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NO. 19.

Children's Department.

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

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

UNCLE PHILIP'S MISSIONARIES.

PART SECOND.

What a dismal room! No sunlight, no beauty, no good cheer. Great black, smoky timbers ran across the ceiling, from which hung spider's webs heavy with dust. On one side was a miserable bed with dingy coverings, and not far from it a row of shelves, on which were placed some broken crockery, an old pipe, some broken bits of bread, and all these were covered with dust and dingy with smoke. Curling over a few embers sat old Ith Sharp, wrinkled and cross, with no love-light in his eye, no smiles on his face, no beautiful hope in his heart.

"Oh," groaned he; "oh, dreadful cold. Pattie, build the fire. Pattle-oh, I forgot; Pattle's dead -dead-dead. Where's Tom? and where's little Pate? Why don't they come? Oh, I forgot-all gone. Where's Ithie? He's gone, too; and here's only old Ith. Oh, oh! Ith will die soon. Oh, these dreadful pains! But, then, who'll care? Not old Ith himself. Don't I remember when I used to see this room full of warmth and sunlight and gladness? The world has changed since then. No light now, no warmth, nothing beautiful. Dear, dear me! But hark! there are voices. Rap, rap, rap. Hush! I will let no one in. Nobody shall come here to spy out old Ith's misery.'

Thus saying, old Ith screamed out: "I know you. Begone. You come to torment me by throwing snow at my doors and windows, and calling out, 'Old miser!' But I'll fix you," and he seized a long stick, and opened his door. There stood Susy, who had been chosen by the

children to make the first advance. "What you want here?" said old Ith. "Why," said Susy, "it's a cold night, and I thought perhaps you'd like a warm suppor; so I

just brought you a can of broth and some bot What business had you to think I wanted hot

broth and bread?" said Ith tartly. "Oh, because I was so hungry myself," said Susan. "But let me come in and fix it for you, in a bowl."

"I let nobody in at my door."

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"I know it," said Susy; "but then it's cold standing here. Oh the broth is so nice, and the bread; and I ran so spry to reach here while they were warm."

"Well, come in," said old Ith; and Susy entered and went toward the fireplace. She had a brave heart, but she felt a little frightened as she found the door closing upon her, and old Ith there alone. It looked so desolate, and old Ith frowned so; but she had been chosen to make the first efforts toward warming old Ith's heart, and she did not mean to be frightened from her work. She soon had the broth in a bowl, and the brown bread cut in nice slices, and she sat down on a little stool in front of the fire while he ate it. She kept very still, thinking it was best not to disturb his thoughts. He seemed to forget that any one was

"Oh, Pattie, you are very good to get me so nice a supper," said he, " and where are Tom and little Pate, and little Ithie? they want some. Oh, I forgot-all gone, and Pattle, too."

But here is Susy," said she gently, "and she will build you a better fire, and brush up your hearth."

Old Ith looked up half frightened. "No, no," said he. "I've no wood to spare."

"But we are going to bring you some. Rod is coming with a sled full," and Susy began to brush up the hearth, and to pile on the wood, which soon blazed and sent its cheerful light around the dingy apartment. It lighted up the blackened beams, it sent its glimmer to the dusty shelves, it shone on the darkened windows, and it made old Ith's gray hairs glow like silver. Soon there came a rap at the door. Old Ith started.

'Away with you!" said he. "I know what you have come for. You can't cheat old Ith. Begone!" and he seized his long stick. Susy looked frightened, but soon she saw Rod's

pleasant face looking in through the half opened "This is the wood," said he. "Come, Susy, help

me pile it up beside the chimney." But I don't let boys in here," said old Ith. "All they want is to torment me, and throw snow

at my door, and call me old miser." "Yes," said Rod, "I know; but I have brought you and Susy a nice load of wood, and we'll pile it up nicely for you."

Old Ith sat down again in his chair; he seemed to be thinking of something afar off, and Rod and Susan piled up the wood, and then they brushed the hearth again, and Susy found an old broom and began to sweep the room. Rod sat down beside old Ath, and asked him if he had seen the last paper, and if he didn't want to hear the news. Old Ith seemed to forget himself, and said dream-

"Oh yes, yes. News about the battle of New Orleans. That was the year my Pattle came to live with me. What a bright fire we had then, and how warm it was. Come, Pattle-oh, I forgot-all gone."

Rap, rap, rap again at the door. Old Ith roused himself and seized his long stick.

"Away with you. I know what you've come for: only to torment old Ithic Begone, I say." But Mary and Kate put their heads into the

door. Orangia eleginary an inclining all it is easily "Here are some nice apples, and Isome cakes," said they i sand please let us come in and warm ourselves by your bright fire?" it in antitioned to greater from the apart durable to a communical designed states ship, 24,20%

"Well, well," said old Ith, "I suppose you must. Cake? Oh, yes; we had some when Pattie first that? Did she think I did n't love her? I wonlived with me, and how Tom loved it, and little der where she is? Would she laugh as she used Ithie, and dear little Pattie. Why did they go away? Oh, I forgot-all gone."

"But we have come," said Kate, "and we are going to make your room look, oh, so beautifull Come in Kitty, and Tom, and Louis, and William," and in came the merry company, each bringing their arms full of something.

