and grow forever
THUTTER 1000 and better praise Of the Almighty giver— Whatever God-like impulses Have blossomed in the human, The most divine and fair of these Sprang from the soul of woman.

Her heart it is preserves the flower Of sacrificial duty, Which, blown across the blackest hour, Transfigures it to beauty: Her hands that streak these solemn years With vivifying graces, And crown the foreheads of our fears With light from higher places.

Oh! wives and mothers, sanctified By holy consecrations,
Turning our weariness aside
With blessed ministrations;
Oh! maidens, in whose dewy eyes Perennial comforts glitter, Untangling war's dark mysteries, And making sweet the bitter;

In desolate paths, on dangerous posts, By-places, which, to-morrow, Shall be unto those bannered hosts, Aceldemas of sorrow We hear the sound of helping feet, We feel your soft caressings; And all our life starts forth to greet Your lovingness with blessings!

On cots of pain, on beds of woe, Where stricken heroes languish, Wan faces smile and sick hearts grow Triumphant over anguish; While souls that starve in lonely gloom Flush green with odorous praises, And all the lowly pallets bloom With Gratitude's white daises.

Oh! lips that from our wounds have sucked The fever and the burning! Oh! tender fingers that have plucked The madness from our mourning! For soothing and for saving-God send your own hopes back to you, Crowned with immortal having!

Thank God!-Oh Love! whereby we know Beyond our little seeing,
And feel screne compassions flow
Around the ache of being;
Lol clear o'er all the riain and dread
Of our most sore affliction, The shining wings of Peace are spread In brooding benediction!

Grand Rapids, Mich.

I feel it my duty to the public, and especially to Bro. Benjaman Todd, to say a few words through your excellent paper, Mr. Editor, in regard to his labors with us in this city. It gives me pleasure to witness the rapid growth and development of some of our speakers within the past few years. It seems as though they were being doubly strengthened for a new and more glorious unfolding, which is about to break forth upon the world in renewed beauty.

It was my privilege to hear Bro mode deliver.

It was my privilege to hear Bro. Todd deliver several lectures under spirit influence, at grove meetings, in 1858, and from time to time since then, up to the National Convention in Chicago. It was there I secured his services to speak to us in the city of Grand Rapids, through the last half of Sept. and the months of Oct., and Dec.; and I am happy to state that he has awoke a new interest in this place. His audiences have been interest in the place. creasing in numbers and intelligence up to the

creasing in numbers and intelligence up to the present time.

Bro, Todd can soar as high as any one in lofty imaginations, and reach out as far in depth of thought, and dress the same in good language, yet it is so happily brought out to their full comprehension, that he leaves it all with the audience; and they go home richly laden with new thoughts to digest. He intends to go East in the spring. May kind angels continue to bless the work through him wherever he may go.

We have no one engaged to speak to us after this month, and if you could send us a good speaker, I would be thankful. We pay good speakers fifteen dollars per week:

We have a society of about one hundred members, and our mestings, which are held twice on each Sunday, are well attended by the most intelligent part of the community.

Grand Repide, Mich., Dec. 21, 1864.

Grand Repide, Mich., Dec. 21, 1864.

## Spiritual Phenomena.

Peculiar Spiritual Manifestations in Africa.

The following account of some spirit-manifesta tions of recent date, and in a remote part of the world, is taken from a volume entitled "Savage Africa," etc., etc., by "W. Winwood Reade," Chap. thirty-first. The scene is Macarthy's Island, an English military post on the river Gambia, on the | puny standards. west coast of Africa. I have slightly abridged it by omitting immaterial passages.

It will be seen that the demonstrations did not follow any one person as medium, but seemed to depend on some peculiar conditions of the local-

"At the commencement of the rainy season of 1860, Mr. Beale, a staff assistant surgeon, was selzed with malarious fever. The 'Dover' arrived soon after, bringing a Mr. Campbell to relieve him. Mr. Beale was taken on board the 'Dover,' shook was taken on board the 'Dover,' shook and hands with the captain on deck, went below, and

expired almost inimediately.

Mr. Trestrail, his colleague, sat down to write out the case. It is still preserved in the medical report book at the surgeons' quarters. Toward the end the handwriting changes, becomes uneven, and sometimes scarcely legible. A few hours afterward Trestrail was a corpse. The two surgeons

Mr. Savage is a trader on the island. A few days afterward Campbell came to him and asked him to give him a bed. Savage complied with his

request.
"Do n't you like your quarters?" he said.
"No," replied Campbell. "I have seen Beale.
And," he added. "I shall never see my poor wife

And," he attled, "I shall never see my poor who and children any more."

Dr. Campbell also soon died. No importance was attached to his words, "I have seen Beale." It was supposed to be merely a dream of which he had spoken. The words themselves would have been quite forgotten had it not been for that which afterward occurred.
The commandant's quarters, a detached build-

ing, stands about fifteen yards from the surgeons' quarters, also a detatched building. A sentry is stationed over each. Capt. Wilcox and Dr. Bradshaw were sitting one evening in the plazza of the commandant's quarters, when they heard a shrick from the other building, and a soldier, liv-id with fright and without his musket, rushed into the piazza. Capt. Wilcox, supposing him drunk,

put him under arrest.

The next morning, being examined, he declared that while on guard at the surgeons' quarters, a gentleman dressed in black had come toward him. He had never seen him before. He challenged him, and got no answer. The gentleman contin-ued till he was close to him. The sentry threat-ened to run him through if he did not answer the ened to run him through if he did not answer the challenge. Getting no answer, he thrust, and saw the bayonet pass through the body. The figure gibbered at him and turned away. It was then that he had shrieked, dropped his musket and ran away. Examined by Dr. Bradshaw, he described the figure closely; the face, height and dress tallied precisely with those of Dr. Beale, whom the sentry had payer seen sentry had never seen.

Drs. Bradshaw and Hind slept in the building in separate rooms. They heard noises, the cause of which they did, not know, but to which they paid little attention at the time.

Drs. Macarthy and Fox came up. They heard nothing. Dr. Macarthy remained there a month, and during that time had a severe fever. He went to Bathurst, and returned in company with Dr. Duggan. Both of them were in good health at the time. Neither of them had heard the ghost story. They slept, each in an end room, (there were three en suite,) and Dr. Duggan's servant, a boy of six-

teen, in the centre one.

Dr. Macarthy—from whom I had these particulars—now heard peculiar noises in the night. In the plazza outside there was a table on which they placed their tea things after they had done with them. He would hear the cups and saucers clashed together, and the plates, as it seemed to him, dashed forcibly to the ground. Several times he would not be the plates, and the plates of the teach of the plates. teen, in the centre one. ascribed these noises to some mischlevous fellow who had climbed into the plazza unobserved by

could never find them in the morning. Then he

supposed that they were mice.
One night, instead of going to bed, he kept his candle alight, and sat on a chair, with a stick across his knee, waiting for these mice to come out. He heard a sound at the further end of the room. It was like a man walking cautiously on tiptoe. The sound same toward him, but he could nothing. He strained his eyes, but could nothing. Then the footsteps passed, close to him,

yet he could see nothing.

Doctors are essentially materialists. Dr. Macarthy knew that the strangest sights and sounds can spring from a disordered stomach or a checked secretion. But when he mentioned his hallucination to Dr. Duggan, and Duggan replied that he had been troubled in the same manner, they pecame perplexed. Still it did not occur to them that these sounds were supernatural. The mind of man is averse to believe that which it cannot

the course of conversation they happened to speak to Savage about it. He replied as if it were a commonplace matter. "Oh, don't you know the house is haunted?" and related the affair of

On returning to their quarters, Dr. Duggan obgone to sleep on the flat roof of the house, because a tall man in white used to come and wake him up, so that he could get no rest. This boy I afterward examined myself. He told me that it came and pulled him by the ear, and said, "Wake, wake." When he awoke he could see something white moving off in a manner which he said was not alking, nor running, nor flying, but something fering to keep him company. He looked fright-

ened, and refused. Drs. Macarthy and Duggan, after that, slent in the same room. And now, which is very extra-ordinary, these two men, materialists by educaion, lying broad awake, with a light burning in the room, would both hear those noises, and would each other's attention to them at the time: the heavy bodies moved in the centre of the room, the plates rattled in the plazza, and the light tip-toe footsteps passing between both their beds!

This story will interest children and the vulgar, as all ghost stories do. To them, of course, I have nothing to say. But to those who are studying the science of the spirit-world, I wish to point out the futility of their investigations. Purposeless in themselves-for they can pave the way

A sentry is frightened, a boy's ear is pulled, plates are clashed, furniture moves. This is mysterious, but it is far from being sublime. These glimpses are degrading, disheartening, and would soon prove deleterious. Men would not be likely to lead better lives if your researches should prove (that which alone they can hope to prove) that futurity has its comic element."

we come to subjects of this nature. He has a notion that anything from the spirit world should necessarily be dignified and sublime, and he is fearful that "futurity has its comic element." Doubtless there will be at least one comic thing in futurity," and that will be the sudden subsidence of the intellectual strut of these learned and scientific gentlemen who assume to lay down the limits of human knowledge and measure that boundless miracle, the spirit of Man, by their

#### Remarkable Cases of Pre-vision and Mental Telegraphing.

I have been requested to submit to the publishers of the Banner the following cases of mental impression, which occurred with my wife several years ago, and which it is presumed will be none the less interesting on account of the time which has elapsed since their occurrence.

The first case I will relate occurred in the autumn of 1850. One day during the month of November, while engaged in her usual domestic duties, Mrs. Graves was suddenly seized with unusual apprehension, and a very serious train of thought sprang up in her mind relative to her brother Edwin, then some sixty miles distant. This state of mind continued for several hours, were buried together.

Mr. Campbell wrote out a report of Trestrail's and her feelings and thoughts became more and case. He slept alone in the quarters, in the same more intensely riveted upon her brother, until she bed in which the others had died.

A form finally concluded to try to relieve them by writing him a letter. But, on seating herself at the table for this purpose, her feelings suddenly found vent in a flood of tears, and she laid down her pen and did not write. A few days after this occurrence, a letter was received from her father, announcing the sad and shocking intelligence that her brother had been killed while trying to undermine and sink a large stone of several tons weight, which had obstructed the road near the house. He was caught between the stone and wall of the pit which he had sunk, and thus crushed to death, though he lingered several hours after being rescued before his sufferings terminated. And it was afterwards found that the time of the occurrence answered precisely to the time of Mrs. Graves's mental perturbations. And it is a notable fact that Mrs. Dr. Williams, of Troy, a sister of Mrs. Graves, was possessed of similar emotions at the time of the accident above narrated. And I will mention here that I have recently learned that our present Secretary of War, (E. M. Stanton,) who is a first cousin of Mrs. Graves, possesses this power of mental telegraphing, or of receiving mental impressions, so that he can sometimes take cognizance of leading events of the war as they are transpiring at a distance. ANOTHER OCCURRENCE-A CASE OF PRE-VISION.

Mrs. Graves was formerly a member of the Hicksite Quaker Church, and was in the habit, with her father, of attending the annual meetings of that society, held at Richmond, Ind., distant about two days' journey from their residence at that time. On one occasion, while on their way to the yearly meeting, they called, as they were wont to do, to lodge with their mutual friend, Richard Wright, of Selma, Clark Co., Ohio. While here, after having retired for the night, the following mental vision passed before the mind of Mrs. Graves. She realized in her sleep the performance of the other day's journey necessary to bring them to Richmond, and to the house of their old friend, Mr. Stokes, with whom they were in the habit of sojourning during the yearly meeting. As she entered the door, (so the vision runs,) Mrs. Stokes approached her, threw her arms around her neck, and exclaimed, "Oh, Benjamin (Mr. Stokes) is dead!" On arising in the morning, he went out in the morning, expecting to find everything broken; but in no instance had the position of the things been altered in the least. He Mr. Wright, the latter of whom still lives to attest the truth of this statement. They pursued their journey, and arrived at Mr. Stokes's that evening, the sentry below.

He heard also noises in the middle room, as if and found all right, Mr. Stokes and family in apheavy pieces of furniture were moved about. And often all night long he would be annoyed by a pattering sound on the floor round his bed. He thought at first that these were bats which had fallen on the floor and were unable to rise. But he fallen on the floor and were unable to rise. But he Stokes was taken suddenly ill, and became so seriously bad on the following day, that all company had to be dismissed from the family. He continued to grow worse, and on Tuesday morning died-A few hours after the closing scene, Mrs. Graves and her father called to interchange parting salutations with the family, with the view of returning home. It was then her dream, or vision, was realized to the letter. /Mrs. Stokes approached her, as daguerreotyped in the vision, threw her arms around her neck, and exclaimed: "Oh, Benjamin is dead!" And she affirms that the position of every object and of persons in the room was exactly as seen in the vision. May we not hope that the proper cultivation of a faculty, or nower thus partially disclosed, may hereafter become practically useful? Yours for Truth and Progress, Harveysburgh, Ohio. K. GRAVES.

## Test of Spirit Presence.

For the benefit of that portion of humanity who served that his boy was looking ill, and asked him what was the matter. The boy said he did not know, but perhaps it was his sleeping in the open air. On being asked what he meant, the boy replied, with some reluctance, that he had light on the faith of those investigators whose souls are not yet filled with belief.

For the last four years I have been slowly journeying toward a belief in the certainty of the immortality of the soul, and its power to return to earth and manifest its identity. Eighteen years ago we were called to mourn the loss of an only son, who died at the age of seventeen years. different from what he had ever seen. I offered son, who died at the age of seventeen years. him five shillings (which to him would be a large Being of a remarkably skeptical turn of mind, sum) if he would sleep there that night, even of and having very little natural faith, my mind was wrung with most intense anguish with the fear of the uncertainty of the continuous life of the soul. But ten thousand thanks to some power which has shed effulgent rays of light on my troubled spirit, and given me great reason to believe that "death is swallowed up in victory;" that my child is not dead, but still lives and knows of his own paternal home.

In the year 1845, our boy, while attending the sugar works, (long since deserted for that purpose, however,) cut with a jack-knife the initials of his name, "B. P.," and year "1845," on the bark of a beech tree, and also on a poplar tree. There was little occasion for our family visiting that system—they are perious by reason of their action on the hrain. You waste your precious estence of thought, and will, and electricity, that you may touch ethereal rubbish. part of the forest for many years past, which ter and myself-the trees were overlooked, and nearly forgotten for many years. Three years ago, however, last August, while looking for the the cows that had strayed from the pasture, I quite unexpectedly came upon the beech tree, on which were the initials of his name. For severa minutes I was quite overcome by my feelings. I The last two paragraphs of comment upon these shed many tears, and laid my hand repeatedly occurrences are singularly weak and puerile, even upon the letters, asking over and over again in for one of "the hard-lieaded scientific men." He | my soul, that "if he had an existence, and it were admits the wonderful facts, makes no pretence of possible, he would make known, through some accounting for them, yet wishes "to point out the medium, that I had been here?" I repeated my futility" of all investigation! The fox that lost visit, alone, three times to the tree; then fearing his tall strove to persuade the others to adopt the that our neighbor, who was clearing a piece of new fashion; so Mr. Reade appears to have lost land adjoining, might sometime cut it down, I let the wise and witty head that produced the rest of my husband into the secret, and had him cut

it where no earthly eye could penetrate, which able and willing to defend them in their efforts to he did. My husband and myself kept this a profound secret, not even allowing our daughter to

On the evening of the 6th of the present month, my niece and neighbor, Mrs. Maria McMinn, who is fast becoming a good test medium, came to our house to spend an hour or two sociably. We conversed upon various subjects, when I proposed that she try and see if the spirits could answer my test through her. I had made the same proposal to her so many times before without success that she smiled, and seemed entirely indifferent on the subject. Presently, however, she was influenced to change her position, where, by so doing, she could reach my husband's hand and arm, when she began to talk in the following manner:

"Isee writing before me; should think from the color it must be on stone; probably written with a pencil. It is not common writing; the letters are printed. I see now it is on wood—probably in large quantities, but do not raise sufficient grain for their own use. They are prospering finely in a board. I see it is not done with a pencil, it is surely cut with a knife." Then to herself she said, "How missing six times three? Eighteen. How

dence. I then brought forward my chips with the bark on them, to the great astonishment of all present, save my husband, who knew the secret.

Yours for truth and light, whether it be born in a mansion or a manger.

MRS. NANCY B. PECK. Pharsalia N. Y., Nov. 15, 1864. Written for the Banner of Light.

SAFE AT HOME.

BY GRACE LELAND.

Oh, that human lips could utter, Oh, that human hand could trace, Oh, that human thought could ponder All the fullness of God's grace; All his love, so deep, so tender, When he reaches from above, Takes his little ones so gently,

When he takes them from all sorrow. From temptation and from sin. From the tangled, weary pathways That in earth-life must begin,-Shall we weep that they are safely Nestled to that Heart Divine, That the bright, eternal sunlight Softly on their faces shine?

Folds them in his arms of love!

Shall we weep when Christ, the Shepherd, Takes his tender lambs with care, Leads them from the thorny earth-paths Through the heavenly meadows fair? Could we see that Land of Beauty, Where with tireless feet they roam. We should thank the Good All-Father That our loved are safe at home!

## Correspondence.

Central New York.

I have had excellent meetings in the City Hall at Syracuse during my December stay, and proved that Spiritualism is more alive there than ever before. The people of the great "salt lick " have evidently become satisfied long ago that salt would not save them, and have resorted to churches and preachers, who, although to be found in sufficient numbers, have as yet failed to save many of the soils or bodies from the popular or unpopular sins of other places. Whether Spiritualism will do more are better is yet to be seen: but Orthodoxy I for the same transport of the spirits; and find you do not get anything satisfactory, is that a proof that spirits do not and cannot communicate?

If a chemist wishes to make an experiment, he will certainly select the best materials, as if he has a desire to be successful. For the same reason those who desire to realize the truth of Spiritualism, should seek to test it through good mediums, of whom there are a few. Yes, there are many good mediums, who will not pretend to give you anything but what they get from the spirits; and if they get nothing they will tell you so. sins of other places. Whether Spiritualism will anything but what they get from the spirits; and do more or better is yet to be seen; but Orthodoxy has failed here and elsewhere, for after nearly one thousand years of earnest preaching the world is still in sins as deep and damning as ever, ignorance alone having been partially removed, and that by science, and not by religion.

I have also visited Binghamton, and had two the they get from the spirits; and sift they get nothing they will tell you so.

To this class of mediums Mr. Mansfield belongs. Yet, even in saying this, I must correct with any other that exists. In his peculiar phase of mediumship he stands alone and unrivaled.