Old Ith looked bewildered, and said: "Where am I? I keep forgetting. Has little

Pate got back? and Ithie and Tom? "Sit down," said Susy gently, "and let Rod rend to you."

Rod read with a pleasant voice, and the chilpossible, they would get old Ith asleep, and then have a little dance. I will whistle, and you chilthey would arrange things as they pleased. As Rod read slowly and quietly, old Ith began to doze; sometimes he muttered a few words about | merry feet years ago, don't we. Ith?" Pattie, but it was not long before he was fast asleep. Then what busy hands there were. The girls brushed down the long cobwebs, and lighted the candles they had brought, and opened the closed shutters and let in the soft moonlight. Kitty hung up some branches of evergreen over the fireplace, and Susy dusted the shelves, and Kate and Mary made up the bed. The boys arranged the furniture, and pluned up white papers over the patched walls. There was many a low laugh, and many a merry twinkle of the eye, as the work went on. Rod piled up the wood higher and higher, until the room was warm and bright. It did not look like the same place, and as the children looked around on their work, they were quite delighted with their success. When they had done all they could to make the place comfortable, they opened their baskets of apples and cake, and nice bread and pies, and arranged them on the shelves; then Rod went to the window. and placed a candle in it. This was the signal for uncle Philip, who had agreed to come if all things

When he came in it truly seemed as if the light and warmth of the summer had entered. He one greeted old Ith cheerfully. They wished him brought in his hands a few flowers, cut from his own plants, and on his arm a nice dressing-gown. Old Ith slept so long that they had time to be quite impatient for him to awake; and when he opened his eyes, and saw the change before him, he started, and then threw back his head and closed his eyes again, and they could see the tears trickling down his cheeks. There was no laughing now, for each one saw that old Ith had a heart, notwithstanding it and been so long hidden under the thick covering of selfishness.

worked well.

After a time he opened his eyes, and seeing the happy group, and uncle Philip in their midst, he rose, put out his hands, and said:

"I've been dreaming. Yes, yes. I thought they had all come back, and that I was n't cross any more, but let them all in, and Tom laughed, and little Pate climbed on my knee; but they are all gone.

Well, well," said uncle Philip, while a tear stood in his eye, "things change in this world. But I thought I'd come over and have a little chat rades, and you can be the old grandfather sitting by your fire. Do you remember the time when we were boys together? Many a good time I've had in this very room. Do you remember how we used to play Fox and Geese? Come, children, let's have a game, just for the sake of old times;" and soon the merry circle was formed, and all insisted that uncle Philip should be the Fox first.

Oh, what gleeful shouts echoed through the rooms. Old Ith laughed merrily, and as he did so his wrinkles seemed to disappear. His eye, too, had a brightness in it, and gradually there settled on his face a look of content and peace you; you must remember it no more, but call them that no one had ever seen there before.

When they were weary with the play, they drew old Ith's chair up to the table, and all arranged | go, if you will all be sure and come here again." themselves about it to share the apples and walnuts and popped corn that William had left out-

"We will send for them," said uncle Philip. "If they knew you wanted to see them they fine fellow he is, that any one might be proud of as a son."

"Oh. tell about him!" said old Ith; and rising, he went to a drawer which he carefully unlocked. "Here's a bit of his hair that Pattie cut off when he was a baby. Just see how soft it is. Does Tom look like Pattie?"

"As like her as could well be," said uncle Philip; "he has just such loving eyes, and when he asked for you, and I told him, there came just such sweet patience in them as Pattie used to have. Shall I write to him to come?"

"Oh, yes; but then perhaps he would n't want

"Oh, but he will," said uncle Philip, "if you send for him." Old Ith went back to the drawer again, and took out a long bag. His hand trembled as he did so, and he looked cautiously around toward the

Uncle Philip saw that selfishness was becoming stronger than love again, so he said:

children."

"Tom is a fine fellow; he looks just as Pattie did when you married her. Toin said, 'Is the old gentleman well? and does he ever speak of his children?"

"Here, take this," said old Ith, handing uncle Philip a ten-dollar gold piece; "send that to Tom, and tell him to come and see me."

He closed the drawer and locked it carefully, and nut the key in his pocket. "Let's play fortunes with our apple seeds,"

said Kitty. " Come, upcle Philip." "Don't you remember, Ith," said uncle Philip, how little Pattle used to come and climb on my knee, and get tile to count her apple seeds, and when I said, 'Oast away,' and Jumped her down on the floor, how she would laugh?"

"Cast away?" said old Ith. "Did she think | boys, because, I suppose, they have more skating | left lying on the show-case; when the party dis-

"We will send for her, too," said uncle Philip, if you wish to see her. She's a nice girl, taller than Susie, and as bright as a lark." Ith rose slowly again, and went to the drawer.

He opened the bag, and took out another gold plece, and then another.
"Yes, yes," said he; "send her this, and little Ithie one, too. I seem to see them now as they

used to, look when you came to see them, uncle Philip, for they did n't laugh when I came. I was cross, ch? Was I cross?"

"You forgot that the hearts of the little ones dren kept very still, for they had agreed that, if are very tender," said nucle Philip; "but let us dren will form just a set. We remember how

this old room used to shake with the tread of The music began, for uncle Philip could whistle any tune, and he kept time by striking his hands upon his knees. Again merry shouts and laughter rang through the room. Old Ith, whose chair had been placed in the chimney corner, looked on with delight; the wrinkles smoothed from off his brow, his eye grew brighter and brighter; he kept time with his feet, and nodded at the changes in

It so happened that a meeting had been held that evening at a house just beyond old Ith's, and most of the neighbors were present. As they went home, they saw the lights in old Ith's room, and heard the merry shouts of the children What could it mean? Some had heard that the children were going to carry him some food, but none had any faith in their gaining admittance; for it had been years since any one had crossed the threshold where Ith's father used to live. But at the sound of the merry voices, and the sight of the cheerful lights, all stopped, and soon some one was hold enough to rap at the door. One after another of the neighbors entered, until the dancers had bardly room for their changes.: Each happy days, they talked of his health, they spoke of the old times when they used to have fun and

frolic in this very room.

Old Ith's face greet ampother and smoother his eye brightened more hud more, as neighbor after neighbor took him by the hand. It seemed to him that he had stepped back a quarter of a century, and had grown young again. As the hours grew late, there was a movement to depart, but old Ith was not willing to have them go. He said:

"It will be dark again and cold, and I shall think this has all been a dream."

But the children told him they had opened the shutters, and the sunlight would come in, and they promised to call before school was quite well.

"And," said Susy, "now you must return our visit; we will call for you to go up to uncle Philip's to-morrow; we are all going, and we shall have such a nice time. 'We are going to act chain the corner. Will you go?"

"Are you sure you want old Ith? and will no one say, 'Here comes the old miser,' and throw snow after me?"

The children were all silent: for they felt ashamed at the memory of what they had said and done.

"You may be sure," said uncle Philip, " that we all want you, and soon we will have little Pattie and Tom and Ithie to join us. I am sure the children are all sorry for the pain they have given all your friends."

"So I will, so I will," said old Ith. "Yes. I'll "And if you'll let us dance, we'll come most any time," said Kitty.

The company departed one by one, shaking "I feel young again," said old Ith. "Oh, if Ith cordially by the hand, except uncle Philip, only my Tom and little Pate were here, and who lingered a moment behind.

"Do you think," said old Ith, hesitatingly, that you could find that boy-you know whothe one I got punished in my place? and could would come. I saw Tom one day in town, and a you tell him old Ith has been punished enough since, and he need n't wish him any more harm than he has had, and could you send him this?" and he went to the drawer again, and took out of the bag ten golden eagles. "Take 'em quick," said he, "for you know I love 'em; but somehow those children have made me love 'em less."

Uncle Philip departed, but on the way home he wiped his eyes to dry the tears, and then lifted them to the bright stars, and said:

"I bless thee, oh loving Father, for the love thou dost put into the hearts of little children." The neighbors, on the way home, said:

"Did you ever know the like? Who would have believed old Ith could have looked so pleasant? Really, we have n't done just right to let him live all alone so. We must do better." The children laid down to sleep with loving

hearts beating within their weary bodies, and as they turned their last look before sleep to the soft moonlight, they were thankful that good uncle Philip had taught them how to be missionaries of Uncle Philip sent for old Ith's children, and

they all came, with forgiveness for the past and hope for the future. Even the one who had suffered the most-the boy he had had punishedsent him word of his forgiveness, and wished him happy days. And love warmed up the heart of the old man:

his children cared for him, and the old home was once more a place of sunshine and happiness. Uncle Philip's missionaries had done a beautiful work of love, and had the sweet return that always comes from loving deeds.

To Correspondents,

FRANK A. M., MILAN, O. Thanks for your friendly letter. I do not often receive letters from | manifestations!" As soon as read, the paper was | On Sunday, the 10th of March, in the evening

to do, and do not like confinement; but I am always glad to know that I can, as you say, instruct as well as amuse. May the gifts you possess bless you by being put to noble use.

Your friend, L. M. W.

Enigma.

By 8. E. C. I am composed of eighteen letters. My 7, 1, 9, 10, 14, 1, 6 is the name of a bird distinguished for thieving.

My 4, 12, 18, 5 is the queen of flowers. My 15, 2, 13, 8 is a lady's name. My 16, 12, 17, 9, 5 is a means of expression.

My 9, 12, 6 is a domestic animal. My 15, 3, 16, 17, 9, 5 is too often unheeded by the oung. My whole is the name of a writer familiar to

Spiritualists. Spiritual Phenomena.

REMARKABLE SPIRITUAL MANIFESTATIONS.

The following interesting narration of spirit manifestations which took place in Canton, Ohio, was sent to us by one of the circle, with the request that we publish it in the Banner, assuring the north. The entrance to the second story is by us that "it is all strictly true." He adds that the account was printed in April, 1861, in the Ohio Repository, edited by an old school Presbyterian, shortly after the occurrences took place. We give it below with the editor's introduction. The reader will find it very interesting as well as remark-

SPIRITUAL MANIFESTATION.—We started out veracity, where he is known, cannot be questioned. We publish it as it was told us, without comment, believing that the best plan is to let the story tell itself. We have long known that our town contained a large number of "downrights manly and alucorous articlesalists, who for years have been pursuing their investigations quietly, and treasuring what knowledge they could obtain, pursuing their respective avocations in their own way, allowing the utmost freedom of opinion, consistent with good morals, and in every respect entitled to confidence. We have frequently conversed with them on the subject of the spiritual manifestations that have from time to time been mired the apparent truthfulness of their statements, and the sincerity in which they were al- the south-west window as directed, where they or fools, he is simply mistaken, and that the absurdity of his mistake will be mortifying to him should be ever make the acquaintance of either of | vering and (here comes a word we cannot dethe persons to whom reference is made in the fol-