Let the greatest skeptic call upon Mr. Mansfield with the iteration for interest investigation.

fine audiences to listen to me there, and found our friends wide awake in that beautiful little city. I have met many old friends in this section.

among them the singers so well and favorably known as Lawrence and Cushman, who have long been united as two brothers in their musical and other labors, but now each has taken a new partner by marriage for life, and separated the old firm. Mr. C. goes on with music, and Mr. L. and his wife, formerly Priscilla R. Jones, of Quincy Point, Mass., have started out to lecture, none will find the ripened harvest and thrust in the reaper's sickle.

Of all the interesting objects I have seen and

six hundred acres of land in Madison County, three miles from Oneida Station, on the New York Central Railroad. They number about us, and are ready and anxious to communicate two hundred and twenty souls and bodies, all in with us, would we only give them the chance; but one family and common home, with such comforts and conveniences for all, that no touch of poverty or bodily necessity is to be discovered among them in a short visit as mine was of twenty-four hours, although every facility was afforded me to learn their real condition; and I know I do not exag-gerate when I say that in my extensive travels of twenty years, I have never seen the spot where a stake could be stuck and a circle drawn around it so as to take in the same number, including men, women and children, where there is, even approximately, as good physical (healthy), social, moral and religious conditions as they exhibit. hey are all comfortably and conveniently dressd, not in uniform, and their countenances show health, contentment and happiness, but not a remarkable degree of intelligence, yet in this, above most of the churches of our country. Their prop-erty and home is all in common, and they have a vatem of common industry, which is successful without tyrannical or arbitrary authority. Their social condition has greatly improved since I first visited them, near ten years ago. Since that time they have dispensed with the use of tobacco, pork, coffee, tea, and all meats, except two or three times per week, and of course find it much easier to govern their passions and appetites. All quar-reling, profanity and vulgarisms they have scrunulously and religiously excluded, and their looks. actions and condition all give the lie to every in sinuation that their principles or practices lead in any way to licentiousness, lust or looseness of morals, although they annul and abrogate the marriage covenant, and yet do not separate the sexes, but all work, eat and associate together as one family. But by what rules they regulate the relation and intercourse of the sexes I do not know, for I would not ask; but I know it is such as does not do that violence to the health and happiness of females which is so common in ordinary society, nor does it crucify a part of nature as the Shakers do. The machinery they use in domestic labor saves at least three-fourths of the female drudgery of common housekeeping on farms. They have a small library, good music schools, and classes in branches of science, by which they are fast educating themselves out of which they are last educating themselves out of ignorance, and of course, will out of superstition, also, in time, for progression is a part of their religious belief, and will save them at last from the ligious belief, and will save them at last from the fate of other sects of Christians. They are strictively in the good cause of truth and the application of fate of other sects of Christians. They are strictively in the good cause of truth and the application of fate of other sects of Christians. their pattern and saviour, in marriage as well as other examples, and they are certainly more consistent than any sect of his followers I have ever on, and new organizations are weekly springing met; but I am not of them, for I am not a follower than any sect of his followers I have ever on the property of the proper met; but I am not of them, for I am not a follower nor a believer in Christ; hence I can judge among the sects, I think, impartially. They have left out the useless ceremony of words at meals before eating, which they used a few years ago, and I know not llow many more ceremonies. I can see much progress! One thing, however, they have not leave and leave and leave of the content of the ensuing six months were Mr. R. H. Winslow, President; Mrs. Smith Secretars, Mr. J. H. Thompson The content of the content of the content of the present month, for the months were Mr. R. H. Winslow, President; Mrs. Smith Secretars, Mr. J. H. Thompson The content of the content

able and willing to defend them in their efforts to carry out their system, both socially and religiously, are the Spiritualists, and that they can and will, in spite of their prejudice, defend and sustain them to the last, and with the millions of them now in our country we have the power to do it, and not because we agree with them, but because we want every conscientious and laudable effort to better the condition of the race to have effort to better the condition of the race to have a fair trial, and I know theirs is one, and one whose results so far, except in religion, which is not far from some other sects, has proved a success. They would increase rapidly if they admitted all who ask to join them; but they admit but a small part, and require a full and sincere conversion to their religious doctrines, which is no doubt a good safe-ty-valve, such as the old Fourier associations ty-vaive, such as the old Fourier associations backed up, and for want of which they were soon overrun and broken up. The community does but a small farming business, but they have a very extensive establishment for making steel traps, and have recently greatly enlarged it, (a queer business for such a society,) and they also make all kinds of valiess and carpet sacks and satches and will soon make the control of the contr pecuniary ability, and consequently in social comforts and refinements. Mr. John H. Noyes, a man surely cut with a knife." Then to herself she said, "How in six times three? Eighteen. How much is nime times five? Forty-five." She then said, "There are letters and figues, cut with a jack-knife, on the bark of a tree—either on beech or poplar. I think it is surely beech, and you have taken it off."

This last sentence she spoke with great confidence. I then brought forward my chips with the from and are recovering from the effects of lust and tyrauny so common in our unhappy marriages; but of all people I ever saw, they show the least signs of lust or looseness of morals, and yet they are universally branded by other Christian sects as practical free lovers, and I think they are, but without lust or licentiqueness. WARREN CHASE.

Syracuse, N. Y., Dec. 24, 1864.

J. V. Mansfield, the Medium.

It was with feelings of sincere pleasure that I heard of the arrival from California, of Mr. J. V. Mansfield, known to many readers of the Banner as a medium for spiritual communications. What words of scorn and derision are heaped on the very name of a "spiritual medium!" by thousands, too, whose hearts are yet sore and aching from the loss of some beloved one who has passed from their sight and joined the spirits in the spirit-land. How many there are who look with feelings of contempt on those men and women whom the spirits of their loved dead have selected as fitting instruments or mediums for conveying their thoughts and desires, their words of comfort and glad tidings to those whom they have loved

Yet so it is. Even while the heart of the widow and orphan pines once more to hear the voice of the husband, father or mother, of whom death has bereaved them, they will persistently refuse to hold communion with them through mediumistic sources; they reject the idea at once, and why? There are numerous objections raised to Spiritualism. A very common one is that mediums are such humbugs; that Spiritualists do not act as they

ought to do, etc.

Kind reader, is there no humbug among Christians? Do all who call themselves Christians follow the precepts and example of Christ? Do all who preach the doctrines of Christ carry out his teachings in their own lives? Because there are, no doubt, some mediums who do humbus who no doubt, some mediums who do humbug, who, having little medium powers, are not satisfied to do the good they can with that little, but must add to what they get from the spirits, in order to make the communications long enough to satisfy the cravings of curiosity, and so impose upon those who call on them, is that any reason why all mediums are humbugs and Spiritualism is untrue? Is that any reason why you are to assert that spirits do not and cannot communicate? Because you visit some mediums and find you do not get anything satisfactory, is that a proof that

with the intention fairly to investigate Spiritualism through him, and I feel sure they will leave him, convinced that spirits can and do come to communicate through his hand. It is true that many will visit Mr. Mansfield and leave him, more impressed with the wonderful phenomena they have

vitnessed, than that they have realized the fact that their dear ones have been so near them, have really written through his hand what they desired to say. I would to God it were in my feeble power to express the comfort that a belief in Spiritualism would e to the thousands of suffering mortals, whose hearts are wrung by the thought that they have felt in this region, none equals the Oneida looked their last on some beloved one. I would that Community of Perfectionists, located on about all could really appreciate and realize, not only the truth, that even while we are yet mourning their loss, they are here with us to comfort and to soothe

> ters, would we only seek it through this source.
>
> It seems to me to be incredible how little a good medium is appreciated, and especially such an one as the gentleman of whom I have spoken. I trust now that he has returned to our Eastern States, he will be appreciated, so that he may not be forced again to seek a strange home, where his labors have been crowned with success; where once the people became convinced of his integrity and of the wonderful control the spirits had over him, were, not only willing liberally to remune rate him, but felt that no remuneration could really compensate for the comfort and blessings they

> also the wonderful and glorious knowledge, the mines of wisdom of which we may become mas-

received at his hands. I have frequently heard persons say that it seemed a shame to make mediumship a business, as some do. This idea sounds yery well, but, my dear reader, there are very few of the persons that these remarks, but what would think it a wery shameful thing to expect a uninister of their church to preach to them Sunday after Sunday without paying him. Now why should be not be as spiritual as they expect mediums to be, and labor for nothing? They forget that, so long as we continue in this mortal body, we require food and clothing for it, and if a medium gives every hour of the day greationers, but the public how to be the continue in the sunday that the public how to be the continue in the sunday that the public how to be the continue in the sunday greationers. of the day gratuitously to the public, how live? The public do not care, so long as they can go to him and get communications for nothing from their spirit friends, either to gratify their curiosity, or to discover whether there is any truth There is a class of persons, doubtless, who think

of this all-important matter in the right way, and I trust that these will agree with me in the re-The state these will have make.

Feeling grateful for the benefits I have received through Spiritualism,

Philadelphia, 1864.

I am yours truly.

H. H.

Meetings in Aurora, III. I believe it is interesting to the readers of the Banner to hear and to chronicle the spread of and awakening interest in Spiritualism manifest the wise and witty head that produced the rest of my husband into the secret, and had him cut his interesting book, and now tries to convince us from the tree the bark on which were the letters against Spiritualism, and have not learned that the only friends they have in our country who are the promptly attended to. After the

election of officers, which was done with promptness, Bro. H. F. Bessedict presiding, I addressed the audience upon the subject of "The Origin of Man; his Abilities and Responsibilities." The sudience, though small, was intelligent, and evinced must interest in the subject. I hope to be able to speak to them again before I leave here for Chicago. speak to them again before I leave here for Chicago. Dr. Henry Slade, of Michigan, will be here in the course of a month, and the friends promise him a brotherly reception. People here, as elsewhere, are thirsting for the true "waters of life," and speakers are invited to come; they say, "Come, and we will do all we can to make the call profitable and agreeable."

able and agreeable."

Autors is a heautiful little city, picturesquely situated on the Fox River, and resembles the eastern towns more than any other place I have seen in, the West. Its citizens are very enterprising and intelligent, and the place is constantly increasing in population, and improving in appearance. It is built on both sides of the river, has good mill sites, and, owing to this fact, and the beauty of its location, is very attractive. Many families from the Eastern States have located themselves here, and others are constantly coming, which promises a good fiture for the place.

Dr. Horatio L. Tryon.

Aurora, Ill., Dec. 26th, 1864.

Aurora, Il., Dec. 26th, 1864.

Spiritualism in Cincinnati, O.

I deem it a duty I owe the interested readers of our esteemed weekly journal, to inform them of the progress that true Spiritualism is making in this rapidly growing populating city.

During October, Mrs. Laura Cuppy lectured be-

fore the Religious Society of Progressive Spiritualists, and attracted intelligent audiences each Sunday morning and evening, at Metropolitan Hall. I cannot make a distinction of merit of one lecture above another, for they were all fraught with highest, noblest truths of advanced spiritualized intellects. I am pleased to learn that this amiable and intelligent lady contemplates filling engagements to lecture to our Eastern friends

Lizzie Carley came to us, as per engagement, without much display of mediumistic pretensions, and has filled the rostrum from the first Sunday in November to the present date, to constantly increasing and intelligent audiences. Miss Carley has been in the lecturing-field about three years, and the controlling influences communicating through her to the inquiring minds in Cincinnati, are of an advanced order, well calculated to draw that class of mind anxiously seeking after

higher truths.

A lecture given on Thanksgiving Day, on the subject of Thanksgiving, by Lizzle Carley, merits more than a simple notice from my humble pen. It was acknowledged to be, by the delighted audience, an intellectual, philosophical thanksgiving treat logically considered.

treat, logically considered.

The subject of another grand lecture was "The Adams and Eves of the three great eras (or ages) of Man's Progress, geographically considered."

That Adam and Eve were not the father and mother of the human race; but they were the natural representatives of the subject to restrict the second of the subject to the subject natural representatives of the spiritual progress of the race. We are in the dawning of another of the race. We are in the dawning of another age, and the inquiry arises, and the question is asked, Who shall be the Adam, or who the Christ of the coming era? Already we begin to catch glimpses of the superior condition of the Adam and Eve of the celestial dispensation. Ignorance and Eve of the celestial dispensation. Ignorance is rapidly fading and vanishing away at the approach of truth. Each one of you will be capitaly ists in the bank of human love. In all ages the Dove means Spiritualism. The Dove is the emblem of spiritual power, as the Serpent was the emblem of the animal and selfish nature. The period is rapidly approaching when the Eagle, the emblem of American power and freedom, will extend her wings over the nations; and the Dove, which, in all ages, means Spiritualism, and is the

whilen of spiritual power, peace, love, wisdom, will nestle on the engle's wing.

Another glowing effort of Miss Carley's, was, "Capital and Labor, and the inconsistency and evils resulting therefrom."

A physician who claims to be a profound phil A physician, who claims to be a profound phil-

A physician, who claims to be a profound philosopher, proposed to deliver the writer a lecture on "Hallucinations and Illusions." This prompted Miss C. to speak on the following: "Lying Spirits; or, the Cause of Hallucinations and Delusions in Spiritualism," which attracted a large audience of skeptics. She explained (as was evinced by the delight and expressions of approbation of the audience at the close) satisfactorily the true meaning of the terms "Hallucinations" the true meaning of the terms "Hallucinations" and "Delusions," and made lucidly clear to the comprehension of every one why there were "lying spirits, and false communications."

Her last lecture, as per engagement, was given

last evening, to a large and respectable and very attentive audience, with pathos, power of argu-ment, logical reasoning rarely equalled. Subject, from the audience, "After having done our duty to the best of our ability, are there higher infinences that shape our destiny beyond our control?" This surpassed her previous efforts, and as it was taken down by a celebrated phonographer, I hope to furnish a report for publication in the Banner, that all the friends of the cause of the moral and spiritual advancement of humani-ty may become acquainted with Lizzie Carley. DAVID H. SHAFFER.

Cincinnati, O., Dcc. 19, 1862.

The Executive Board of the Religious Society of Progressive Spiritualists, of Cincinnati, Ohio, passed the following resolutions:

Resolved. Knowing that our public speakers, in their itinerancy, have the prejudice of an uncharitable public, and the idiosyncracies of individuals to overcome in their social and material relations, and that often talent is not rewarded, but that cir-

and that often talent is not rewarded, but that circumstance is more the cause for favorable notices than merit, therefore,

Resolved, In consideration of these facts, that we cheerfully extend to Miss Lizzie Carley, of Ypallanti, Mich., our thanks for the able analytical lectures on the Spiritual Philosophy before this Society during the month of Navapalors. ciety during the month of November, and especially for reengaging in the month of December. And we would recommend our sister as a reform-er and co-laborer with honest motives, purity of purpose, and well worthy of that encouragement that makes the heart glad, and the aspirations A. W. Pugh, Sec. Cincinnati, O., Dec. 24th, 1864.

Letter from Mrs. Wilcoxson.

Again, dear Banner, I write you of spiritual progress in this busy city. It is well known that in this section of the Union the holidays are devoted to unusual festivities, and though in the midst of a great national revolution, probably never in the annals of our glorious republic did the yearly carnival commence with more melodious sounds. Especially melodious to those who know for what we are tolling, and the "glad tidings of great joy which shall be to all people" were proclaimed by myriad voices and symbolized in every beautiful token of friendship with a deep, a profound meaning and the symbol feld before Net in case. ing such as we never felt before. Not in riotous iving or fashionable dissipation did we hall the Merry Christmas," but we most gratefully accounted the invitation of diseases. cepted the invitation of directing powers to Upper Library Hall, a beautiful room, carpeted comfort-ably, and tastefully furnished with paintings and statuary of Washington, Franklin, and others of our glorified leaders; and not least, though servant of all, Abraham Lincoln, the Washington of to-day. For no true clairvoyant can fail to see that Washington, "the Father of his country, is making Lincoln the Father of the people." It was an occasion of profound gratitude to your humble co-worker to witness this outward manifestation of progress on the part of our Society. And the intelligent, well-ordered congregation which greeted with its presence our continued labors, was the best evidence we could have of the deep interest now awakened in our soul-cheering Gospel. the aid of a few, noble workers, we are moving on steadily, and I trust that when my guides direct me to another field of labor, they will call to the

vineyard here such trachers as the place demands.
I am holding meetings during week evenings in
Craneville and Wheatsheaf, in the little village school-houses, where I am welcomed by earnest, liberal minds, and hope to plant the seeds of a future harvest. S. Palst is now giving scances here for a few days, his powers of test mediumship for a 1ew days, his jovens a sectory. Mrs. Whit-proving, as usual, highly satisfactory. Mrs. Whit-field, of this city, is acknowledged as one of the best of clairvoyants. Thus is the leaven working,

and we march on to victory.

Thine fraternally, M. J. WILCOXSON.

Newark, N. J., Dec. 17, 1864.

Wisdom is nearly the only property that people are not always willing to be endowed with.

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This Paper is issued every Monday, for the

# Bunner of Light

BOSTON, SATURDAY, JANUARY 14, 1866.

OFFICE, 158 WASHINGTON STREET. ROOM NO. 3, UP STAIRS.

WILLIAM WHITE & CO.,

PUBLISHERS AND PROPRIETORS. Far Terms of Subscription see Eighth Page.

LUTHER COLBY, - - - - EDITOR.

Spirity Alian is based on the cardinal fact of spirit communion and influx; it is the effort to discover all truth relating to man's spiritual 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 carefut, reverent study of facts, at a knowledge of the laws and principles which govern the occult forces of the universe; of the relations of spirit to matter, and of man to dod and the spiritual world. It is, thus catholic and progressive, leading to true religion as at one with the highest philosophy.—London Spiritual Maqueine. Spiritual Magazine.

#### A View from where we Stand.

After sixteen years manifestations of the great truths which are embodied in what is popularly termed Spiritualism, it is not amiss, nor can it be unprofitable, to take a review of the field that has been traveled, and to forecaste the future which is promised us. We have no cause, at all events, for disheartenment. Never were the promises brighter or more abundant than now. Instead of that decay and utter falling away which the preindiced and willful opponents of the new Revelation have steadily pledged as the only return for our faith in what the higher powers are doing for us, we have every substantial and apparent reason to be grateful for the rapid growth and strengthening of a beautiful philosophy which has never been surpassed on the earth since the world began.

It is but a very few years ago, when a journal in this city which pretends to the very highest ability, information, respectability, and resources, was placed at the unqualified disposal of a leading and learned Harvard Professor, afterwards President, for the purpose of doing battle against a system of religion which so readily commends itself to all receptive souls as divine. How that conflict, or rather that crusade, resulted all our readers are will informed. No impression whatever was made upon the cause, or its interests, by these attacks of the most learned, polished, and skillful dialectician whom the opposition could bring to the front of the engagement. In point of fact, the futile attempt to storm and carry the fortress of Truth was productive of more good than evil. It at least served to call public attention still more than before to a subject which was found, on examination, to be of engrossing interest; and the consequence was, that the denunciations which were hurled to gain popular applause resulted only in making more and firmer friends for the cause denounced. Not as ranters would do it is the truth discovered and brought out to public appreciation.