On Thursday evening of the 20th day of February, 1861, a circle was formed for the purpose of obtaining spiritual manifestations at the house of one of the parties, whose initials we give, consisting of Messrs. G. B., J. L., A. F., Dr. C. M., Mrs. F., Mrs. L. and Mrs. B., the women being wives of the respective parties whose initials they bear. After sitting for some time and getting no indications whatever of the presence of spirits, the question was asked of the tenants of the spirit land, if the "bell could be rung?" An affirmative answer by raps was the immediate response. A small tea bell was at once produced and placed

upon the table; no manifestations being had through that source, it was removed and replaced by a breakfast bell, much larger and of louder tone. At the suggestion of Mr. F., a circle was again formed as far as possible from the tablewhich was an ordinary breakfast-table-and was entirely unbroken. The bell was placed in an upright position on the table, and while in that position it remained quiet. It was then laid down, and the circle again formed, when it was observed to be in motion by every person present; it was then rung gently, then struck on the table with so much force as to leave indentations plainly perceptible, then taken up and again brought down upon the table with increased violence, then taken up and rung violently, when Mrs. I. became alarmed and removed it to an adjoining room.

At this sitting no further manifestations were had. On Friday evening, the 21st of February, the circle met again, composed of the same persons. After the circle was formed, the spirits were asked if they would "ring the bell?" to which, by raps, a negative response was had, and the circle was then formed around the table and this question asked: "Will the spirits write?" To this interrogatory an affirmative answer was had, a piece of paper marked with the Arabic numerals, four and nought, so as to read, forty, and a pencil were produced by Mrs. F. and laid in the drawer of a show-case in the same room, the pencil being carefully laid on the top of the paper. A circle was then formed and the spirits were requested as soon as anything was written, to give five distinct raps; within three minutes the raps were audible to every person in the room. On producing a light, a card about three inches in length, one and one-half inches in width, one side of a light pink color and enameled, and the other side white, was found on the table. On the enameled side was written in pencil in skillful and delicate chirography: "The hands of spirits are now lifting the veil, fold by fold; be not afraid!"

On examination of the paper in the drawer of the show-case, it was found as left by Mrs. F., follows: "Perseverel you will have wonderful he received, by raps, an affirmative answer.

persed it was inquired for, but could not be found. On Sunday evening, March 3d, a circle, composed of the same persons, met at the house of Mr. J. L. At this meeting no manifestations whatever were had. March 5th, met again at Mr. B.'s; a circle was formed, composed of the same number, but not of the same persons, Mrs. L. being absent, and. a Mr. C., a brother of Mrs. F.'s, taking her-Mrs L.'s-place. After forming a circle and sitting a short time, a card was found on the table, of the same material and color as the one we have already described, with two of the corners so cut off as to give it somewhat the shape of a diamond, on the pink enamoled side of which was written,

apparently in the same chirography: "On the south-west window of 'Madison Hall," there is a message—depart ve hence and receive it. Take no light but the light of your faith. The key you will find hanging on a nail to the right, first door, (entrance) about four feet from the

We ought to say, that up to the moment of reseiving the last message, no member of the circle had ever known in whose custody the key to Madison Hall had been, or where it was kept. A description of the building known as Madison Block, in which the Hall is situated, will not be out of place. It is a large commodious three story brick building, on the east side of Erie street, and is joined to another three story brick building on a wide flight of stairs, which start on the pavement. At the top of the stairs is a spacious landing, from which halls lead each way, north and south; on the opposite side is a flight of stairs, so that the Hall may be entered from either side of the block. At the landing at the top of the flight of stairs already described, are four stairs, at the top of which is the second story of the building, few days since to find something to put in print and also a narrow hall or passage, running east for the delectation of our readers, and finding the to the east side of the building. At the east end market for items poorly supplied, concluded to of the last described hall is a window, and also a avail ourselves of the following statement which door which opens on to a second wide flight of was furnished us by one of our citizens, whose stairs, running west to another landing on the left, or south side of which is a door opening into Madison Hall. The room is used for public meetings, lectures, exhibitions, concorts, &c., and is, guessing at its size, 70 by 40 feet. On being directed to proceed to the Hall, Mr. C. and Mr T. wave dispatched to see what would be developed. Havug been terreted to take no light, and it being eight and a half o'clock, and the night as dark as Erebus, they were compelled to grope through the passages to the window where the key was. After a fruitless search, and becoming discouraged, and being about to leave, Mr. L., who was standing near the window, felt his arm raise without his will, effort or volition; his hand was guided to had, during their sittings, and have always ad- and placed on the key. He handed it to Mr. C., who unlocked the door, and the two proceeded to ways made. We make these remarks to satisfy I found amother card of a similar shape, but in all the reader that if he thinks they are either knaves | other respects like the former ones, on which was written, "Faithful Servants! What inconceivable pleasure it gives us to know how true, perse-

> cypher) you are in your belief." "A PROPHECY.—Some of you are to be to this earth as Elisha and Elijah were in olden days evening, at same hour, half past eight.

March 6th. The circle met at half past eight o'clock. A card was dropped on the table inscribed in very bad chirography, "half past eight." Dr. M., Mr. C. and Mr. L. at once went to Madison Hall. Mr. L. unlocked the door at the foot of the stairs leading directly to the Hall, and the three ascended the stairs to the door opening into the Hall, when it swung open untouched. The three were close together, and all saw a light in the south end of the room, at a platform there erected, and called the speaker's stand, at seeing which Mr. L. gave an exclamation of surprise: and immediately there arose, at the desk on the speaker's stand, a figure, which, after the manner of Leigh Hunt, we shall call a presence in white drapery, of full size and features, plainly seen by all. It was surrounded by a halo of soft, mellow light, which was so brilliant, that Mr. L. assures us he could have seen a half dime on the floor.

At this juncture Mr. C. became alarmed, and sought safety in flight. Mr. L. was about to follow, when Dr. M. caught him by the collar, and told him he must see it through. During all this time the presence stood side-facing the visitors, with its right arm extended, the right hand classing a roll, similar to a sheet of paper rolled to an inch, or two inches, in size. Immediately to the right of the presence, and toward the south-east corner of the room, arose a second volume of light, accompanied with a slight hissing sound. As the sound coased, the latter light faded away; then came a rumbling noise, like the heavy rolling of far-off thunder. On hearing that, Mr. L. broke for the door, the Dr. following, and both making the best of time. At the fact of the stairs, on the sidewalk, stood Mr. C., and the three went to Mr. B.'s and resumed the sitting. In a short time came another card, of the same kind of paper, inscribed:

"O ye of little faith! How it saddens our hearts that ye should flee at the critical moment, when important revelations were about to be

The circle was then informed that further developments would be made at some future day.

On Saturday, the 9th of March, in the afternoon, Mr. B. went to Mr. F.'s residence to make a friendly visit. While there, and in conversation with Mr. F., distinct raps were heard on the table and in various parts of the room. Mr. B. made the inquiry whether spirits could furnish him a photographic likeness of a deceased son, who was killed about two years since by a kick from a horse. The answer was, "Yes, at some future day." He then inquired if on to-morrow evening with the pencil on the top. This was supposed they would give a photographic likeness of the not to have been written on, but, on turning it presence that was seen a few evening since as. over, an inscription was found, in substance as Madison Hall. To that, as in the former instance,

the circle met at Mr. B.'s. At this sitting Mr. C. was not present, but his place was supplied by another person, whom we shall designate as Cor. R. A short time after the circle was formed, they received a card inscribed:

"The falfillment of the revelation promised yesterday you will find in the window near the door that leads to Madison Hall. Give the bill to

And now comes a most inexplicable feature in our narrative. Father W. is a most estimable old gentleman, who has been a resident of this neighborhood for near forty years with little intermission. Twenty years ago he carried on the butchering business in this town, and in 1841 had a bill against a Mr. C., now a merchant in New York, residing in Brooklyn, amounting to some six dollars. The old gentleman presented the bill, which was paid on presentation by an order on a firm of merchants then doing business here, and it was so receipted and delivered to Mr. C., the receipt being in Mr. C.'s handwriting, which we recognized as soon as shown to us. We had been familiar with it, having often seen him write, and do not believe we could be mistaken. According to the direction of the message, two of the members of the circle went to the window, and, as the circle had been told, they found a photograph, which, Mr. L. assures us, is an exact likeness of the presence seen by him, Mr. C. and Dr. M., in Madison Hall. We have carefully examined it, but from our ignorance of the art of photography, we are unable to give a description at all satisfactory to ourself. It differs in every respect from any specimen we have ever seen. It is on white paper; the likeness and drapery are white: "It has the position as described by Mr. L. in every particular; the back-ground is a singular blending of light and shade, remarkable in its appearance, and wholly unlike anything we ever examined. The photograph was carefully enclosed in Father W.'s butcher's bill, and which, according to the directions contained in the message, has been handed to him, and we were present when he examined it. He is now, we judge, seventy years of age; remembers supplying Mr. C. with butcher's meat, but has no recollection of this particular transaction.

When we commenced this writing, some weeks ago, we supposed we should get to the end some time this year; but as new manifestations are being had, we propose to furnish all that have presented themselves up to the present time. And now comes another phase.

About the 14th of March, a person well known to us, and whose veracity needs no aid from any source, a resident of this town, and whom, until the circumstance we are about to relate, had never made the subject of Spiritualism, so far as we know, a matter of the slightest inquiry, called at the house of a neighbor, where we have often heard that manifestations deeply interesting to Spiritualists have been had. After he left, a member of the family found on a table standing under a looking-glass, a card, in all respects similar to those herein described, from which we copy:

"Strive to develop your spiritual nature, and seek admission into the other more developed circle of brethren in your town, that through your united influence wonderful manifestations from the spirit-world may be produced. Spirit-eyes are upon you, spirit-hands are reaching toward you, seeking to lift the veil from your eyes, and to hold communication with you.