Where there were men and women, but a few years since, who, while secretly subscribing to the new Philosophy, did not care to have it openly announced, and who preferred for many other reasons to cherish their beautiful faith by themselves, and out of the reach of criticism and misrepresentation and discussion - there are large numbers of both sexes now who have very quietly, but firmly, made an announcement of their real belief, for whomsoever it may concern; convinced, by the experience which both enriches and strengthens all minds, that, after all, there may be a prudence which shall be altogether too prudent, and a regard for what others have to say which is sure to provoke more speech than no such regard at all. This class of "come-outers" for we have no other ready name by which to call them-is a large and rapidly multiplying class, and are bringing great accessions of strength to the cause to which they are devoted. To have gained over these persons, in the progress of time, is cortainly an addition to the resources of the blessed religion which daily brings the heavens and the earth into inseparable relationship.

There are the churches, too, which merit a remark in passing. It would be a mistake to count among the believers in Spiritualism, in the churches, only such as have been willing to make an announcement of their regenerate faith, in set terms and with open forms. That is hardly necessary. The thing is to get the leaven into the mass and set it to working. And that has been done most effectually. There are to-day uncounted numbers in all the churches of the land, who recognize, and are happy to recognize, the power of disembodied spirits to commune directly with them, and to work upon them and through them the will of the Divine Creator. And it is this single point of faith, as it will all come out some day, that tends more than all the forms of religious subscription and all the ceremonies of worship, more than the whole of the creeds, rituals, discourses, and church machinery generally, to open their souls to the reception of heavenly influences and inspire them with the will to work as those influences direct them. It is by this means that the Church is to go through the process of renovation and reconstruction. The work is to be after the proper order, which is from withinoutwardly; not by a violent tearing down, by confusion, by destruction. It is rather a faithful following of the suggestion of Nature, which is that of growth alone.

And we have it in our present power to say further, than which nothing could possibly give us more gratification to say, that of the multitude of active, unsatisfied, outreaching, and progressive minds which form the body of the intellectual and spiritual force of this age and generation, the greater proportion by far are the recipients of this new and living faith, and all are more or less influenced by and inspired with it-for it is the one great wave of power to which the world must trust itself in order to be lifted up. No man can refuse to lend himself to its influence, if he would keep on with the advance which is daily making everywhere. It is the grand secret that sits at the heart of all modern studies, and is the regenerator and renewer of Science, harmonizing it with the purposes of the Creator. It is the herald of all that is yet to come, to which every man must listen if he would be wise and know of that future which the present so readily unlocks. Hewho diseards, or consents to be ignorant of the assisting power of this faith, ignorantly refuses to be helped by the truest and best friend which his present existence can give him.

The seed which was scattered in stony places sixteen years ago, has not all been choked up and withered. There has sprung fruit from everything which has fallen by the wayside. Nothing has been lost. Humble and unknown instrumentalities have been employed for the dissemination of those facts Which point unerringly to the New Philosophy, and which illustrate and prove

its existence; but nothing is too humble or sim ple to be made serviceable in the handling of divine power. It is now as it was said to be in the old time-the foolish things of the world have been chosen to confound the wise. No matter who is employed in the work, or what, so the Hall, which, on this occasion, was well filled, conwork be begun, continued, and at length accomplished. To this end, not a person living, whatever his ability or condition, but can assist to advance what it has clearly fallen upon this present age to perform. The harvest is ripe for all our

#### What We Think.

Editors dislike to have persons call at their private sanctums, in the busiest part of the day, to explain some hobby they are riding, for the express purpose of having it noticed editorially-the said callers being too parsimonious to have their wares advertised in the proper manner through the counting-room. This will apply to the business of several public mediums, as well as to other business operations. When they are unable to make an impression upon the editor, then they "look up' some of the editor's personal friends, work upon their sympathies, and get them to send communications for publication, setting forth that their talents are better than other people's, etc., ad infinitum. We are annoyed in this way only about four hundred times per annum.

Another source of annoyance which editors deplore, is this: Some new party enters public life, and, per consequence, treads on somebody else's corns. Accordingly Mr. Somebodyelse writes a scathing phillipic against Mr. Newparty, and peremptorily signifies to the Editor that he must print it-" the good of the community" demands an 'exposure" of the short-comings of the individual so trespassing, etc. We have received only four bushels of such communications since we first occupied the chair-editorial; and, we regret to state. that we still continue to receive similar letters today, with occasional slight variations.

Now we desire to inform this class of customers —who worship the "almighty dollar" so devoutly -that such, to them, shrewd operations are getting stale; at least with us. "The laborer is worthy of his hire," is a trite and true saying; and there is no good reason why a printer should not be paid for his services, editorially or otherwise, as well as other people.

Our great end and aim is to aid suffering humanity, everywhere; and we must have the material means to accomplish it with. But we have not had in the past, and shall not have in the future what we need to thoroughly do the work entrusted to us, unless all those who use these columns deal with us unselfishly. We would feed the poor, clothe the naked, lift up the down-trodden, and extend the right hand of fellowship to the erring. Kindness is the only almoner that will reach the depraved, and dispel the dense cloud of enmity that envelopes their souls in darkness. Then help us, ALL, that our little institution today may expand to mammoth proportions for good in the immediate future; that we may live to behold with mortal eyes the grand results achieved by aid of friends in the invisible and visible world, combined, for without this combination we are powerless to act.

#### The Year's Account.

No year, out of a long list which preceded the last, has produced greater changes, or more striking ones, in the Old World than the one to which we have just bade good-by. Italy has fixed upon a new capital, and is about to take the Papal power into its sole keeping. Poland has been rubbed off the map. Denmark has been sadly trodden they can do without the world's applause while upon; and Austria and Prussia are all ready to make their fatal spring on the sovereignties of ualism. Germany, to divide them between themselves. France gives voice to the whole body of European diplomacy; while Great Britain cowers and begs, asking only to be allowed to continue the shopkeeping business. Russia has emancipated her last bondman. China and Japan have been compelled to open their gates to the powers of Europe, course of which she made a comparison between and a new civilization will be engrafted on their that and Christianity, answering the latter's obform of life. These are but faint outlines of what | jections to the Spiritualistic theory. The dishas taken place in the other hemisphere, during the year just gone.

## Napoleon's Secretary.

If the Emperor Napoleon has shown himself a great man, and especially a great statesman, much of the praise for it is claimed for his distinguished private secretary who has just died, M. Mocquard. He was in his seventy-fourth year at the time of his decease, had held office under the Emperor's uncle, and was the Emperor's tutor in early years. He has identified himself with the present Napoleon from the first, and probably exerted a greater influence over him than any other person living. It is thought by many who knew the character of the relations which subsisted between the Emperor and his secretary, that the sudden disruption of the tie at so critical a time as the present, may work great changes in Napoleon's future plans; and, reasoning from what we well know of other rulers, we are more than inclined to lay much stress upon an opinion of this character.

## Losses by Fire.

Our people are proverbially the most reckless in the matter of protecting themselves and their property, of any that claim to be included within the limits of civilization. The authentic statements of Fire Insurance Companies and Fire Commissions show that, during the year 1864, the losses by fire in the loyal States amount to the enormous sum of twenty-eight million dollars. This does not include any losses under twenty thousand dollars; and if we add these latter, the total destruction of property by fire, not inclusive of the burning of Chambersburg by the rebels, will sum up forty millions of dollars; larger than during any previous year since 1854. This is indeed an enormous amount to be lost to the nation, Our notorious carelessness in construction, protection and storing will, in a very great degree, serve to account for it all

## Fort Fisher.

Admiral Porter kept his bombardment from the guns of the fleet upon this strong earthwork at one of the outlets of Cape Fear River, after Gen. Butler had withdrawn his army and taken it back to Fortress Monroe. It was not clearly understood what he intended or expected to accomplish without the aid of a land force; but some journals might be able to batter the fort in pieces, and then | revive the question as to the actual degree of insend ashore a naval complement of sufficient strength to drive out or capture the garrison and hold the remains. The fact that he remained at his post after Gen. Butler left, has called forth many expressions of popular respect and admira-

## Welcome Home.

Miss Emma Hardinge-as we learn from her estimable mother, who honored us with a call a few days since—is expected to arrive in New She will be welcomed by hosts of friends.

### Mrs. Cuppy's Lectures.

Mrs. Laura Cuppy, of Dayton, Ohlo, made her first appearance in our neighboring city of Charlestown, before an audience of Spiritualists, on Sunday, Jan. 1st. The meetings are held in the City sidering the very cold and blustering weather. Mrs. C. is a conscious trance speaker. She visited this city one year ago, and delivered four lectures in Lyceum Hall, but was obliged to return to her home before making the tour of New England. She now proposes to remain some time at the North, for the purpose of giving lectures on the philosophy and teachings of Spiritualism.

After the choir had sung an appropriate hymn, elected from the "Hymns of Progress," Mrs. Cuppy arose and offered a beautiful prayer to the All-pervading Influence, for inspiration and guidance, that she might convey to the hearts of the listening auditors thought-flowers of wisdom. culled from the gardens of the spirit-land, which they could carry to their homes and find worth treasuring as a New Year's gift. She then proceeded to speak upon The Scriptures of Spiritualism. Her address abounded with sentiments of truth and beauty, as well as plain and practical suggestions for living lives more in keeping with the purity and harmony of heaven.

The speaker found the Scriptures of Spiritualsm written on the consciences of every one-engraven on their hearts by the hand of Experience. In this life all experiences are individual benefits, and should be taken as scriptures of divine use. from whose teachings the soul gradually learns to come in rapport with the divine life.

Even sin had its divine use, for through its hard, ough and devious ways, the wayward soul is finally brought to a recognition of God, who never punishes for the committal of sin except through violation of the divine laws of nature. And every experienced soul knows that a violation of these laws is sure to bring its own punishment. It is thus we grow wiser. Every transgression has a new significance and experience, which proves more powerful in bringing us to a realizaion of the Divine, than any law of force could possibly do.

The speaker was touchingly eloquent in porraying the beauties of the spirit-world, while her own spirit seemed mingling with the happy and busy throngs of earth-ransomed souls-drawing thither, by the chords of sympathy, many throbbing hearts who are still waiting and anxiously hoping for that happy reunion with those loved ones who have departed to that universal home. where all are sure to meet-who are now engaged in missions of divine use. Here, too, is found the Scripture of Spiritualism, which is being daily revealed to mortals.

A fine lesson was drawn of the beauty of humility of spirit; for when one begins to find little attraction in the outward world, they are drawn within themselves, and more fully realize the diviner uses of affliction, and thus their hearts become more open to see and realize the sufferings of others, and extend to them a helping hand.

In her allusions to woman, the speaker found scriptures of divine use in the hardships and trials through which they have to pass, especially those who give themselves up to the influences from the spirit-world from a sense of duty to humanity; and feelingly spoke of the gardens of Gethsemane they endured in spirit, before the living inspirations which are poured into their souls can be spoken for the benefit of the suffering children of earth, on account of the opposition. derision and slander which they are subjected to. But their love for the truth sustains them, and they continue to dispense the Scriptures of Spirit-

After the close of the lecture, several questions were propounded in reference to the subject, which were very satisfactorily answered.

In the evening there was a large increase of attendance. The theme of Mrs. Cuppy's address was based on the Spiritual Philosophy, in the course was interesting, and very acceptable to the audience.

Mrs. C. speaks in the same Hall next Sunday afternoon and evening.

## Winter Campaigning.

Because we are having Union victories at midwinter, we think that winter campaigning is clear out of the common course of military affairs. Washington cleared the British out of Boston early in March, and won his immortal victory at Trenton in December, and his Princeton victory in the January following. Jackson carried on his campaign of 1814-15 at the South in the winter entirely, and the battle of New Orleans was won on the 8th of January. The allies invaded France in January, 1814. Napoleon fought many of his most decisive battles, and won many of his most famous victories, in the months of winter. At the battle of Eylau, which was fought in February, the cavalry of Napoleon charged, and charged successfully, over ponds whose surfaces were thick with coverings of ice. We need not, therefore, express surprise with what our armies are doing now: it is clearly Grant's intention to keep all things active until the rebel forces are powerless to offer further resistance.

## Railway Accidents.

The tabulated statements of accidents and deaths by railways, during the year just past, show that there were far more casualties for that twelvemonth than in any preceding year since 1854. There occurred one hundred and forty ac cidents; four hundred and four lives were lost; and one thousand eight hundred and forty-six persons were wounded. This great excess of accidents over what is usual cannot be accounted for by urging the large transportation of troops during the year, since there were quite as many carried over the railways during the previous year, and yet the number of accidents, including the killed and wounded, were nearly double those of 1863. There were not so many steamboat accidents, although they were numerous enough.

## Confinement for Insanity.

A case which has recently come up in the New York Courts, and attracted wide attention from the character of the parties who have been called and military men professed to believe that he into it for one cause and another, has served to sanity which shall exist and be sufficiently apparent to authorize the forcible confinement of a person charged with that misfortune. A great many queer persons might be just as righteously shut up, who, at present, do no harm to anybody, if the rule should be rigidly applied to them which often is to some whose cases are made public. As there can, of course, be no one rule in this matter established by law, the alternative is framed into a rule that the judges of the law shall establish one in every case, that comes under its York, from California, sometime the present week. notice, by appointing competent medical men to examine into it when duly presented the faterns

"Scenes in the Summer Land."

We mentioned in our last issue that we had received Hudson Tuttle's large size picture of "The Portico of the Sage." The price of the picture is two hundred dollars, and we trust ere long some generous soul will feel disposed to purchase it.

The following description of the scene represented, we find in the second volume of the "Arcana of Nature":

Oh, what magnificence of scenery-what splendor of coloring! Words are insipld and meaning-less, and the pencil would fall from the hand of dor of coloring! the disheartened artist. In front of us was a gen-tle elevation, beyond which spread the waves of a tle elevation, beyond which spread the waves of a blue and houndless ocean, ruffled by the slightest hreath. The sky was a liquid cerulean, in which floated great island masses of clouds, like folds of silver, bordered with purple and gold. The san was declining in the west, drawing around him his crimson cloud-mantle, and blushing the land-scape with his golden hue. On earth, winter had not left his stronghold, and a few daring spring flowers by the side of the snowbank alone harbingered the coming spring. gered the coming spring. Here perpetual spring breathed mild fragrance on the ambrosial atr. and nurtured the flowers in beauty. The zephyrs came in invigorating breaths, scarcely stirring the delicate foliage of the nalm, laden with the odors of throated warblers, chanting in irrepressible joy in

On the eminence stood a mansion, combining solidity, grandeur and effect of the Grecian style. Its hase was a truncated pyramid of steps, on which arose elegant carved columns, entirely surrounding the building, and supporting a crystal dome. It was a vast structure, and was discernible from a great distance. As we approached it, I observed that it stood on the shore of an arm of the sea, and commanded a prospect unrivaled in grandeur and beauty. It was surrounded with lossoms, others with ripened fruit; and gorgeous flowers diffused

THE AMERICAN ODD-FEITOU the sweetest perfume. The leaves of an iris, by the foot of the steps, appeared to be cut from emerald, while its flowers seemed carved from ceru A rose, by its side, seemed to be formed of exquisitely cut rubles.
"This is my home," said my spirit guide; "here,

with others who are congenial in tastes and desires, I pass my time in study, in writing, or con-

"There are few persons here at present," I ob-

They are away; some on missions of benevolence to lower circles, endeavoring to reform the erring and elevate the depressed; others traveling across the vast oceans of space to other worlds.

observing the various manifestations of Nature; while others, still, are visiting other societies."

We entered the halls of the temple—passed the massive carved portal and through long corridors hung with exquisite paintings of landscape. Scenes in the spirit-land, on other globes, on earth, all the interesting localities were represented; and interspersed with them were portraits of great men, among which was a delineation of Christ, said to have been made five hundred years ago. Other halls had shelves piled with speci-mens from all the kingdoms of Nature, where the student might retire, and by comparing her end-less diversity of forms, seek to develop the great laws of creation. It was the home of a great fam-ily, who, with pure and trusting hearts, dwelt in harmony, possessing it in common, and devoting it to a common use.

As we entered one of these halls, the mate of my guide arose and embraced him. She was listening to the narrative of a noted traveler, who had just returned from a long voyage of discovery to a remote star-cluster. After they had ex-changed a few remarks, the guide turned to me and inquired:

"Are you not fatigued?"
"Yes," I replied; "I have felt a sensation of weariness for a considerable time."
"Then you must not remain in this state a mo-

ment longer. Retrace this line of spiritual matter, which, you observe, has remained unbroken. It was with deepest reluctance that I left him on the brow of the spirit zone; but fate, stern and inexorable, compelled me to do so, and the next moment I was again clothed in my mantle of suppose all will come out right in the end." flesh, awaking with a dreamy consciousness—a dim, undefined recollection of the scenes of the two preceding hours. The gloom of twilight man-tled the external world, strangely contrasting with the etheriality of the region I had left.

## The Old Continentals.

At the opening of the New Year there were but How many, if any, will be with us at the opening dent Lincoln is about to recognize th more than likely, however, that all will be gone. The names of the five venerable survivers are Lemuel Cook, Samuel Downing, William Hutchins, Alexander Maroney and James Barham. Three of the five are residents of New York State Their ages are ninety-four, ninety-eight, one hundred, and one hundred years, and the age of one is not known either to himself or his friends. As this may be the last occasion when we can do so, we wish these noble veterans and patriots a Happy New Year, for ourselves and for the readers and friends of the Banner.

## Immigration.

England professes all sorts of philanthropy, yet pursues a policy which has driven out millions of the population from Ireland within a very few years. We get all the benefits of her folly, however. Within the last year, counting in what have come over from the continental countries, we have had an immigration to our shores from Europe of over one hundred thousand men. Each of these men is believed to have brought with him not less than one hundred dollars, which, with the wealth of his ready labor; the only real wealth of any country, may be estimated at one thousand dollars. And by multiplying one thousand by one hundred thousand, any one can see what enlargement to our national wealth Europe has made within the year just past.

## Little Girls.

No home is complete without a good supply of these little dears. They manage to worm their way into one's affections with great case, and yet it is all done innocently and artlessly. Where these dear little creatures abound, there is happiness. They are the smiles of the household, Wherever their laugh is heard, the shadows disappear. The family circle is lighted and warmed by them, and all is cheerfulness where they are found. What father could part with his little girls? They bring him his slippors, and are the source of many a comfort to him which he would otherwise go without. The poet sentimentally said that "a babe in a house is a well-spring of pleasure," but little girls bring the same pleasure to a man many times over.

Pardec in Philadelphia. L. Judd Pardee, since he left this city, some two months since, has been lecturing in New Jersey and Pennsylvania, and during the remainder of this month is to speak in Philadelphia, where we learn the cause of Spiritualism is vigorous and flourishing, under the auspices of Dr. H. T. Child and Mr. M. B. Dyott, Mrs. A. A. Currier spoke there during December, giving a course of able and finished lectures; and Mrs. F. O, Hyzer the first Sunday in January. Mr. Pardee, in one of his lectures, replied to some of the statements made in an address delivered by Mrs. Hatch, on "The Summer-Land and its Characteristics," that we published in the Banner of October 8th, and which has since been the theme of considerable discussion and agitation of thought gulfd how congil had control on a stantage to be a stantage to be a stantage to the stantage to be a stantage to be a

#### New Publications.

THE AUTOHOGRAPHY OF A NEW ENGLAND
FARM HOUSE. By N. P. Chamberlain. New
York: Carleton. For sale in Boston by Nichols & Noyes. ols & Noyes,

We are glad to see a book like this, and offer it s warm welcome. It is not all a story, but a collection of narrative essays, all of them descriptive of, or resting upon the dear, delightful domestic life of New England. This feature of the book will be welcome to thousands of readers who are gone away from the old soil, perhaps forever. Between these covers we get glimpses of the "May Training" of New England, as it used to be in days gone by; of Corn Huskings, and their accompanying pleasures; and of sundry other scenes which every one who was born and bred in New England will be glad to dwell upon once more, There are numerous poetical passages in the book, and some of actual power, especially in the line of analyzing human passions. The volume is a beautiful contribution to our popular literature.

TOGETHER. A Novel. By the author of "Ne-penthe." New York: Carleton. For sale in Boston by Nichols & Noyes.

One of the chief features of this fiction is the graphic picture which it supplies of the late Prof. and Gen. Mitchell. Here, certainly, is a chance for a strain of genuine romance, based on his unquestioned heroism. The story altogether is, though with a bizarre title, a pure and truthful delineation of sentiments and character, and is infused with a good deal of spirit and power. It betrays a high order of intellect in the author, and its moral aim is happily in keeping with its genuine

THE AMERICAN ODD-FELLOW for January, 1865. This favorite monthly has entered upon its fourth year, and we trust it will see a great many more. It deserves to be a fixed institution among the Order. This number contains a very finely drawn lithographic design of the "Wildey Monument," which will be treasured by the members of the Order.

THE HERALD OF HEALTH contains its usual variety of valuable reading.

#### The New York Independent on Spirit. ualism.

The following extract from a letter on the spiritual physical manifestations in London, we clip from the New York Independent:

"Spiritualism is holding up its head in London. The Davenport Brothers, by their physical manifestations, are exciting a greater sensation than Mr. Hume did. He conversed with spirits—or, at all events, claimed to have the power of spiritual intercourse. His successors, on the other hand, content themselves with inducing their supernatural allies to play the most fantastic tricks. Mr. Talmaque and Professor Anderson, two conjurors of experience, both declare that the Davenport Brothers are simply adepts in the magical art which they practice, and the former individual has undertaken to do in public all that their rivals have done privately in the residence of Mr. Dion Boucicault. Still it cannot be denied that Spirit-

ualism has made many converts in this country, and that some of the most estimable of our literary men and women, like the Howitts, Mr. and Mrs. S. C. Hall, and Mr. Robert Bell, are believers in what I suppose one must call this strange de-lusion. Mary Howitt's last new story—'The Cost of Caergwyn'—which contains some charming sketches of Welsh life and character, is made weird-like and unnatural by all sorts of ghostly incidents. After all, this is better than the other

## Recognizing Maximilian.

There are conflicting stories about this new Emperor and the country he presumes to govern. One account has it that the Juarez, or patriot, party in Mexico is coming up, in point of strength, five Revolutionary patriots living. On the 1st of vaders and intruders ever getting secure possesand that there is no apparent likelihood of the in-January, 1864, there were just twelve of them left. sion of the country. Another has it, that Presiof the next year, it would be difficult to say; it is Government, and thus legitimate the idea by formally subscribing to it, that Europeans can intermeddle in the affairs of this continent whenever they will. It is certain, at any rate, that this Mexican matter will furnish food for abundance of talk and discussion, if not for some confusion even, before it is well done with.

## Cora L. V. Hatch.

On New Year's Day, Mrs. Hatch gave one of her haracteristically able addresses in Lyceum Hall, in this city, in the afternoon, which was very appropriate for the occasion.

In the evening the audience proposed, "The Probable Political Complications of France, England and the United States, especially with reference to the United States, during the year 1805." The subject was handled with great ability, and much interest was evinced among the audience. At the close, as usual, questions were asked which were promptly answered by the lecturer.

Next Sunday will close Mrs. Hatch's engagenent to lecture in this city, this season.

## A Discussion.

We are informed that Elder Miles Grant, of this city, and ex-Rev. J. G. Fish, of Michigan, who is now lecturing before the Spiritualists of Providence, R. I., are to hold a public discussion in Pratt's Hall, in that city, on the evenings of Jan. 17th, 18th and 19th, upon the following ques-

Resolved, That man has a spirit which exists after the death of the hody in a conscious state, and communicates with the inhabitants of earth. Mr. Fish takes the affirmative, and Mr. Grant the negative. As both these gentlemen are talented and able debaters, an interesting and profitable discussion may be expected.

## A New Lecturer on Spiritualism.

William H. Salisbury, for many years a preacher of a gospel which he then believed to be true, has renounced his old belief, and accepted the ministrations of the angels, and having become an instrument through whom they can dispense the true, bread of life to the needy and hungering world, is now ready to answer calls to lecture before societies of Spiritualists. His address is No.7 Bank Row, Taunton, Mass.

## London Spiritual Magazine.

The January number of this very ably conducted trans-atlantic spiritual monthly has reached our office. It is well filled with articles treating on subjects of vital importance, not only to Spiritualists, but to all who entertain entirely different religious sentiments. Free inquiry can harm no one. All should learn to think for themselves then the truth will find its way to their hearts.

#### Morcantile Library Lecture. Rev. Dr. E. H. Chapin delivers the next lecture before the Mercantile Library Association, in Musiq Hall, on Wednesday evening, Jan. 11th. Pre-

ylons to the lecture there is to be an Organ Con-

The Prospect Before Us.

We are standing on the threshold of a New Era. as well as of a New Year, A tempestuous expedeath, and the bugbear shadows of olden superstitions can no more affright us. The phenomena and of Reason, who was ever secretly our Ideal. The pernicious doctrine of total depravity, which taught man ever to be on the lookout for blemishes, has given place to the glorious gospel of a world-wide Charity, that ever seeketh and findeth the good that God has made. No longer believing in arbitrary punishment, the truly religious soul beholds only inevitable consequences, and rests secure in the abiding trust of Law. Suspicions, hatreds, fears, are cast aside at the potent mandate of Love. We find salvation—that is, peace from the assailments of wrong-only in the exercise of Wisdom. We dream no more of untoiledfor glory, won by unreasoning acquiescence to man-made dictates, and human interpretations of partial inspirations. And religious freedom leads to universal harmony.

Grand and gloriously inviting is the prospect before us. Politically, we have vindicated freedom's holiest cause, and the emancipation march of the white and black millions is On and Upward. Religiously, a liberal Christianity, a true and pure Spiritualism, is daily gaining ground. Socially, the aristocratic assumption that once loomed so formidably, is reproved by the voices of common sense and human sympathy; by the emergencies of the war, that levels classes with the commanding touch of patriotism. Morally, we are growing in the minor, as in the loftier virtues; for our extravagant habits are checked, and our taste for luxury has learnt retrenchment. We are beginning to appreciate the common blessings of life. And almost face to face with the departed, we are being taught immortal truths by angel guides.

#### Mercantile Hall.

a Poem by Geo. M. Baker, will be given in Mercantile Hall, before the Mercantile Library Association, on Tuesday evening, Jan. 10th.

#### ALL SORTS OF PARAGRAPHS.

Our correspondents are requested to condense the matter they send us for publication as much as possible. We have now on file over fifty long articles, which we should be pleased to print immediately, had we the room to spare.

Be sure to read the Spirit Messages on our sixth page.

We call special attention to Prof. Denton's card in another column. As a lecturer an Geology Mr. D. is unsurpassed. Now is the time for Lyceum committees to engage his services.

Carpenter's great National Painting, "The Emancipation Proclamation before the Cabinet," Washington street, Boston. Every lover of the fine arts should not fail to see it.

The BANNER this week is well filled with good things-if we do say it. No matter: judge for yourself, dear reader. The only trouble is, our journal is n't half large enough for us and our talented correspondents. Perhaps it will grow larger one of these days, however. We only say perhaps. That, you know, will depend solely on the amount of patronage we receive in the future.

"BE THYSELF," is the title of a very interesting and able discourse, by Prof. William Denton, which we shall publish in our next issue.

Do not fail to peruse the poetic gem on our third page, from the pen of our esteemed correspondent, 'Grace Leland."

"FATHER BEESON."-The well-known and indefatigable Indian Missionary, John Beeson, is in California, where he is laboring in behalf of this ill-used and almost extinct race, the red man. The proceedings of a public meeting held in San Francisco to devise some definite plan for the protection of the Indians will be found in another

A SELF-SUSTAINING INDUSTRIAL COLLEGE. We have received an article on this subject, from the pen of Ira Porter, Esq., which we shall publish as soon as we can find room for it.

During the week ending 31st December, nineteen National Banks in the New England States received authority to commence business, with an aggregate circulation of six million eight hundred and seventy-four thousand six hundred dollars. Five of them are Boston banks.

Army tobacco is badly adulterated. About one-third of it is sumac, which costs only sixty dollars a ton. The effects of the adulteration are to produce ulcers that not unfrequently terminate

A French pyrotechnist was sick unto death. Knowing he could not live long, he caused his workmen to make a series of candles, which, after burning a short way as usual, would suddenly reach a stratum of pyrotechny, and go off in the best style. These candles were given to the priests, who, at the funeral services, were to sing Gregorian chants around the corpse; and, while engaged in this solemn act, the fireworks went off with full brilliancy, to the great consternation of the ecclesiastics.

Some school-book writer says a printing office "is a place where a young man can make money and get learning at the same time." We admit that if Nature has endowed a young man with brains, he may learn; but as for making money in the business, we can't see it. Printers are most always poor in this world's goods.

Saratoga: A place where physicians send such of our fashionables as mistake indolence for ill

The complete returns from twenty-one States in the last Presidential election, as compared with the vote of 1860, show an increase of two hundred ninety-one thousand six hundred and forty-three votes. If there be added to this the number of soldiers from Massachusetts, Rhode Island, New Jersey, Delaware, Indiana, Illinois and California, who, while away from their homes, were prevented by the laws of their States from exercising the right of voting, and also the increase in the lation, notwithstanding the ravages of a great war, portation of paper besides.

CELEBRATION OF THE EMANCIPATION PROC-AMATION.—The second anniversary of the promulgation of the Emancipation Proclamation by rience in the outer and the inner world has been President Lincoln, and of the abolition of slavery ours in the preceding time that ushers in this in the State of Maryland, was celebrated on Moncoming year of grace. We have learned needed day week by the colored population of Boston lessons, bitter, but most salutary; we have ac- and vicinity, and others interested in the welfare knowledged noblest truths; we have cast off of the African race. The celebration of the day cramping fetters of creed, conventionality and was introduced by religious services held in the worldliness; we have been thrown upon interior Twelfth Baptist Church, Southac street, at half resources, of whose hidden strength we knew not; past ten o'clock. The afternoon and evening seswe have faced and conquered the mystery of slons were held in the Tremont Temple, and these were largely attended. Among the speakers were Rev. J. V. Himes, Messrs. Reed and Oliver, Dr. J. and philosophy of Spiritualism have given to our B. Smith, Rev. James Sims, Hon. Henry Wilson, yearning, craving hearts, the Dual God of Nature | Rev. A. A. Miner, D. D., Rev. Gilbert Haven, Ceorge Thompson, Esq., Wm. Lloyd Garrison, Rev. Mr. White, and Robert Morris, Esq. The Shaw Guards (14th Unattached Company of Infantry, M. V. M.,) under the command of Capt. Lewis Gaul, paraded in honor of the day. They turned out with full ranks, accompanied by the Boston Cornet Band, and made a fine appearance.

> It is funny to hear how the whole household and its visitors talk to the baby. A king in former times kept a fool: every baby has a dozen.

The absurd story about the Phænix grew out of the fact that Phænixes always roosted in ashtrees, and hence when they took wing they were said to "rise from their ashes."

Jo Cose not IN Court.-An amusing scene occurred at the Court House in Salem recently. A witness was being asked on cross-examination as to certain persons in a crowd. Counsel asked if he saw a particular person, to which he replied, "I did." "Did you speak to him?" "I did."
"Did you speak to him, jocosely?" "I don't know him." Counsel thinking that the witness had possibly misunderstood the question put to him, repeated in a loud tone, "Did you speak to him, jocosely?" Upon which the witness replied, "I don't know Jocosely" (Joe Cosely). This was too much for the gravity of the learned Court, and all present gave vent to their merriment.

The idiosyncratic Mr. Coleman, of England, deserves a leather medal for his very charitable and loving disposition (?) Because a man at some particular juncture of his life committed sin, is it right and just for a brother Spiritualist to disinter the "dead horse" of error from the grave of Oblivion, and pamphleteer the stench under the nos-A lecture on "Fun," by Franklin S. Pratt, and | trils of the whole world? Go to, Self-righteousness! Peruse more carefully the teachings of your elder brother, Jesus of Nazareth, and learn charity and forgiveness thereby.

> The philosophers of the pagan world, who had all derived their religion and knowledge from the theology of the Egyptian and Eastern nations, and the Romans, who borrowed theirs from the Greeks, were all firmly persuaded that the souls of the dead appeared sometimes to the living, and sometimes gave notice of future events.

Let charity and love be in our hearts,

Benevolence will have its great reward;
Remember, "Ye who give unto the poor,
But lend it unto ME;" so said the Lord.

In all this world there is nothing so sweet as giving comfort to the distressed, or getting a sunray into a gloomy heart.

The Herald of Health says that nine-tenths of the human diseases arise from cold or intemperance. Frequent bathing is profitable; so is fresh is now on exhibition at Williams & Everett's, 234 air, deliberation at the dinner-table, and rest after a meal.

Digby says all hoggish men and women love

Crime is terribly on the increase in the city of New York. Eight stabbing and shooting cases occurred there on the 3d inst.

During the year 1864 the number of intentions of marriage issued from the City Registrar's office in this city was 2959. In 1863, 2505. Increase in 1864, 454. The actual number of marriages will not probably vary greatly from the number of intentions above stated. The number of deaths in this city during the year 1864 was 5109, being an increase of 410 over the year previous. The principal cause of death, as usual, in this city, was consumption, and nearly three-fourths of the whole number of deaths were persons of foreign birth, or those born of foreign parents.

A young lady of aristocratic birth, who eloped not long since from the county of Limerick, with her father's groom, has been discovered residing with him in the city of Cork. She stubbornly refuses, however, to return to her family, who are in great affliction. Her fortune, when she becomes of age, will be ten thousand pounds ster-

An agitation is on foot to put an end to the ringing of the London church bells, which are considered an annoyance to sensitive and nervous peo-

Thomas C. Fletcher was inaugurated Governor of Missouri on the 2d inst. His address speaks in glowing terms of the new era of freedom for the State, and enjoins renewed exertions to preserve the harmony of the State with the National Government, and says he shall give preference to the soldiers in his appointments.

The San Francisco Golden Era is responsible for the following sweet puff:

SWEETS TO THE SWEET-not Lulu Sweet. though she 's sweet enough to eat, but the sweets that you eat when the gratification of the appetite is upon you. We have not tasted any sweet this long time—hard times again—but if we have any spare change once more, we'll patronize a liberal fellow called Charles H. Mercer. Nothing mercer-nary about him-our word for it.

Betting was very heavy in Paris on our Presidential election. One banker lost ten thousand francs on the event. The loser probably came to the conclusion that any other business was better than betting.

The Norwich Bulletin says: "A Hartford, Conn., poet breaks out with the following inquiry, 'What mean these mystic sounds?' We can't answer positively, but it's the impression in Mystic that they come from the boiler shop, and mean busi-

To-day the gentle gale of prosperity may waft upon its pinions happiness, content and peace; to-morrow adversity's whirlwind sweeps its chilling blasts along the plain of life, blighting with its frosty breath the buds of hope, and the gems of happiness. How intolerable would be our misfortunes, were it not that a wise Providence has bound to our hearts, by the silken bands of sympathy, those who feel with us and for us.—The World's Crisis.

The superintendent of public printing reports a deficit of five hundred thousand dollars in the paper appropriation. When the last appropriation was made the contract price for paper was eightcen cents per pound; and now the Government is number of voters in the organized Territories, the paying thirty-one and thirty-seven cents per aggregate increase would certainly be no less than pound. Let the duty on imperted paper be refour hundred thousand. This is a remarkable duced, and the Government can buy its paper proof of the stendy progress of the North in popu- cheaper, and get a handsome revenue from the imSpiritual Lyceum.

Mr. R. Cooper, of Eastbourne, the proprietor of the Spiritual Times, has taken a large house, No. 14 Newman-street, Oxford-street, W., for the purpose of forming a central place of meeting, or Spiritual Lyceum. We believe the exact plan of operation is not yet distinctly formed, and Mr. Cooper invites the suggestions of friends as to what is likely to be the most useful. We hope that it will be kept as a free institution for all modes of thought, and not be taken possession of by any clique or committee. If it be founded on a broad and liberal basis, it may be of great use, and will deserve general support. It will, of and will deserve general support. It will, of course, be used for lectures, and be convenient for all general meetings, and we should be glad to know that arrangements could be made for having always there some one or more good mediums for physical manifestations of something like the Davenport order. There are several such now in America who might be induced to come over.—London Spiritual Mayazine for Jan.

CABINET ORGANS.-We are sure we are doing a real service to smaller, churches and Sunday-schools, as well as to lovers of music generally, in schools, as well as to lovers of intuit generally, in calling attention to the Cabinet Organs manufac-tured by Messrs. Mason & Hamlin, whose ware-houses are at No. 7 Mercer street. No one who hears these instruments will be surprised at the very strong favor with which they are regarded by our leading organists. Their quality of tone is admirable, round, sonorous, pure, and sympa-thetic; while they have abundant volume of tone for any private house, and quite sufficient for smaller churches and for such halls as are usually occupied by Sunday-schools. With all this, their capacity for expression is wonderful, exceeding in some respects even that of the largest and most costly church organs. This is mainly effected by the introduction of a swell, operated upon an entirely new principle, which gives the performer very efficient control of the tones he produces. The moderate prices at which they are sold, and the little space they occupy, are important practical advantages in these instru-ments.—New York Commercial Advertiser.

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.

#### To Correspondents.

[We cannot engage to return rejected manuscripts.] W. G., BATES, ILL.-Queer characters, those you have sent.