Whether similar manifestations had ever been had at that house previous to this one, we do not know. We think not, as the visitor was suspected of having tried to impose upon his neighbor. Of course, we do not know that he did not an deavor to excite their curiosity, or their suspicion but we do know that he is the last man to be suspected of anything of the kind, and we do him no injustice when we say he could not write what we have transcribed, and the entire absence of motive repels the idea. As to any member of the family having done it, the thing is impossible. The card, the penmanship, and the arrangement of ideas are so like what we find on other cards, that we are constrained to say they all emanated from the same source, be that source what it may.

During all the sittings that have been had, there have been circumstances tending to present a full development of what seems to have been sought for. What those circumstances were, or what was sought for we do not know. We have never seen what are termed spiritual manifestations: never was present but once when those manifestations were sought for, and the result was too ridiculous to relate here.

In support of our opinion, we give the following, which we copy from a card received at a cirele in this town, on the 24th. The circle was composed of a part only of the persons whose initials we have given:

"Be of cheer, for brighter days are about to dawn, and a new light shall envelop the world Prepare for the coming glory by purifying your lives and conquering your evil passions. Let pure water be your only beverage. Let your raiment be plain and comfortable, without regard to fashion. Truth is light, and truth shall triumph.

(Signed) MARY."

This message was received by a circle numbering six or seven, some of whom were children, some past middle life, and of both sexes. During all these manifestations it has been a matter of much concern to those composing the circle, to know whether they should be published. Inquiries have been frequently addressed to the spirits, to know what should be done in this respect. We copy from another card received by a circle at Mr. B.'s, on the 26th of February:

"Be ye faithful and proclaim to the world the things ye have seen and heard, for in the fullness of time men will believe."

I am the voice of one crying in the wilderness: 'Repent, for the kingdom of Heaven is at hand!' JOHN THE BAPTIST." (Signed)

The parties to whom these messages were delivered, still doubting the propriety of publishing them; met again on Thursday night, the 28th, at Mr. L's, and again they were ordered " to publish to the world the things which they had seen and heard," as appears by the following message which we copy from the original precisely as it was received, and which was handed to us by Mr.

"O ye faithless ones, how long must we bear with your unbelief? Have we not manifested ourselves unto you? and have not some of you witnessed things which but few mortals are permitted to behold? and yet ye turned and fied at the moment when great revelations were about to the mode? Have we not commanded you to pub-lish these things to the world, and ye have not done it? Have we not commanded other things which ye have not done? If ye cannot keep these light commandments how can we trust greater ones to your keeping? Obey our directions at once, or we must seek another and more faithful circle through which to make our revelations to

(Signed) YOUR GUARDIAN SPIRITS."

The foregoing message was written on plain letter paper, with remarkable regularity and elegance, and will challenge competition with the highest style of epistolary writing. "We have sopied it just as we find it, punctuation and italics included. Another and more singular feature is that the Repository is selected as the organ through which the whole is to be made public. This, as well as much other matter; has been made known

to cony. We have given faithful copies, and they may be taken for what they are worth.

At the siftings at which the last three messages were received, a young man, whose initials are P. W., was present. He, like the rest of the persons say, where he is known, needs no endorsement.

In putting the foregoing in a shape for publicainitials of the persons in whose presence the manifestations were had, and we are at liberty to introduce them to any one who may from proper purpose of obtaining any explanation not contained in our hastily prepared statement. Should it he understood that inquiries are made merely to gratify idle curiosity, no attention whatever will be naid to them.

our narrative, already too long, we reiterate our of every one of the parties composing the circles at the several sittings, and, were it not that we regard the facts and circumstances we have narrated so remarkable, should never suppose a question of veracity would be raised. Every possible precaution was taken to prevent mistakes as well doubted, and its want of truth be sought to be shown, it must be on other grounds than a want of integrity of the parties concerned.

Written for the Banner of Light.

WINTER.

BY ALMA.

Pale Winter is here, like a conquering king, "Decay" on his banner, and "Death" on his wing; He oft murmurs low, yet his voice is still heard, And deep flowing rivers obey his stern word.

The bright birds of Summer have flown with his breath;

The face of fair Nature he changes to Death He buries her low in a mantle of sleet; The soft gushing brooklet lies dumb at our leet.

The winter of life, too, is following fast; The summer is ended, "the harvest is past;" The fountain of youth is already congealed, Fond lips that have uttered love's accents are

Though wintry skies blacken and hoarse tempests

Though clouds of misfortune may thicken and scowl.

Though chill press the snow-clods o'er forms that we love.

We know a glad spring-time awaits us above. Young America, Ill.

Original Essays.

HINTS' ON DRESS. BY JULIET H. STILLMAN, M. D.

In order that the spirit may grow and develop properly, and make the greatest progress in unfoldment, it is necessary that the body should be kept in a healthy condition; and any means that can be taken to attain this end, should demand the attention of every was nearted, carnest worker for progression. In looking over the masses, wo find everywhere sickness, suffering and un-

told anguish.

The old, the middle-aged and the young, are like suffering from disease caused by the violation of some of Nature's laws; for without transgression of law there can be no suffering. We observe, too, that women suffer more from disease than men, and the question naturally arises, "Why is this?" I think one great reason is, that their the wants of the human organism. The first object of dress should be to protect us from extremes in temperature, and maintain a uniform warmth over the whole surface. A person cannot be in a healthy condition unless the temperature is uniform and the circulation perfect. If one has cold feet, there must be a congested condition somewhere, corresponding in intensity to the lack of long continues, chronic inflammations are the re- the present.