Have n't any types of that "sort." P. O., FAIR HAVEN, N. Y .- Yes; and re-mailed it to his ad-

J. H. H., EAST CHATHAM.-Write to the gentlemen whose names appear at the head of the article you refer to.

J. C. H., NEW PHILADELPHIA, O .- We will answer your let-

Obituary.

Passed to the "Land of the Hereafter." from the home of her daughter, in Middletown, Conn., Dec. 22d, 1864, Mrs. Philenia Kellogg, aged 58 years,

nia Keilogg, aged so years.

This sister had for years been a believer in spirit-communion, and never for once, since first—she knew the light of spiritual knowledge, doubted the existence of souls beyond the grave. A few years since it was the pleasure of the angels to open wide the door of life, and welcome to their home the spirit of her husband, Mr. Alfred Kellogg, who was also a believer of these truits.

whole the door of the annual trees. After the tellogg, who was also a believer of these truths.

Mrs. Kellogg has been for many years a great sufferer. Pain has thrown her often upon the rack of its angulsh, and only by power of her clear, spiritual perception can she have been said to be happy. She has waited with pathence the hour when her spirit should he freed from its weary body, and gladly did she rest her trembling hand in that of her guide, who piloted her kindly o'er the rolling wave, and led her to the embrace of the loved ones who awaited her. In her last hours the powers of her mind vanished in a moment, as it were, striking out the years between youth and age, and she passed through the gate of infancy in her feebleness of body, reviewing as she went seenes pleasant to her recollection.

She has five remaining children, one of whom is an adopted daughter, for whom Mrs. K. has cared with the tenderness and love she gave to all her children.

Adown the hillside green of life,

Lev foot have passed their destined way.

Mrs. Kellogg has been for many years a great sufferer. Pain has fer emailed in the five only in the first one hundred pages are nearly all eccupied with the litymns adapted to Tunes in common use throughout the complete the only the erist of he work is classified as follows:

E. Mats be Born Again—Being Hymns and Songs concerning the change from earth to spirit-life, in various metres.

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Adown the hillside green of life, Her feet have passed their destined way, And now beyond all pain and strife, She wakes in Heaven's eternal day;

Where flowers are beauteous, never fade, And pleasures fill the lasting hours; Where faces smile a welcome said.
And ope the gate to Life's green bowers.

She is not dead! She hath but passed From happy dreams of life to come To where the real of dream, at last, Invites us all, and bids us "come."

Taunton, Masq., Jan. 2, 1865. M. L. BECKWITH. TO CURE COUGHS .- Add one table spoon full of Dr. T. B. Talbot's Medicated Pincapple Cider to a half pint of water; take once in two hours.

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The Publishers had prepared an edition which they considered large enough to supply the demand for a new book, EVER, BY THIS FAMOUS AUTHOR, and had intended to Issue it in the middle of December, but the orders being so much more numerous than was expected, they have been obliged to post-pane in order to make paper and print the SECOND LARGE EDITION, which it is hoped will be ready early in January. It will be the size of the \$2.00 books. On Account of the GREAT SALES ANTICIPATED, IT WILL BE SOLD FOR \$1,75; post-age free.

lers filled in turn as received. For sale at this office. JAMES V. MANSFIELD, TEST MEDIUM, ANSWERS SEALED LETTERS, at 102 West 15th street, TERMS—85.00 and 4 three-cent stamps. Jan. 14.

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ous expressions to her thoughts .- Portland Transcript. Her-writings evince great mental ability, vigor of thought and purity of character. If her life had been spared, she would undoubtedly have taken high rank among the female writers of our day .- Nashua Gazette.

These Poems show a strong individuality, an earnest life. and a remarkable facility of composition .- Rulland 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 loftler thought, or filled with the balm of consolation.-Christian 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.

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Nutting.
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This work is very interesting, and all those who read the
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of Essays, which is already meeting with a rapid sale. A
glance at the following table of contents will give an idea of
the variety of subjects treated upon:
CONTENTS:—Translator's Freface: M. Ernest Renan; Auth-

CONTENTS:—Translator's Preface; M. Ernest Renan; Author's Preface; The Religons of Antiquity; History of the People of Israel; The Part of the Semitic People in the History of Civilization; The Critical Historians of Christ; Mahomet and the Origins of Islamism; John Calvin; Channing; M. Feuerbach and the New Hegelian School; The Future of Religion in Modern Society. Price \$2,50, postage free. For sale at this office. May 28.

SOME FOLKS

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## THE ARCANA UNVEILED!

BRITTAN'S GREAT BOOK. Man and His Relations;

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From the New York Daily Times.

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chasms on a breath of wonder. With Dr. Brittan's hypothesis
we are inconnected to deal. Only those analytical by scientifie chasms on a breath of wonder. With Dr. Brittan's hypothesis we are incompetent to deal. Only those qualified by selentific training and a special study of the subject are competent to pronounce upon its chalms. But we have long been of the ophion that more truth lay in the direction in which he has traveled in search for it than most men imagine, and both observation and experience predispose us to receive his work with favor. His statement and explanation of his views are popular and plausible. Each chapter is crowded with interesting illustrative facts and inclicates. We took up the work with misglying: we read on with increasing pleasure, and finished with regret.

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From the Buffalo Commercial Advertiser.

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The fair conception.

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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 Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond-whether for good or evil. But those who leave the earth-sphere in an undeveloped state,

eventually progress into a higher condition. We ask the reader to receive no doctrine nut forth by Spirits in these columns that does 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.

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. Hooner, to friends in Cambridge, Mass.; Lida Gugenheimer, to Mrs. Laura Gugenheimer, and uncle Alfred, who is in Chicara.

P. Hooper, to friends in Cambridge, Mass.; Lida Gugenheimer, to Mrs. Laura Gugenheimer, 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 Illmola; Jacob Shultz, to his friends.

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

Tuesday, Dec. 13.—Invocation; Questions and Answers; Join G. Oldenham, of Newcastle, Eng., to his brother; Richard Dennie, to his brother, Wm. T. Dennie, of Charleston, S. C.; Joseph B. Hester; Billy Ford, to the hoys of the 2d lowa Reg., also to mother and sister; John H. Tilden, to his mother, Marry, and father, Sammel Tilden in the Army; Dr. Richard C. Hovt, of Framingham, Mass.

Thursday, Dec. 15.—Invocation; Questions and Answers; Capt. W. P. Gordon, to the Editorof the Richmond Examiner; Ann Elizabeth Swan, to her son, Robt, Swan; Lieut. Chas. T. S. Downes, to his brother Joshal.

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

Tracaday, Dec. 20.—invocation; Questions and Answers; James Hendley, to friends in Janesville, Wis.; Frances Ar delle Grusseland, to her father, mother and brothers: Michael Smith, to wife Mary, and brother Phil; Ben Grafton, of Boston, Mass., to friends, in Brownville, Mo.; Joe Carson, to Charle Hill; Wm. Bilss. of Newburyport, Mass., to a friend.

Thursday, Dec. 22.—invocation; Questions and An

wego."
Thursday, Dec. 29.—Invocation: Questions and Answers;
James Canagan, to his brother, Robert Canagan, at Savannah,
Ga.; Maria Foster, to her brother, Major Edward T. Foster, a
prisoner in Federal hands: George W. Lolley, to his friends;
Jacob G. Stevens, to his friends, in New York State.

Jacob G. Stevens, to his friends, in New York State.

Monday, Jan. 2.—Invocation; Questions and Answers;
Mm. Baker, to friends in this city; Joe, a servant, to the
friends of Lieut. Thomas J. Hailey: Sergeant Geo. Mason, to
his father, Joseph T. Mason, of Richmond, Va.: George W.
Benson, of Concord, N. II., to a lady friend; Carrie F. Collins,
to her father, David Collins, on board the Osecola, and mother, Carolina Collins, in New York; Charlie Pomeroy, to three
friends; George W. Benson, to friend Abbie.

Tuesday, Jan. 3.—Invocation; Questions and Answers;
Capt. Charles O'Neil, to Thomas Percy, broker, in New York
City; Stephen Jones, of Chesapeake City, N. Y., to his uncle
Phil. Finaders, Charleston, S. C.; Mary Eliza Harwood, wife
of Thomas Harwood, of Cartersville, N. C., to her friends, in
St. Louis, Mo.; John Roberts, to his friend John.

## Invocation.

Spirit of Divine Love, forever would our souls worship thee. Whether thou art a Principle of embodied beauty, or whether thou art an essence without form, still we would worship thee; still would chant glad hosannas to the Power that ever has been, is, and ever shall be. Oh God, we praise thee for those lengthy shadows that have fallen like gloomy spectres in the midst of this nation; that although they are singing a solemn requiem over that which is no more, at the same time are chanting glad songs in honor of that which is to come. They are but harbingers of brighter days; are but the glad heralds of a more glorious morning, when Truth, resurrected from old forms of error, shall rise triumphant in grandeur and power. These shadows are prophets of the hour; and did thy sons and thy daughters here in human life understand their language, they would worship thee more truly, more sincerely. They would look at the events of the present hour with composure, knowing thou art a God in the midst of all things. Oh our Father, we know thou hast no need of our thanks. We know thou hast no need that we bring our souls' adoration to thee. Yet as the fingers of thy almighty love sweeps across the lyrestrings of our being, we can but praise thee, we can but render unto thee all that infinite power contained within the human soul. Father, Spirit, unto thee this hour, on this occasion, as on all others, we render thee the undying praises of our Nov. 29 souls.

## Questions and Answers.

CONTROLLING SPIRIT.—We are now ready to consider propositions, either from correspondents or the audience.

Ques.-What effect has tea on the human sys-

ANS.—It depends very much upon what kind of ten the inquirer has reference to.

OHAIRMAN,-Common tea.

A .- There are many kinds of this common tea. CHAIRMAN.-Leaving green tea out of the ques-

tion. A .- Each particular kind possesses forces peculiar to itself, is different from every other kind, therefore must exercise a different influence unon the human system. We believe, however, that all differet kinds of tea, such as your correspondent has reference to, has the effect to stimulate for the time. And as all stimulants, or all stimulating properties have also within themselves that which produces the opposite effect, so has tea. When a person has indulged greatly in tea-drinking, he finds himself at once excited or stimulated. After that influence has passed off, he is conscious of a lassitude, a nervous debility, nervous irritation. But taken moderately, under favorable circumstances, we believe tea can have no ill effect upon the human system.

SPIRIT.—If the audience have no more questions to ask, we propose to answer one we have received from a correspondent who professes to believe in that doctrine commonly called the Adventist faith, a belief in the second personal appearance of Jesus

understand that Jesus meant by the utterance of air anywhere; and if they do n't get their pay for these words: 'When ye shall hear of wars and ru- it, then I'm mistaken. I don't wish them any mors of wars, know ye not that the end is nigh?" harm. They'll bring their own condemnation up-He wishes to know if that passage of Scripture does on themselves. I would n't add a feather's weight not have direct reference to the end of things be- to what they've got to bear. I'd stay longer if I longing to time, or the material world? To us it does | could, but I can't. not, certainly. We believe it to have especial reference to the death of the present Christian Dispensation; the end of that form of religion under which liberty has existed in the past. This is our belief, and our friend, who does not believe as we do, and who was plain enough to tell us he has no faith in the return of spirits after death, can lay our truth aside until he is ready to receive it, which will be surely in eternity, if net in time.

#### Sergeant Robert M. Ridick.

I do n't like to be considered in the light of an intruder. I'm pretty anxious, however, to get some news across the lines.

I was Sergeant in Company A, 5th North Carolina; Robert M. Ridick. Now if there's any possible way for me, I want to get a word or two

Well, I've got friends also in New Orleans, friends in Baltimore. The fact is, since I learned this way of coming back, I find I've got a good deal to say at home. We who are so unfortunate as to die away from home and friends, feel pretty anxious, when we find we can come back and communicate with friends, to do so.

Now the first thing necessary, I suppose, is to lina, as I said before. There can't be any mistake glad to do so.

I'm told that you publish our letters. Pray what do you print them in? a magazine, newspaper, or what? [A newspaper.] Well, is it a sec- and exchanged-well, whiskey, pipes and tobacco tarian paper, or is it liberal? [Spiritual, devoted You look to me for my share then, I suppose?

I suppose I've shot many a Yankee. [Some sick and died in the hospital. I was at Spottsylvania Court House. Well, I suppose the wound I got was the cause of my death, but I didn't die right off, you know. I was taken off the ground. to war I might get killed. It's a damnable thing, this war between North and South. I tell you, it's awful, awful! The idea of people of the same country pitting themselves against each other do it, and so are all the rost.

I got put in the guard house for uttering free | to wait; live in a fast country there, and like to do sentiments about our President. Said I, "look | things up there by daylight. Good-day, sir. here, you can keep me here until all eternity and I sha'n't change a whit." They kept me there forty-eight hours, and concluded it would n't pay.

It's well I aint commander-in-chief of the Universe, for some folks would fare rather hard. I'd shove 'em out into the front ranks. I've got terribly mistaken!-either I was mistaken here, or things don't work right. Well, you shove my letter through, if you can. Good-day. Nov. 29.

### Patrick Sheehan.

I take it this is Boston. I am from New York, sir. [City?] Yes, sir. I want to find some sort of a way to talk with me own people, as I find I can here. I am so kind of mystified, and, well, astonished at what I find there in that new life, that I hardly know what to say here. Well, sir, now it's very strange to me that I can come here. I find myself assisted somehow to come here to-Now I look all around everywhere else b fore I come here; well, I find no other place where I can go as here. Well, sir, if I could find no other place nearer home-find no hope of speaking this way to my friends, my coming here today would be very little satisfaction. Well, sir, is there any hope that I may find some one? it's not a great distance, you know. [You may indulge the largest hope. Here we arrange that the spirit may come for the first time, that it may understand its condition, and find out what it can do after it has got a light.

Well, sir, the Catholic religion don't seem to amount to much where I am. The fact is, I do n't see any as you have on the earth, where I live, nothing like it. Well, you'll be so wofully disappointed! The most of folks will be, I think. Well, sir, I lived when here on Christic street, No.7, and I'd like to ask the folks if they'll let one of the dead folks come and talk to them. I am aware I am alive; me body is dead, but me spirit is alive. I think I am more alive now than I was when here; in fact, I lived in a dead body all the time here, twenty-six years. While here I lived in a dead body all the time, for the body without the spirit is of itself dead. I knew nothing of the spirlt-world here; but it's all very strange to me this coming back and talking

Now I'd like my friends to get me a good medium. I want nothing half-way. Maybe they won't give me the chance to control, but I find it very easy. Well, I can't be expected to know much, for I only went to the spirit-land between the 20th and 25th of October. Now you know that's a very little while.

Well, now, I was Patrick Sheehan, twenty-six years of age. I died between the 20th and 25th of October last, on Christie street, New York, and I would like to talk with my folks. Now, I should like to ask for that privilege-nothing else I'm here for to-day but to ask for it. Maybe I'll never come here again. Well, I thank you, sir. Good-day, sir. Nov. 29.

## David Casey.

I'm weak as a church mouse! I thought ] should be strong when I got here. I was in prison most four months; lived on nothing, and was sick most of the time. I belonged to the 35th Massachusetts. David Casey. My folks heard I was taken prisoner. I was taken down to Georgia. [Andersonsville?] Yes; and put into one of the most accursed holes you could think of. I guess if my poor old mother could have foreseen what I'd got to go through, she'd hardly have had the courage to advise me to go to war as she did. I come up here from Bucksport, Maine, for the sake of the bounty that was offered. I made up my mind to enlist, anyway, for I needed all the money I could get. I lived in the centre of Bucks-

Well, sir, I want my mother and sister to know that I died about six weeks ago at Andersonville, Georgia. It's all right now. I'm well enough off now, so do n't shed any tears about my dying as I did. They ought to be glad I've got through with it, anyway. If any one had weighed me when I died I don't think that I'd weighed over sixty pounds; do n't know as I would that, self, he read of the many thousands who receive I laid two or three days, where there were three messages from their friends, who publish the same

the Christ. The question is this; "What are we to ed. My God! you couldn't get a breath of fresh

#### Hiram Williams.

Hiram Williams, 9th Connecticut. Can't do much at this business, but I can report myself, as I find their religion true. That's what I promised the boys I'd do if I found their religion true. Clear up, all right." That's what I said I'd say. Nov. 29. ..

#### Enoch Leeff.

"A talk at sunset on the 7th of August, year 1864." Beg your pardon, sir; I suppose you do n't understand that. [We do not.] I want it transcribed verbatim-what I've just uttered, for that's what I'm to be known by to the rest of the boys here, and if I do n't give a correct pass-word, you know I should stand a chance of being neglected by them. Now I want the boys what's left, to do as we agreed upon at the time we had that conversation, for Ben and me are here. He's one of the company that had the talk at that time. He was killed about two days-three I say-he says two days after I was, and we both went out a little less than six weeks ago. So you see it was fresh in our minds.

Now, boys, Ben Percy and Enoch-that's me-Enoch Leeff-now do n't make a mistake in spellidentify myself, as you call it. Well, I was twen- ing the name—we are here on this side, all right. ty-two years of age. My name was Robert M. The only trouble was, we had to take our chance Ridick. I was sergeant in Co. A, 5th North Caro- in coming back, else I should been here before now. I'm here at this place that we read about in about it, for there was n't but one of my name in the paper called the "Banner of Light," that our company: do n't seem to me as though any somehow or other mysteriously found its way inone need to run across my track, or I theirs. I'm to camp. One of the boys was a Spiritualist or a stranger to you here; don't know much about something of the sort, I believe, and he kind of inyour means of getting our messages home, but I'll oculated all the rest of us, for we did n't know take em according to your own ideas, and be very what hour we might be taken, and we wanted to know something of the place we were going to.

Now, I'm a reb, sir, to start with. But I've many a time shaken hands with a Yankee picket, And I don't know as I ever shot one Yankee to your use.] Entirely to us on our side? [Yes.] picket myself. Never done it on the sly-nothing of the sort, you know. When I was under orders I was obliged to obey; but when I was n't I never Yankee shot you, I presume.] No; well, I took | shot a Yankee any quicker than I would a rebel. Now, you see, I do n't feel hard towards von. If you do towards me it's your own fault. [We do not.] Now we were all members of the 5th South Carolina, Company A. We agreed upon a certain Well, I won't find any fault, for I knew in going thing: what those who were left should do, and those that went on should do. Ben and I will try to fulfill our part of the work as soon as they get things ready for us. We're all ready, and want 'em to hurry up. Suppose they 're waiting for a

without the slightest cause. Well, I was a fool to telegram from us. Now they've got it we want them to hurry up, because, you see, we don't like Nov. 29.