Does the fashionable style of dress maintain a Let us see. We will take a lady whose style of dress is least objectionable, passing by the bare duce many more seeds than were sown. necks, shoulders and arms. We see in warm weather, one thickness about the shoulders, the chest is usually enveloped in three thicknesses aside from stays-while around the hips are, not unfrequently, eighteen or twenty breadths of cloth, while the hoops keep them aloof from the limbs which are clothed only by two thicknesses, and three upon the feet. Now just look at this: and do you wonder that women have congestion of the stomach, liver, spleen, uterus, and all manner of to the dress? Do you wonder that so early women grow old, fade and drop away, or live to make all around them miserable by their diseased magnetism? If there is any part of the human organism weight, it is around the waist, when the frame does not protect the internal viscera.

Fashion is woman's God, and before her altar they bow in servile, slavish submission, and offer up time, money, health, and even life, and the so let it be," using not their stronger voice and wiser heads to remedy the evil. They do not say | children in the past. to woman, "We have limbs alike, chests alike, breathe unimpeded, as it is for us." Instead of not move in the same circle, or Mrs. Grundy might | now have, instead of kindness and harmony that feel hurt." And then the woman who wears the most uncomfortable, inconvenient, extravagant dress, receives the most marked homage and attention, though she may have as little brains as a dummy, used to exhibit dry goods and millinery faculties when the lower faculties have been once on. They know women are not as strong as they | charged and surcharged with the magnetism of are, and they know that such a dress would be langer, ugliness and revenge—they will be easily ruluons to them were they compelled to wear it. Yet for fashion will they sacrifice wife, sister,

God service, I suppose. say, most emphatically, it is not. There is no kind of the faculties of cruelty in human hature—punof active labor with which I am acquainted, that cannot be performed with half the waste of vital | basest manifestation of the human world. Reapower in the reform dress. A lady in the fashionable dress cannot even walk without using one or ishments, both in the punisher and in the punboth her hands to engineer Her dry goods, and ished. then woe to everything that stands in the way. Look at her gardening, and what can she do there?

everything for several feet around her with her clothing. In the morning, when all nature is gemmed with crystal dewdrops, she cannot go out and breathe in health and life from all surrounding nature, for her skirts would be drabbled and composing the circle, we are fully authorized to soiled, and in the way; and if she lifts them up, she must stoop her shoulders somewhat, and cannot throw back her arms and expand her chest as tion, we have, in every instance, given the true she ought. In stores and shops she is not employed as she would be if she was suitably clothed; in printing-offices she is objected to, because of her cumbersome and inconvenient dress. And ever, motives desire their acquaintance, and for the and everywhere, it hinders woman's progress and

In an extensive practice for the last seven years, I have paid marked attention to the subject, and I can conscientiously say that there is no other one cause so rife with direct suffering and dis-We have endeavored faithfully to record all ease, misery and death, as is woman's dress; it is that has been communicated to us, and in closing enough to curse the world, aside from all other evils; and I should have no ray of hope for woentire confidence in the intelligence and integrity | man, were it not that the subject is being agitated, and great heads and good hearts are becoming interested in the matter. It only needs investigation to convince all who are worth saving, of the evils of the fashionable style, and the superiority of the reform dress over all others; and after conviction comes conversion. If there are any reas fraud, and if the truth of our statement be formers who have nobly braved a corrupt public sentiment, who have worked faithfully through evil as well as through good report, to whom future generations will return their sincere thanks. it is those who have nobly battled for woman's redemption from the slavery of fashion.

The greatest objection, we hear, to the reform dress, is lack of beauty. Let me ask, what is beauty in dress? One year it is a close cottage bonnet, long pointed waist, no hoops, and the fewer skirts the more genteel. The next year the standard of beauty changes, and the shortest waist possible, hoops large at the hips, bonnets, tiny things, "worn on the back of the neck," are all the

rage, and every other style is unbecoming. At one time since my memory, humps on the back were so very fashionable that bran was scarce in the market. Ohl how beautiful every humpback, if the hump was only in the fashion

When I first wore the reform dress, thirteen years ago, my hat excited more attention and ridicula than my dress, "it was so very manish; but who thinks it out of character now to wear a hat, even if you are a woman? We can think of no style ever worn that has not been admired. The greatest beauty in dress at the present time is, waist that you can span, long, sweeping skirts, sailing along the streets, wiping up tobacco juice and every filthy thing, and raising about as much dust as a lumber wagon, and the three-story bonnet with a flower garden on the top of the head. "How perfectly charming!" How would such a bonnet have looked at the time of the close cottage style? So, you see, that fashion and not beauty rules; or whatever fashion says you must wear, society calls beautiful. I say whatever is not adapted to the purpose for which it is used, is not beautiful for that purpose, because no two laws of nature are antagonistic to each other; and if it is a natural law that dress should be adapted to the necessities of the system; that it should not impede respiration, circulation or locomotion, and a free action of all the muscles and parts of the body, then it follows that a dress which does obstruct free action cannot be a beautiful dress, because the law of adaptability is violated. Then let us strive to do away with this method of slow suicide by dress, and allopt some style adapted to our needs as human beings. Whitewater, Wis.

PUNISHMENT OF CHILDREN.

BY DR. A. B. CHILD.