### Invocation.

Oh God, once more through the weakness of human life we pay thee homage and clothe ourselves in prayer. Once more, oh Father, do we wreathe our thoughts in undying garlands of praise. Oh God, we thank thee that the soul has been born of thyself, thy greatness, that it is des tined to revolve forever around thee, like suns and stars. Its course is onward-ever, ever onward. It must continue its eternal revolution, defiant alike of human criticism and human diction. No one has the power to blot it out of existence. No one can order it to stand still, for action, eternal action, thou hast endowed it with, and forever it moves on with the Universe. Wondrous Spirit, who art our strength, our life, we worship thee as the Fountain of Life. We know there is no need ferings from the past and the present. Yet thou hast fashioned us to praise thee, therefore we do utter praises. Oh thou who art guiding these children clothed with humanity, thou who art through countless sources blessing them, we beseech of thee, in thy mercy, thy love and wisdom, to open their ears that they may hear the voices from the spirit-land; and open their senses oh Infinite Spirit, that they may hold sweet and divine communion with their loved ones gone before. Teach them, oh Angel of Life, that there is no death. Teach them, oh Spirit of Truth, at all times, under all circumstances, to bring all things unto thyself. Teach them, oh Soul of Love, that all things are of thee, therefore very good. Oh, give them a consciousness of their own divine possibility. Show them, oh great God, the universe of power that is all around and within them, that they may stretch out their hands at any moment and lay hold of thee. Oh Lord, there are blessings being showered upon thy children that they are all unconscious of. Oh God of Truth open their consciousness to the things of the spirit. Show them, Mighty Spirit of Truth, that thou art blessing them daily, hourly. Oh give them to know that thy love is around them, to sustain them in all their darkness, their sorrow. Though they wander in the valley of humiliation, still thou art there. Though they enter with their loved ones the tomb, thou art with them, chanting a new song of life, chanting, oh God, an undying requiem to immortality. Oh Father, Spirit, for the consciousness of life and all its divine possibilities, we praise thee now and forever. Dec. 1.

## Questions and Answers.

CONTROLLING SPIRIT.—We are now ready to consider propositions from correspondents or the audience. CHAIRMAN.-Thomas P. King, of Wakefield,

Pa., writes to us as follows:

"I am the only one in this neighborhood, for miles around, who take any interest in the sub ject of Spiritualism. I have seldom had oppor-tunity of being with mediums, and therefore have but little knowledge of the subject, except what I have gained by reading the Banner and other spiritual publications. I am deeply interested in the subject, am almost a believer; at times I feel as if I was now quite a believer, yet there are some considerations which sometimes make me doubt. One is this, I have friends in the religious particular description of the subject was the subject of the spirit-world that I think would be desirous of communicating with me, if Spiritualism was true either when I have been with mediums, or through the Message Department in the Banner of Light or in some other way. What I wonder at most is that they do not seek out a medium, somewhere, who would be kind enough to receive their message and forward it to me by mail. This has never been done in my case, and I have seldom heard of its being done with others. Why is it not done oftener? That is the question that puzzles

ANS.-Your correspondent argues in a very small circle. He seems to draw deductions simply from his own experience alone, nor can we wonder at it since he has had very little of the experience belonging to others. We would recom mend that, inasmuch as he seems to be unfortunate in respect to reselving communications himdead bodies in the room, that had n't been remov- through various means, some in the Banner, some

through the London Magazine, and in various they would cling to me in the future until I had ways he can inform himself upon the subject of worked hard to throw them off. Had I known as Spiritualism by observing the experiences of oth- much then about the spirit-world as I now know, ers, if he take pains so to do.

tion was made of our divine possibilities as being vice to give my friends in earth-life, it is this; within reach of us. Will you mention some of never do as I did, let whatever ill-fortune come the practical ones?

so thoroughly acquainted with the spirit-land and but short at the longest, and I find those who its conditions before taking up your residence there, as to feel that you have in reality never erally have a very small share in this new life. seen death. What greater what diviner possibility is there? We know of none greater, none more divine.

Q .- Some of the Hindoo philosophers, before the time of Christ, taught that, by reflection upon the divine essence, they could affect the health and lives of mortals who were thousands of miles distant. Is it possible for persons at the present day to exercise the same power?

A. Certainly it is. Q.—And by a purely spiritual power, without

the use of physical means? A .- Spiritual, so far as the act is concerned, so far as the essence or power is concerned. But we believe that means, physical human means, are necessary, always, for the transmission of that power. For instance, do I wish to effect a cure upon a sick person a thousand miles distant from me, I shall exercise my spiritual power through physical means, through human life, for through human life only can such an effect be administered. Do you understand?

Q.-I do your meaning. What is the power by which Jesus operated on the fig-tree, and caused it to wither and die?

A.—It is our belief that he performed that socalled miracle-by the way, we have no faith in miracles-simply to show his followers the power of mind over matter. You all have the same power in a greater or lesser degree.

Q.-Explain the operation by which the power of Christ's mind was exercised upon the fig-tree? A .- You cannot understand the modus operandi any more than you can fully understand the situation of the spirit after death.

Q.—The materials which he took from the figtree was not to show a blight?

A.-We do not comprehend your idea. Be kind enough to put your question in a little different

Q.-I wish to know if it was Christ's object to destroy the life of the tree entirely?

A.—It is very possible it may have been his obiect. However, as far as that is concerned, we cannot tell. It is our belief that he gave it as an illustration of the power of mind over matter.

Q.—What are the proper means to be used by an individual to attain to a perception of the spirit-world so as to conquer all fear of death? A.-Live as naturally as you know how to, ignoring all fashion that shall tend to imprison the faculties of the soul. Live according to the dictates of the power within, and less according to the dictates of the power without.

Q.-Will you explain, or show how the disease known as hydrophobia results from the saliva's being introduced into the human system; how

the phenomenon of hydrophobia results? A .- The result is exhibited always in a case of concerning it. It is, we believe, however, one of those peculiar magnetic forces whose action is extremely subtle, and at the same time is extremely powerful. It acts first upon the pneumo-gastric nerve, and last upon the nervous system entire. Yet it generally leaves the brain very clear, from the fact that the forces under hydrophobia generally recede to the brain with great force. Great power is thus centered upon the brain, so that there are times when the patient suffering from hydrophobia would tell you that all the past was outspread before their vision, that the future also was open to them, and the present they were conscious of with extreme power. Some are even conscious of the thoughts of those who are around them. It is to us a powerful magnetic poison, introduced more through magnetic forces than through the physical forces. It is taken on first by the imponderable elements pervading the body, and from and through them transmitted to the body human.

Q.-How is it that a person in that state thinks bjects are rushing, or crushing upon him? A .- We are not aware that that is generally the

Q.-Why have persons suffering from hydrophobia such an aversion to water?

A .- Simply because all the fluids of the system have become so entirely metamorphosed that the system rejects all that corresponds to

Q.-What are the fluids of the system metamorphosed into? A .- Ah, that is a question you cannot answer.

QR.—That is why I asked the question. A .- We are very fair to tell you we cannot an swer it. It is beyond our comprehension. We know such is the fact from observation, but fur-

### ther we cannot go. W. M. Grores.

Dec. 1.

It is only seven weeks ago since I was in possession of a body that was my own by the laws of God and Nature. But unfortunately, at the present time, I am under the necessity of making use of one that is not my own, that I may transmit a few thoughts to the friends I have left here:

I was deeply interested in various mercantile pursuits in the city of London. I had much exchange with many in America. 'T is a well known fact, that your affairs here are not upon the strongest basis. They are up to-day and down to-morrow, and your rapid fluctuations in gold, and that which gold purchases, makes a man either suddenly rich or suddenly poor.

Well, in consequence of the condition of affairs here in America, I was suddenly hurled from a state of affluence to poverty-or, at least, what I considered poverty. I might have lived comfortably the rest of my days here, but like many thousands, I was not content with what I had. I did not see that I was abundantly blessed even then, so I trembled before what to me was the ill-fortune that had met me. I said, if I cannot live as I have lived. I would rather not live at all: but I forgot that life is eternal; I forgot that it was very hard to kill the soul; that you might kill the body, but the soul would still live.

Well, in my despair I' took my own life; was not strong enough to stand up against the misfortunes that befell me, so I took my own life, with the vain hope of finding happiness in the future. But, if I speak the truth, I must say I plunged myself into greater unhappiness than I had known here. Now, sir, you understand why I am unfortunate in being obliged to make use of a body not my own here to-day.

At the time of my death, my partner a man of was in this country, transacting business in New of last month. My friends have not heard of my change. I would like that the friends I have in New York. I felt I had ruined him; felt also, that he would greatly blame me for the risks I had ruined in his absence, and I wanted to rid myself of my power to return. Annie, E. Berger, nipsken years of age; was nineteen the April before 1881. Dec. 1.

ques.—In the invocation, this afternoon, men- I did when on the earth; and if I have any ad-I think I should have done different from what upon you that may; and if you're made poor, A.—Yes. It is possible for you to make yourself thank God for making you so, for the life here is were possessed of great wealth on the earth, gen-Of your Spiritual Philosophy I knew very

little; had heard something concerning it. I had read some of the writings of William Howitt-by the way, I consider him a very fine man, although I was not acquainted with him. I feel that he must be possessed of a kindly heart and great mind, else he could not be the recipient of the spiritual communications that he receives.

I would like to ask a favor of him. It is this: will he be kind enough to send my letter to my family, apprize them of my condition, and of my earnest desire to commune with them, as I do here? He can easily ascertain their whereabouts by visiting the office of the London Times. Make inquiry there concerning W. M. Grores. Dec. 1.

#### Peter Marsh, (Colored.)

How d' do, sir? Well, sir, I got some folks. I suppose, what might be glad to know something about how I am off since I got on the other side. Well, sir, I suppose I feel like as I did; don'o how it is. I don'o how it is that I feel so, but I don'o as you'd do just the same by me as you'd do by anybody else who come here.

Well, sir, I belonged to the 22d Massachusetts. and I died at Hampton Hospital, Fortress Monroe, just about last week. My name was Peter Marsh, and I lived here on Cambridge street. The last place I lived in was Hampton Hospital, Fortress Monroe.

Now I like to do something, if I can, to get back-get back to my folks in Cambridge street. [We will print your letter.] Well, I'm fuss rate off on the other side, and about as happy as any one need to be, tell the folks. No, sir, I aint got anything to trouble me now, aint in want of money, as I was here. Well, sometimes I had enough to get along with, and sometimes I had not. Well, when I got along to the last of the week I'd sometimes be little short, run little over.

The most I care about is getting some word to my folks, just to let 'em know that a colored man is of as much account in the spirit-world as a white man. That's what I want.

Well, sir, I was n't afraid of anything here; I was n't afraid to die, I was n't afraid to fight. I went right up to fight in the face of the booming cannon. No. I was n't a coward, and I rather. think I never knocked under to a reb vet, but I got a chance to, if I'd been a mind to, three times. Said I, "No you do n't! You've got to knock under to me if any one knocks under." Now you see, sir, I'm not a coward.

Well, sir, if you can, will you please tell my brother William I should like to have him give me an opportunity to talk with him. If he cango anywheres, get somebody like this I can talk through, I'll tell him all about this place. Well, hydrophobia. There is no need of our preaching I'll tell him how he can get the back pay. He likes that, you know. Good-by, sir. Dec. 1.

## Alexander Guy.

Well, sir, do you treat a white man here as well as you do a nigger? [Just the same, Should it not be so?] Not according to your estimation of nigger flesh. [You were not very friendly to them?] I like them very much, perhaps better than you do. [When they get outside the form they are the equal of the white man.] They are so here as long as you're a mind to make them so.

Well, sir, I was sick in the next bunk to that gentleman who has just left. I passed out a few days after he did. Well, you say you're kindly disposed to all, considerate of all. I was a member of the 51st South Carolina; by name, Alexander Guy. Now I have a great many friends and relatives, I suppose, who are very sad on account of my taking my departure as I did. I understand that some of them have said if I could only have died with them they would not have felt so badly. I would like to tell them I was very well treated during my illness; had every comfort. I was kindly cared for, received my share of all the good things that were passed around among the patients in the hospital. I presume I was as well off there, perhaps, as if I had died in one of our Southern hospitals; perhaps better off. You have reports that tell you that our hospitals are rather poor places for the sick and wounded. You may be right; and if you are, of course I was better off to fall into Federal hands.

Well, sir, what do you think of the prospect of forwarding my letter to South Carolina-Charleston, South Carolina. [We have no doubt but that it will reach your friends.] Well, I hope so; not because I wish to send my thoughts, but because I suppose there are a good many others who want to send theirs. I certainly don't want to wage war against you, and I think if I had consulted my own personal wishes in the matter, I never should have entered the Confedence. erate service. It seemed to be rather forced upon me, as it was upon others. I certainly don't think I should ever have engaged in war from choice. I didn't care to take up arms against the North; but I did not care to take up arms against the house but I did so, and fell under your fire, and am here soliciting a favor of you, and in this novel way. Will you ask that Robert, or Stephen Guy, if they receive my message, will respond to it? Any of receive my message, will respond to it? Any of the friends in South Carolina, if they will find me a subject through which I can speak, or write, or communicate in some way, I shall be pleased to do so. I 've not forgotten any of the folks. I send ove to Charlotte, Minnie, Ida, Samuel, and little Dick; also to Mary, Jane, Louise, cousin Andrew. Oh well, I could name a score. I have n't forgot tenthem. This side of life keeps up memory as

fresh as ever.
[You said you died at the Hampton Hospital, Fortress Mouroe.] Hampton Hospital, Fortress Mouroe. If you have any doubt about such a person's ever existing write to the authorides. It you have any doubt about such a person's ever existing write to the authorides. [We don't doubt your word.] Oh well, I would advise you to do it. I'd like to be tested. I should be very glad to have you. It's the easiest thing to find out something about me. Good-day, sir. Dec. 1.

## Johnny Nolan.

My name was Nolan. My father was fireman upon the Niphon. I lived in New York-Brooklyn. [Can you name the street?] I don't know see I could, straight. My father heard about us coming back, and he wished, if I could, I would come back. I went away since he did, of kore throat. Dirtheria? Yes, sir; I was only sick a little while; and the haby died, top. I want my father, when he goes ashore, to get somebody like this for me to come to mother through. Good-by.

## Annie E. Berger.

I would be glad, sir, to inform my friends at the North of my death. I passed to the spirit-world from the city of Richmond, Virginia, ou the 14th of last month. My friends have not heard of my through the standard control of the standard control o

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11—Jan. 7. DR. MAIN'S HEALTH INSTITUTE,

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10cc. 31.

11 Inc. 12 Lincoln St., (near Summer.) Boston.

12 Lincoln St., No medicines given.

13 Bw\* MADAME GALE, Clairvoyant, Healing and Test Medium, 18 Lowell street. Examination by lock o hair, sent by letter, \$1,00 and two three-cent stamps. Dec. 24. SAMUEL GROVER, HEALING MEDIUM, No. 13 DIX PLACE, (opposite Harvard street.) Jan. 7.

MRS. LATHAM continues to exercise her gift of healing at 292 Washington street. Jan. 7. MRS. S. J. YOUNG, Medium, No. 80 WARREN STREET, Boston, Mass.

SOUL READING, Or Psychometrical Delineation of Character.

MR. AND MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit them in person, or send their autograph or lock of hair, they will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; tho physical and mental adaptation of those instending marriage; and lints to the inharmoniously married whereby they can restore or perpetuate their former ove.

They will give instructions for self-improvement, by telling what faculities should be restrained, and what cultivated.

Seven years' experience warrants them in saying that they what incuties should be restrained, and what cultivated. Neven years experience warrants them in saying that they can do what they advertise without fail, as hundreds are will-ing to testify. Skeptics are particularly invited to investigate. Everything of a private character KEPT SERICTLY AS SUCH. For Written Delineation of Character, 61.00. Hereafter all calls or letters will be promptly attended to by citier one or the other.

her one or the other.

Address, MR. AND MRS. A. B. SEVERANCE,
jan. 7. tf Whitewater, Walworth Co., Wisconsin. DR. J. P. BRYANT,

WILL HEAL THE SICK, AT THE WAVERLY HOUSE. ROCHESTER, N. Y., Until February 1st, 1865.

DR. N. PALMER, MAGNETIC PHYSICIAN. 78 Fourth Avenue, NEW YORK.

Near 10th Street. Dec. 3.-7w\* MR. & MRS. H. M. RICHMOND HAVE opened rooms for Healing the Sick, without medi-cine, at No. 27 SHITH'S ARCEDE, until April. No charge o the poor.
Rachester, N. Y., Jan. 1, 1865. 3w\*

SEALED LETTERS ANSWERED.

L. FARNSWORTH, Medium for Answering Scaled Letters, has located in Chicago, III. Persons enclosing \$2,00 and sended letter, will receive a prompt reply. Post Office address, Box 3577, Chicago, III. Residence, 489 West Lake street, Jan. 7.

Jan. 7. Two West Lake street.

Two By. J. A. NEAL, Now his treatment of Disease by a plan of manipulation peculiar to himself, and which is very uniformly successful. Confidence of complete success is at once established in the minds of patients, when his method is once applied. He is prepared to receive boarders as patients. Jan. 1.

SAMUEL H. PRENTISS, Healing, Speaking and Trance Medium, No. 2 Concord street, Worcester 3m-Nov. 19. NEW AND STANDARD WORKS ON SPIRITUALISM.

ALSO, PAMPHLETS, NEWSPAPERS, Etc.,

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SCENES IN THE SUMMER LAND! NO. 1.—THE PORTICO OF THE SAGE.

NO. 1.—THE PORTIOO OF THE SAGE.

BY HUDSON TUTTLE.

THE Artist has endeavored to impress on canvas the view he has often ind clairvoyantly of a landscape in the Spheres, embracing the Home of a group of Sages. Wishing those who desire to have the same view as himselfor that mysterious land beyond the guil of darkness, he has published it in the popular Cauts de Vierre form. Single copies 25 cents, sent free of postage. Large size plotograph, \$1; large size acolored, \$3. Usual discount to the Trade. For sale at this office.

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Box 2222 Chicago, III. SPIRITUAL, ASTROLOGICAL LIFE CHARTS, SPIRITUAL, ASTROLOGICAL LIFE UMARTS, CORRECTLY written ont from the birthday, in which is foreshadowed all that relates to Health and Sickness, Love and Marriage, Hopes and Disappointments, Law and Law-nuits, Losses and Galus, &c. Every Chart written under spiritual influence, and sill warranted to give satisfaction. Send date of birth, whether married or single, and sex. Full Charts, \$5; ten-year Charis, \$2; five-year Charts, \$2; five quesilons, \$1. Address, EUSTIS LARRARD, Camden, New Jersey.

UNION SOCIABLES

A RE held every TUESDAY EVENING, in LYCRUM HALL,
57 Tremont street, Boston. All Spiritualists are invited,
Dancing to commence at 8 o'clock precisely. Ticket admitting a Gentleman and two Ladies, 75 cents. 5m\*—Oct. 15.

MAGNOLIA HAIR RESTORER.

A FEW applications of this VRGRTABLE COMPOUND WILL POSITIVELY RESTORE GRET HAIR TO ITS NATURAL GOLOR, and cause dry hair to become soft and siky, as in youth. For saile at 41 Leverett street, Buston. Agents wanted. A. S. HAYWARD, Proprietor, 61 Nassau street, N. Y. 2w Jan.7. THOSE desirous of procuring a superior article for the cure of Diarrhoxa-for children as well as adults—can do so by forwarding \$2.00 by letter to DR. J. T. GILMAN PIKE, (Room No. 2,) Hancock House, Boston. tft—Oct. 1.

DELA MARSH, at No. 14 BROWFIELD STREET, keeps conofrmatory Works, at publishers' prices.

For ALL ORDERS PROMPLET ATTENDED To.
Jan. 7.

MISS L. HASTINGS,
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, 21
Lowell street, Boston. Terms reasonable. SIX DOLLARS FROM 50 CENTS.

CALL and examine something urgently needed by every-lody, 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

Nov. 26-1y

No. KENISON,

CORN DOCTOR, ROOMS 21 TREFILE PLACE, Boston. Hours
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OLEMENT'S IMPROVED ARTIFICIAL LEG,
SCPERIOR to all others in durability, lightness and finish
Information furnished on application, in person, or by leter. Address, RICHARD CLEMENT, 1928 Chestnut stree Philadelphia, Pa.

8w\*—Dec. 11. PURE NATIVE WINES of all kinds for 50 cents per Bottle, at 50 Federal street, by THOMAS RANNEY.

DR. J. T. GILMAN PIKE, Hauscak House, - - - Court Square, HOSTON.

WM. L. JOHNSON, Doutlet, Nassau Hall, Washington street, entrance on Common street, Boston, Mass, Jan. 7.

A. B. CHILD, M. D., DENTIST, 50 School Street next door East of Parker House.

## Penrls.

And quoted edgs, and jewels five words long, That on the stretched fore-linger of all time Sparkle forever,

HUMANITY'S FRIEND. Let the mimic canvas show His calm, benevolent features; let the light Stream on his deeds of love, that shunned the sight Of all but heaven, and in the book of fame, The glorious record of his virtues write,
And hold it up to men, and bid them claim
A palm like his, and catch from him the hallowed flame.

Time has made life too long for our hopes, but too brief for our deeds.

MOONLIGHT.

The moon now floods with silvery light The valley and the mountain height, And smiling down with matchless grace On sleeping nature's upturned face. Oh! radiant queen, pearl of the night, Set in the blue etherial light, No gem that sparkles in night's crown,

Equals in beauty thee, sweet moon. Children often glance off from their parental probabilities at very unexpected angles.

RULE THYSELF.

Thou art loved in thine own kingdom; Rule thyself—thou rulest all? Smile, when fortune's proud dominion, Roughly touched, shall rudely fall.

We promise according to our hopes; we perform according to our fears.

#### A Musical Scance of Mrs. Annie Lord Chamberlain.

A few days since I visited the circle-room for musical manifestations at 158 Washington street, and was gratified with an exhibition of the usual manifestations of spirit power in handling material things, which have been often described as attending Mrs. Chamberlain's séances, both here and elsewhere. And, believing that repeated publications of individual testimony to the remarkable phenomena of these exhibitions, though but re-affirming what has frequently and faithfully been set forth in your columns, will be of service to reach the notice of the newer readers who are constantly swelling the list of your patrons, I will, as briefly as the details will allow, recount the experience with which I was then favored.

The visitor is requested to inspect the room and its furniture, and a few glances suffices for this. The room contains two tables set together, several chairs, a side table, upon and around which are placed a variety of common musical instruments, guitar, bass-viol, triangle, tambourine, hand-bells, speaking-trumpet, tenor-drum, &c., &c., and a bass-drum suspended upon the wall, back of where the medium sits, but out of her reach when sented.

Before the company is seated at the tables, the names of each person present (as they may choose to give them,) are written down for the guidance of the medium in properly seating the members (by spirit direction) to secure the greatest electrical harmony. This arrangement completed, all join hands, with the exception of the two seated on either side of the medium, one hand of each of whom rests upon the table nearest the medium. Her hands do not join the circle, but are constantpasses by touching the two millis on each side of her; so that, though her hands are free, they each second are felt by the other two, and, therefore, are known to be occupied only as mentioned. Outside the circle sits the violinist, who furnishes the airs to guide the spiritual musical accompaniments. When for any brief moment his hands are not busy with his justrument, he places them upon the shoulders of the party nearest to him, who is to witness at any time that the hands are not otherwise employed.

The doors having been locked and the light extinguished, all composing the circle are requested to continue the circle strictly unbroken and not to separate hands, no matter what may take place. It may be here observed that the medium is understood to be entirely unconscious, and so remains throughout the scance.

In a brief time usually-under favorable conditions—the grand concert commences. The before mentioned instruments are at once "tuned" to the guiding pitch of the violin, and strike up singly of in chorus lively accompaniments to any air played by the violinist, and all are manipulated with great dexterity, rapidity of movement, and a physical power which might well seem to test the utmost firmness of the materials of which they are composed. The instruments are carried shout the room, high over the heads of the auditory, and out of the reach of any, and are constantly played upon while floating in mid-air, so that it is quite easy for the sense to follow them in each change of direction; suddenly dropped down upon the circle-table-but never hitting any one-and as instantly taken up again in air; now striking the ceiling, then the walls; again carried over the heads of the circle, touching them for a moment all around, or resting upon each or any one for several seconds, by request; passed under the table. from which the circle sits a foot or more away, touching the knees and feet of the sitters-all the while giving forth musical sounds as before. A bee would not move with more rapidity of wing than these instruments are thus passed about the room, and under and up again from the table. Sometimes they are left upon the floor beneath the table for a little while, and, again, are suddenly caught up and borne away. They are now and then dropped noiselessly into the lap of some one. or, as in the writer's case, placed gently upon the table and against his chest, and there played also. The violin was taken from the hands of the player and treated as the other instruments, and several of the circle were repeatedly touched by the bow and the instrument, in the face and on different parts of the person; afterwards it was carefully returned to the owner. During all the "performance" every one in the circle was touched in various ways, by hands and by the instruments in a way quite substantial, and these touches were repeated so often and in such a palpable manner as to satisfy the most skeptical mind that lives.

The great celerity of these movements was particularly manifested when the drum-stick was made to beat the big drum and strike the centre of our table in such quick succession of alternate strokes as to almost equal the rapidity of thought itself; and again, when the tambourine was violently and with remarkable activity played upon the sidetable, and instantly transferred to the circle-table, with like speed of motion from one to the other. It is well to notice that, at the wish of any one, expressed, or, often, only mentally formed, any change in the programme was readily acceded to. and in a very accommodating spirit. It was, moreover, an interesting feature of this scance, that one of the ladies present, being a good clairvoyant, distinctly saw, as she affirmed, all the movements of the spirits, plainly perceiving their forms. The same lady was the subject of the "light-fingered" operations of the aptritual "gen-

passoft finitely in third, about despetations of themself the

try," in having her pocket handkerchief aud other articles abstracted from her dress and transferred to some person on the opposite side of the table.

After having listened to the grand powow of instruments-Indians were the reputed, performers -manipulated in all sorts of ways to produce musical sounds, and with the utmost precision of movement in accompaniments, the entire lot were thrown down, one after another, on the table, and into the laps or against the persons of the circle. in indiscriminate confusion. Upon re-lighting the room the side-table was found to be topsy-turvy on the circle-table, with the "big fiddle," &c., &c., all tumbled pell-mell, thereon. The noise and bustle attending this latter medley were sufficient to satisfy not only a blind man but any one on to satisfy not only a blind man but any one on this side of total deafness. And it may be safely affirmed, that any one, having been a witness to this extraordinary entertainment, who failed to the people in Eden and vicinity. The Banner of Light waves here. The meetings are held in Bro. Denio's hall, who kindly gives it for that purpose. On our way thither in the cars, among our fellowperceive spirit intervention as the only possible solution of the mystery of the phenomena exhibited, would be obliged to throw himself upon such a very sharp horn of the delimma as would rend all his "unknown law of Nature" theories into fragments of unmitigated "shoddy."

#### Our Washington Letter.

NEW COMMITTEES-MISS NETTIE COBURN'S LEC-TURES-A WEDDING AMONG SPIRITUALISTS

In sending my customary brief mention to the Banner, I will resist all temptation to indulge in those reflections which are naturally suggested by the exit of the old year, and confine myself to facts rather than to fancies—seasonable or otherwise. With the advent of the New Year, I have first to note changes in the official administration of our society here. The committee selected at the beginning of the season, resigned their position the last Sunday in December, and on the same evening a new organization was effected. A business committee, consisting of Cranstoun Laurie, Esq., Thos. Gales Forster, and the writer, were chosen. together with a separate finance committee of six. three ladies and three gentlemen, to solicit sub-scriptions throughout the city. Heretofore the meetings have struggled for an existence-sometimes their continuance being a matter of doubt. strictest economy. The society here, instead of being established on a firm financial basis, as is needed, in order to be successful or fruitful of good, has languished from the first for lack of material support. Extra efforts are hereafter to be made to remedy this. For obvious reasons, Washington should have meetings worthy of the angel faith, worthy of the Spiritual Philosophy. The invisibles have of late repeatedly declared, with significant emphasis, that such meetings must and shall soon grace the Capital of the Nation. God hasten the day.

During December the popular little Miss Nettie Coburn, of Hartford, Ct., has been speaking to us very acceptably. Externally, she possesses a petite figure, a round, expressive, pretty face, and graceful curls surrounding a well developed head. With a voice not strong, and an utterance not alstruct her audiences, which have been generally struct her audiences, which have been generally large, equal to the majority of our speakers. Her employed by the Sanitary Commission to distribute theirs? Thave received from friends many impersonations are remarkably correct-individual spirits manifesting themselves readily through | the soldiers, and though their minds are much ocher organism with rare faithfulness and felicity. Her three last discourses, from the spirit of the worthy and eccentric old Dr. Bamford, of Connecand critical; full of practical thought, homely illustration and sound sense. To those who know Miss Coburn, these sermons of the old Doctor are the best evidences they could have of the truth of Spiritualism.

On the evening of the 29th inst., I was one of a selected few who attended a wedding between two of our good spiritual folks, Major Geo. Chorpenning, and Carrie V., daughter of the late Col.
Robert W. Dunlap, of Philadelphia. With two or
Waldrooder who has instrumentality of sister Lois three exceptions, the company was all of one accord and one faith. Among those present I noticed Father Pierpont, Mr. Thos. Gales Forster, Mr. Colchester, Col. Daniels, Miss Nettie Coburn. Miss Hannum, and others well known to the spiritual public. All were earnest in good wishes for the welfare of the happy couple, wishes which took the form of prayers that heavenly and earthly bless ings would ever attend their footsteps. Invisible friends, from their bright homes above, graciously responded to the cordial invite extended alike to them, and took occasion in words of singular beauty, pertinency and power, to express their satisfaction at the consummation of the happy event, of which they, individually and collectively, had been no disinterested promoters and participants. I would like to privately mention that the Major is one of the most earnest energetic and effective spiritual workers in this city, while his good lady is a medium of peculiarly fine gifts. A soul union, each possessing vast powers for good, and dedicated to the noblest purposes, I feel, with unusual impressment, that they will be needed and used in the present and in the future to an extent they now little realize. Characterized by clear heads, large hearts, open hands, and ediction of all unselfish and aspiring souls be meeting: theirs forever.

Washington, D. C., Dec. 31st, 1864.

## KINDLY WORDS.

BY J. C. PRINCE.

The wild rose mingled with the fragrant vine,
Is calmly graceful, beautiful to me,
And glorious are the countless stars that shine With silent splender over earth and sea; But gentle words and hearts where love has room And cordial hands that often clasp my own, Are better than the fairest flowers that bloom

Or the unnumbered stars that ever shone. The fostering sun may warm the fields of life. The gentle dew refresh the drooping flower, And make all beauteous things supremely rife
In gorgeous summer's grand and golden hour;
But words that breathe of tenderness and love, And genial smiles that we are sure are true, Are warmer than the summer sky about

It is not much the selfish world can give, With all its subtle and deceiving art,
And gold and gems are not the things that live, satisfy the longings of the heart; But oh! if those who cluster round the hearth Sincerely southe us by affections powers, To kindly looks and loving smiles give birth

How doubly beauteous is this world of ours!

And brighter, gentler, sweeter than the dew.

Humility is the immortal crown which God gives to those who draw near to him. Charity is the seal of immortality. Faith is the sceptre of salvation which leads to eternity. Happiness lossens the curb of strength. The scenes of life pass like the shadow which filts before the sun. The fog of the senses envelopes men so well that dian councils, as early as possible two on each they can little distinguish the difference between side of the Rocky Mountains, to be attended by hypocrisy and truth. The anger of man is like the overflow of a river. Strife is the horn of the devil. A man who defers doing good, is like the bog in the desert. The death of the just is preferable to the life of the wicked. The whirlwind of dense and friendly intercourse with the various misfortune raises the wise, to place him in the tribes, bosom of the Divinity.

## Correspondence in Brief.

Notes from Mrs. Matthews.

DEAR BANNER-I come by the medium of the pen to greet you and your readers from the north-ern hills of the Green Mountain State, wishing you all a "Happy New Year." I'am now in a little village called Eden Mills, almost hemmed in by mountains; to me there is a beauty and grandeur in their wildness. I have found a pleasant home with Bro. Sabine Scott and family, who are pioneers in the cause of Spiritualism in Eden, they first becoming interested through the mediumship of our lamented sister, C. P. Works, "She still lives in their memory, and the light she kindled upon those northern hills has not gone out, but burns brightly in the minds of many of passengers were a band of musicians of the 8th Vermont Regiment, from the Army of the Potomac, homeward bound on a furlough of twenty days. They gave us good music, sweet songs, and spoke cheeringly and hopefully of the war, saying, "We think the fighting must soon be over." ing, "We think the fighting must soon he over."
I spent one day at Hide Park, with Bro. Chas.
Crane and his harmonial family. They gave me a kind reception, which cheered me after a journey by car and stage. I shall not forget their

In reply to the dear friend who inquires where In reply to the dear friend who inquires where I have been the autumn just past, I will say I have not been as idle as you may suppose by my long silence. I have been giving lectures in Langdon, Charlestown and South Charlestown. I have not forgotten friend Simonds and family and their kind hospitality.

I spoke one Sabbath in Lempster, N. H. I was bindly entertained by Mr. and Mrs. Nicole who

kindly entertained by Mr. and Mrs. Nicols, who keep the public house, and have done much for the cause of Spiritualism in that place; and here I would say I am indebted to Bro. C. H. Roundy true and self-sacrificing laborers for the cause of Spiritualism, and have done much for the sick and suffering.

The 15th of Dec. the friends of Westmoreland

work of reform. Dear friends, my soul blesses you for your sympathetic words and deeds. Up-on the folds of the much-leved Banner I waft my As it is, they have only been maintained by the loving remembrance to dear, kind friends, and

my loved ones at home.

Laborers for truth and freedom, press on, press on! Angels will uphold you, and victory shall be won over error and oppression.

My address will be Eden Mills, Vt., in care of Sabine Scott, during January. Your humble friend,

S. HELEN MATTHEWS. Eden Mills, Vt., Dec. 30, 1864.

### Letter from Savanuah, Ga.

MR. EDITOR—The Banner came to hand at this place, and gladly was it received after our long and rapid march from Atlanta. Now that we are once more quietly encamped, and can read our papers, the glad tidings proclaimed through the Banner are highly prized; and as the sectarian ress scatter their religious publications through he army by the instrumentality of the "Sanitary Commission," and by and with the approval of the War Department, why do not the Spiritualists of New England imitate their example, and make ways distinct, she yet manages to please and in- exertions to have the Banner and spiritual publications sent to the soldiers by the same means numbers of the Banner, and have given them to upied with other things not of an exactly spiritu-

cupied with other things not of the exactly spirated nature, yet they speak approvingly of the Banner and the subject of Spiritualism.

I would return thanks to all who have sent methor kindness in thus responding to my suggestions. Every Spiritualist should subscribe for the Banner, and send to their soldier friends in the army.
With best wishes for the cause and its uphold-

ers, I remain, yours truly, HENRY STRONG. Camp 93d Ill. Vol., near Savannah, Ga., Dec., 1864.

## Ohio.

lectures that were well appreciated, as was testitied by an increasing audience at every lecture. We can truly say that we have had an intellectual and spiritual feast. The noble and soul in-spiring truths uttered in our hearing will long be remembered, and she takes with her a "God bless

from many a grateful heart.

7 20 20 1864. N. E. MASEY. Wellington, O., Dec. 29, 1864.

## Note from A. B. Whiting.

Owing to the urgent solicitations of many friends in different parts of the country, I have concluded to remain in the lecture-field another season. I shall spend a portion of the spring and summer in the New England States, speaking in Providence, R. I., the Sundays of May, and in Charlestown, Mass., the Sundays of June receive calls for July and August, if addressed soon, as I wish to make all my Sunday appointments for the term before I leave home. Permanent address, Albion, Mich. A. B. WHITING.

#### Meeting for the Protection of the Indians.

We learn from the American Flag that in accordance with a public call, a meeting was held in San Francisco, Cal., December 12th, 1864, in the Wesleyan Zion Church, formerly occupied by Th. Starr King, and notwithstanding the rain, a highan ever hospitable home, each zealous for the ly appreciative audience was present. The meetcause, they are both missioned to labor in the ing being duly organized, the following memorial ranks of Spiritualism, and to see the fruit of their was offered and commented on by Father Beeson, labors bless the world abundantly. May the ben- and unanimously adopted as the sentiment of the

> MEMORIAL IN BEHALF OF THE INDIANS. To the Senate and House of Representatives of the

> United States in Congress assembled: Your memorialists respectfully represent that the rapid settlement of all the fertile lands, both east and west of the Rocky Mountains, has occasioned great destitution and suffering among the native Indian tribes who are now deprived of their accustomed means of subsistence, and of their homes, and of protection against lawless outrage, in consequence of which hostilities are provoked between the races, resulting too often in the loss of life and property of peaceable citi-

Your memorialists are deeply convinced that owing to the cause just named, and also to the great disparity between the Indian and the white man in their ideas and habits of thought and life that a fraternal recognition of equal and mutual rights is hardly possible for a generation to come, and that there is but one way by which savage outbreaks and perpetual war can be stopped either the utter extermination of the weaker race. or complete separation from the stronger upon domains absolutely its own.

Your memorialists regard the first alternative as unchristian and barbarous, and believe that it cannot be effected without national demoralization and serious disaster. While, on the other hand, the second alternative would result in the development and growth of thrifty communities, which in due time would become a source of wealth, strength and honor to the nation.

Your memorialists therefore pray that, as a pre-liminary step, a proclamation of amnesty and protection may be immediately issued for all In-dians who cease from hostilities against the people of the Government of the United States, on the reception of the proclamation.

And also that an arrangement may be made by the Indian department, for the holding of four In-

som of the Divinity.

The object of these doundle Hall be to ascer-

tain, from the Indians themselves, the nature and LECTURERS APPOINTMENTS AND ADDRESSES. extent of their grievances and their needs, and upon what terms they can be satisfactorily adjusted.

And also to ascertain how many of the tribes will agree to live in friendly contact upon four domains, designated for the purpose, in the fol-lowing named sections of country: One in the northwest of Wisconsin, including some of the large islands in Lake Superior; one in the Indian country, having its couthern line parallel with its nothern, to the boundary line of New Mexico, west of the Rocky Mountains; and one in Washington Territory, stretching on the Pacific coast, and including the Grand Ronde Reserve, in Ore-

Your nemorialists therefore ask that as all measures hretofore devised for the elevation and measures bratofore devised for the elevation and protection of the Indians, have proved (as a general thing) but experiments and failures, that the plan herein proposed may be carried out in a spirit of generous magnanimity worthy of our people, and acceptable to the race from which we have derived our funtry and our corn, and that after the proposed domains are fully set apart, and the lines agreed upon, the Indians shall be assisted to establish demselves on their new homes with the means which by treaty stipulation belongs to them, and then left to the development of themselves, and the resources of their respective locations, with only such assistance from white settlers among them as their councils may white settlers among them at their councils may approve and desire.
And, furthermore, that they shall make and ad-

minister their own laws, being subject to the Government of the United States as friendly allies, until such time as they become qualified and desirous to become American citizens. And your memorialists will ever pray, &c.

After which the following resolutions were also offered by Father Beeson, and ably sustained in an eloquent speech by Dr. W. R. Josselyn and adopted by the audience:

WHEREAS, Reports are in circulation that the WHEREAS, Reports are in circulation that the Indians in California are in great destitution for the want of food and raiment; therefore,

Resolved, That five responsible citizens be appointed as a committee of correspondence to ascertain the facts in the case, and if necessary, to will a season to the facts in the case, and if necessary, to the facts in the case, and if necessary, to the facts in the case, and if necessary, to the facts in the case, and if necessary, to the facts in the case, and if necessary, to the facts in the case, and if necessary, to the facts in the case, and if necessary, to the facts in the case, and if necessary, to the facts in the case, and if necessary, to the facts in the case, and if necessary, to the facts in the case, and the facts in the f

certain the facts in the case, and, if necessary, to call a public meeting to adopt measures for the relief of these suffering Indians.

Resolved, That the order recently issued by Gen. McDowell, forbidding the execution of Indians by the military under his command, and instead thereof placing them under the protection of civil law, commends itself to the warm approval of

every philanthropic and Christian heart throughout the civilized world. Resolved, That the act reported to be passed by the Legislature of Arizona, offering a bounty of one hundred dollars each for the scalps of Apache Indians, is, in the opinion of this meeting, a barbarous act, which cannot be perpetrated without fearful retribution upon the people and Government who gives it sanction.

Whereupon the following named gentlemen were unanimously voted as the Committee: Hon. N. Gray, Dr. Gibbons, Rev. Mr. Simonds, Mr. Wm. Shew, John Beeson.

#### From the London Spiritual Magazine for January. The Davenport Brothers.

The Brothers and Mr. Fay have now been another month before the public, and the conjurors have had another month to imitate them if they could. It has ended in the same way as the previous months, and the vain attempts made by the conjurors must now have proved to demonstration-to all but the most stupid and irretrievable -that the phenomena are entirely genuine and true instances of spiritual force. The conjurors are doing what is most valuable in the inquiry, by prov-ing their own utter inability to produce anything analogous to the phenomena, and they are rendering a great service to truth and to the Brothers and Mr. Fay by showing to a hitherto unbelieving and Mr. Fay by showing to a hitherto unbelieving world, that no conjuring is adequate to imitate the manifestations. We shall be glad to see them go on still further in the same direction. We are happy to observe also that the public is becoming daily more appreciative of the phenomena, and that increasing numbers are flocking to see and observe for themselves. Never in England has there been such an opportunity of witnessing and testing spiritual manifestations and many huntesting spiritual manifestations, and many hundred of inquirers are every week carefully satisfying themselves of the truth. The public and private engagements are constantly increasing, so that the Brothers are having now at least two seances a day, and are not able to answer all the claims upon their time. We hear of several of the gentlemen connected with the Press who are already among the converts, although we have not observed that they have had either the courage or the honesty to unwrite what they have written.

At Woodford Hollow, Vt., a man sued a cobbler to recover a pair of boots left to be repaired, which were withheld till an old debt of seventy-five cents was paid, and the jury returned this verdict:
"We, the honorable jury, do decide that the
plaintiff and defendant pay each one-half the cost,
and the defendant return the boots, after taking of one of the taps!"

## NOTICES OF MEETINGS.

Boston.—Meetings will be held at Lyceum Hall, Tremontst., (opposite head of School street.) every Sunday, (commencing Oct. 2.) at 24 and 74 P. M. Admission, fifeen cents. Lecturer engaged:—Cora L. V. Hatch during January. GOSPEL OF CHARITY will meet every Thursday evening, at the corner of Bromfield and Province streets. Admission free,

THE SPIRITUAL FREEDOM will hereafter hold their meetings at Girard Temple, 554 Washington street. There will be a Sabbath School every Sunday, at 1M F. M. All interested are invited to attend. C. L. Veazle, Superintendent.

CHARLESTOWN.—The Spiritualists of Charlestown hold meetings at City Hall, every Sunday afternoon and evening at thousal hours. The public arc invited. Speakers engaged:—Mrs. Laura Cuppy Jan. 15; Mrs. E. A. Bliss, Jan. 22, 29, and Feb. 5 and 12; Mrs. M. S. Townsend during March; A. B. Whiting during June.

Whiting during June.

CHREBEA.—The Spiritualists of Chelsea have hired Library
Hall, to hold regular meetings Sunday afternoon and evening
of each week. All communications concerning them should be
addressed to Dr. B. H. Crandon. Chelsea, Mass. Speaker engaged:—Mrs. Laura Cuppy, March 5 and 12.

QUINOY.—Meetings every Sunday in Rodgers' Chapel. Services in the forencon at 10%, and in the afternoon at 2% o'clock.
TAUNTON, MASS.—Spiritualists hold meetings in City Hail
regularly at 2 and Th r. M. Speakers engaged:—Miss Mattic
L. Bookwith during January; Miss Emina Houston, March 5
and 12; Mrs. Laura Cuppy, March 19 and 126.

PLINGUTH, MASS.—Spiritualists hold meetings in Leyden

PLYMOUTH, MASS.—Splritualists hold meetings in Leyden Hall, Sunday afterment and evening, one-half the time. Speakers engaged:—W. K. Itipley, Jan. 15 and 22; Mrs. E. A. Illas, Feb. 18 and 26; Miss Susio M. Johnson, March 19 and 26; Chak. A. Hayden, April 2 and 9; Miss Martha L. Beckwith, May 6 and 13.

and I.

Lowell.—Spiritualists hold meetings in Leestreet Church.

"The Children's Progressive Lyceum" meets at 104 A. M.

The following locturers are engaged to speak afternoon and
evening:—Chas. A. layden during January; Mrs. A. A. Currier for February; Mrs. E. A. Bliss for March; Mattle L. Beckwith for April; Charles A. Hayden for May; Mrs. Frances
Lord Bond for June. WORCESTER, MASS.—Meetings are held in Horticultural Hall

WORESTER, MASS.—Meetings are held in Horicultural Hall every Sunday afternoon and evening. Speakers engagod:—Mrs. A. A. Currier during January; J. G. Fish during February; Miss Beekwith during March.
PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Weybosset street, Sundays, afternoons at 3 and evenings at 7% o'clock. Progressive Lyceum meets overy Sunday forenoon, at 10% o'clock. Speakers engagod:—J. G. Fish during January; Miss Emma Houston during February; J. G. Fish during March; Mrs. A. A. Currier, April 2, 9 and 16; Charles A. Hayden, April 23 and 30; A. B. Whiting during May; Susie M. Johnson during June.

Popprana, Ma.—The Spiritualists of this ally hold remise.

Johnson during June.

Porrland, Ma.—The Spiritualists of this city hold regular meetings every Sunday, in Mechanics' Hall, corner of Congress and Casco streets. Free Conference in the forencon-lectures afternoon and evening, at 3 and 7 o'clock. Speakers engaged:—J. M., Peeblos during January; Mrs. Laura Cuppy, Feb. 5 and 12; W. K. Ripley, Feb. 19 and 26; Wm. Lloyd Garrison, March 13, J. H. Randall and Henry-B. Allen, March 12, 19, 26 and April 2 ! Mattle L. Beckwith, May 20 and 27, and during September. ot, and during September.

OLD TOWN, ME.—The Spiritualists of Old Town, Bradley, Milford and Upper Stillwater hold regular medings every Sunday, afternoon and evening, in the Universalist Church.

NEW YORK.—Ebbitt Hall, near the corner of Thirty-third street and Broadway. Free meetings every Sunday morning and evening, at 10% and 7% o'clock. Fred. L. H. Willis, permanent speaker.

THE FRIENDS OF PROGRESS AND SPIRITUALISTS OF New York

hold their meetings at Dodworth's Hall, No. 806 Broadway, every Sunday, at 10% and 7% o'clock. Seats free, and the pub-lic generally invited. The Children's Progressive Lyceum also holds its regular sessions at 7 p. M.

PUBLISHED GRATUITOUSLY SYERY WREE IN THE BARRER

(To be useful, this list should be reliable. It therefore behooves Societies and Lecturers to promptly notify us of ap-polistments 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. Cona L. V. Haron will lecture in Lyceum Hall, Bos. ton, during January.

ton, during January.

MRS. LAURA CUPPY will lecture in Charlestown, Mass, the three first Sundays in January; in Portland, Feb. 5 and 12; in Chelaca, March 5 and 12; in Taunton, March 19 and 22, Adreas as above, or care Banner of Light.

N. FRAME WHITE will speak in Troy, N. Y., during January in Someraville, Conn., during February; in Springfield during March. He will answer calls to lecture week, evenings, Address as above.

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dress as above.

Dr. L. K. COONLEY will lecture and heat in Hannibal, Mo., the three first weeks in January; in Warren. Ill., and Krokuk, ary and the two first in March in Dixon, Sterling and Morrison, Ill. Address during February, and to Blarch 15. Dixon, Ill. Hayvill receive subscriptions for the Banner of Light. F. D. WADSWORTH will speak in Battle Creek, Mich., ons-

MISS MARTHA L. BECKWITH, trance speaker, will lecture in Taunion, Mass., during January: in Stufford; Conn., during February: in Worderster during March; in Lowell during April: in Plymouth, May 6 and 13; in Fortland, Me., May 20 and 27, and during September. Address at New Haven, care of George Beckwith.

of George Beckwith.

J. H. RANDALL 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 Blaghamton, N. Y., Feb. 26; in Killawog, Blarch 5; in Portland, March 12, 19 and 28 and April 2. Address according. Was Saball Herry Matheway will

Mes. Sarah Heren Matthews will speak in Eden Mills, Vt., during January. Address care of Sabino Scott. LOIS WAISBROOKER will speak in Lodi, O., Jan. 15. Address Liverpool, Medina Co., O. MRS. SUSIE A. HUTCHINSON will speak in Chicopee during January. Address as above, or South Hardwick, Vt. MRS. S. A. HORTON has removed her residence to Rutland, Vt. She will answer calls to speak Sundays and attend funct

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.

above.

AUSTEX E. Surmons will speak in Bridgewater, Vt., on the first Sunday, and in East Bethel on the fourth Sunday of the ory month ouring we coming year; in Rochester, Jan. 15, J. M. Prebles will speak in Portland, Me., during Jang, ary; in Washington, L. C., during February. Wock-day creenings he will lecture in the vicinity upon Spiritualism, before literary associations, or Temperance and Masonic fraternities. Correspondents pleas address as above, or Battle Creek, Mich.

ties. Correspondents press address as above, or Battle Creek, Mich.

Warren Chase will lectus in Washington, D. C., during January. He will also speak yeek evenings on the war, the currency, reconstruction, the organ and deatiny of the races, etc. He will receive subscription for the Banner of Light.

Mass. Accusta A. Currier will yeak in Worcester during January; in Lowell during February Address, box 815, Lowell. Mass.

ell, Mass.

Mrs. E. A. Bliss, of Springfield, Mass. vill speak in Charlestown, Jan. 22 and 29, and Feb. 5 and 12; Livlymouth, Feb. 19 and 26; in Lowell during March.

J. L. POTTER, trance speaking medium, with jocture in Des Moines, Iowa, every Sunday until further notice in Des Sunday until further notice. Is at liberty to speak on west-day evenings, if wanted.

Mrs. Surry M. JONESON Will speak in Tempton of west-mass surry M. JONESON Will speak in Tempton of west-mass surry M. JONESON Will speak in Tempton day. Miss Susie M. Jounson will speak in Taunton durity ruary; in Plymouth, March 19 and 26; in Providence, Febduring June. Address, 80 Warren street, Boston, or as above.

MRS. Lydia Ann Pearsall will lecture one-half the time tition and Washington, Mich., until further notice.

MRS. Alcinda Wilkelm, M. D., inspirational speaker, will speak in Pennsylvania during January. Address, care of h. Spackman, Lancaster avenue and 34th street, West Philade, phila, Pa. JAMES M. ALLEN'S address, for the present, is Banner of Light office, Boston. Light onice, 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 Worcester, Mass., curing February. Address, Ganges, Allegan Co., Mich., or according to appointments.

W. K. RIPLEY will speak in Plymouth, Jan. 15 and 22; in Foxboro', Feb. 5 and 12; in Portland, Mc., Feb. 19 and 26. Address, Snow's Falls, Mo. Miss Emma Houston will lecture in Providence during February; in Taunton, March 5 and 12. Address as above, or Manchester, N. II.

MRS. SARAH A. BYRNES, 87 Spring street, East Cambridge, D. H. HAMILTON will visit the West this winter. Will lecture on the route. Subject: Reconstruction or the Millennial Fraternity. Address for the present, Lewiston Me. Miss Lizzie Doten. Pavilion, 57 Tremont street, Boston, Ma. SAMUEL UNDERHILL, M. D., is again in the field, and ready to receive calls for lectures. Address care of A. J. Dayle, 74 Canal street, New York.

MHS. FRANCES T. YOUNG, trance speaking medium, No. 12 Avon place. Boston, Mass. MRS. EMMA M. MABTIN, inspirational speaker, Birmingham, Mich.

MRS. FRANK REID, inspirational speaker, Kalamazoo, Mich. A. P. Bownan, inspirational speaker, Richmond, Iowa. BENJ. TODD, Decatur, Ill. Miss Balle Scoudall, inspirational speaker, Rockford, Ill. MRS. IDA L. BALLOU. Fond du Lac. Wis.

Miss Lizzie Carley, Ypsilanti, Mich. W. F. Janieson, inspirational speaker, Decardr. Mich. MRS. H. T. STEARNS will answer calls to lecture. Address, South Exeter, Mc. WILLIAN H. Salisbury, trance speaking medium, will answer calls to lecture. Address, No. 7 Bank Row, Taunton, Ms.

Miss H. Maria Worthing, trance spraker, Oswego, lil., will answer calls to lecture and attend funerals. MRS. E. K. LADD, No. 2 Kneeland street, will answer calls to

GEORGE KATES, of Dayton, O., will answer calls to lecture in Sundays, at accessible points. IRA H. CURTIS speaks upon questions of government. Adiress, Hartford, Conn. MRS. LOVINA HEATH, trance speaker, Lockport, N. Y. Mrs. Sarah M. Thompson, trance speaker, post office box 019, Cleveland, O.; residence, 36 Bank street.

C. Augusta Fitch, trance speaker, box 4295, Chicago, Ill. MosEs Hull, Kalamazoo, Mich. Miss A. P. Muddert will answer calls to lecture, and attend funerals. Address, Arthursburgh, N. Y., care of D. W. Odell. Mrs. A. P. Brown, inspirational speaker. Address, 8th

MRS. FRANCES LORD BOND, care of Mrs. J. A. Kellogs, Amberst, Mass. Mrs. H. F. M. Brown may be addressed at Kalamazoo, Mich. Miss L. T. Whittier, Dansville, N. Y.
F. L. H. and Love M. Willis, 192 West 27th street, New York City. Mrs. N. J. Willis, trance speaker, Boston, Mass. REV. D. P. DANIRLS will answercalls to lecture and attend unerals. Address, Lafayette, Ind.

MRS. MARY J. WILCOXON, Hammonton, Atlantic Co., N. J. DR. JAMES COOPER, of Bellefontaine, O., will answer calls to peak on Sundays, or give courses of lectures, as usual Mrs. F. O. Hyzer, box 166, Buffalo, N. Y. L. JUDD PARDER, Boston, Mass., care Banner of Light. REV. ADIN BALLOU, lecturer, Hopedale, Mass.

ME. and MRS. H. M. MILLER, Elmira, N. Y., care of Wm. B. J. S. LOVELAND, Willimantic, Conn. H. B. STORER, Foxboro', Mass., or 4 Warren st., Boston.

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lic generally invited. The Children's Progressive Lycsum also holds its regular sessions at 2 p. M.

The Friends of Produces will hold spiritual meetings at Union Hall, corner of Broadway and 22d street, New York, every Sunday. Circles, wonderful diagnoses of disease, and publication should be marked "private," on the envelope.

Brooklys, N. Y.—The Friends of Progress meet every Bunday evening at the Scientific and Progressive Lyceum, No. 138 Washington attest, Brooklyn, N. Y.

NEWARE, N. J.—The Prirtualists hold meetings every Sunday in Upper Library Hall, Market street, at 2% and 70 clock P. M. Lectarert—Mrs. M. J. Wilcoxson.

Omonipart, O.—The Spiritualists of Clinchmail "new organised themselves under the laws of Ohio as a "Relutious Scoletty of Progressive Spiritualists," and have secured Mistropolitan Hall, opract of Tinth and Wainut streets, where they, hold regular infectings on Sunday mornings and evenings at 19% and 14 of clock.

Walkington, J. C.—Spiritualist Meetings are held evening from this inches; agent the subscription is out, and that the paper less the subscription is out, and that the paper will be sunday in the continued, unless agentificate is made previous to his sime. Hall, 49 sib street, Broakers engaged—Walkington, J. C.—Spiritualist Meetings are held evening from this inches of the Continued of the Editor not intended for united the Editors of the Editor not intended for publication should be marked "private," on the envelope.

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