The punishment of children, is, any means or manner of correction that gives pain to their little bodies, or sorrow to their fittle hearts. Every lress is more cumbersome, more illy adapted to blow that punishes a child for doing wrong, is a seed planted in that child's nature to germinate some time afterwards, and unfold in sin, crime, revenge, and, it may be, in open, rebellion. Our country's childhood has been whipped into the wars of its manhood. All punishment that has been inflicted upon children in the past by parents, nurses, teachers and guardians, has done more than all else to make our warriors, our crimcirculation in the feet. The blood must be some- | inals, and our sinners of the present. Our syswhere; if not in the feet, it will be in the head, or tem for the government of children in the past is some of the internal viscera; and if this condition | chiefly the cause that fills the world with wee in

For every tear that children shed under punishment, their manhood must shed a hundred tears. uniform temperature, or is it evenly distributed? | Tears that fall from punishment, are like seeds that fall in the ground: they spring up and pro-

Every wound of the lash, of the sword, of firearms, lives to speak in the future. Every sorrow made by punishment, or by what man calls justice, makes a record, invisible yet, that shall sometime be read by humanity in sorrow.

Every punishment of man by man, multiplies woe in the human world.

The punishment of children, unwittingly to the civilized world, is the primary school-house that educates and prepares men for the gore and glory diseases peculiar to the sex-better say peculiar of the battlefield, and for the bondage and degradation of the prison-house. The mother holds the guidance of manhood in the germ of childhood,

When a generation of men shall be brought forth without punishment in childhood, a generathat should be guarded from all pressure and tion of men will exist on the earth clothed in the garments of Christ, compassion, charity, attraction, and will live through earth-life without the

need of prisons, of bloodshed or of the gallows. Punishment schools and educates children for eruelty and orime, for rebellion, inharmony and lives of their children; and the men cry, "Amen; inhumanity to mankind. And these are the fruits we gather in the present for the treatment of

Every punishment makes active and exercises and it is equally necessary for you to exercise and | the under faculties of the brain, whereby they are earlier developed than the higher faculties, and this he says, "You must dress in fashion, my dear, being thus early developed give direction to the though it slay you; for if you should wear a re- future character of the child and man, and give form dress it might injure my business, or we could the cast of crime and inharmony to society we

we would have. Men and women are very apt to talk about what they have talked about before-to do what they have done before. So it is with the human excited again, and these faculties having the precedent will give direction and cast to the characdaughter or mother, and think they are doing | ter of the child, instead of the higher faculties that lie asleep, and can never be called into action by Is the present style of dress adapted to labor? I punishment. Punishment is always an exercise ishment, either for children or for manhood, is the son and benevolence are always asleep in all pun-

Every child has the faculties of, reason and of benevolence; and for the correction of misdemean-

clied and exercised, children will be turned first with them in their own silent and appropriate laninto pathways of wiedom that will lead them guare; we hear the rustle of their angel wings; we
away from the crimes and warr of future many believe, and are happy. Is there not pleasure exhood, whereby the curses that afflict our country quirte and pure in all this? If the skeptical deny now with war and crime may be avoided. Therenow with war and crime may be avoided. Another fore, to successfully promulgate the gospel of fore, to successfully promulgate the gospel of Christ, The thought that the "dead" are with us, bethe beginning will be made in the cradle, and holding us always, ennobles our minds, purifies from the cradie go on to manhood.

All punishment is a blot on common sense—is a barbarism in civilization—is signally anti-

It has been well proven by Rarey and others, that even horses are capable of being governed by kindness when whipping or punishment will not govern them. We may reasonably assume that children are more capable of being governed by kindness than horses are.

Sometime, in the future history of the world the sensitive reason of children will be exercised and educated before their baser faculties, from which there will be a quick response of power greater than the world has supposed. When judgment and kindness shall first give cast to the character of children, then they will take a direction in life entirely different from the direction produced by punishment.

When the punishments of childhood shall be all abolished and forgotten forever, and the reason he educated, we have a new era in our life we have a revolution in the social, moral and political world that will open a new heaven for hu

DOES THE SPIRIT EXIST AFTER DEATH?

The Sadducees professed to believe the writings of Moses, but the Master told them they did not understand their own Scriptures; that the existence of the spirit after death was taught in the declaration of God, saying," I am the God of Abraham, the God of Isaac, and the God of Jacob." The Saviour's comment is, "God is not the God of the dead, but of the living." As if he had said, if your doctrine be true, that Abraham, Isaac and Jacob are dead entirely, the declaration of God is not true, for there would be no thinking, feeling, reasoning, intelligent spirits to recognize acknowledge and worship God, and God would not be their God. Paul speaks of the spirits of just men made perfect; not to be made perfect in the far-off future, but already made perfect. When the angel had spread out the spiritual panorama of events that were shortly to come to pass before the spiritual vision of the enraptured Revelator, John was about to fall down and worship him; but the angel told him that he was the spirit of one of the prophets, saying, "See thou do it not for I am thy fellow servant, and of thy brethren the prophets."

Paul says, "There is a natural body, and there is a spiritual body." Not according to the popu lar idea, there is a natural body, and there will be a spiritual body, when the natural body shall be raised from the dead, after the spirit has been floating in the immensity of space for millions of years, having no spiritual body through which to manifest itself; but there is a spiritual body now while the person is living here on this earth. When the natural body dies, it returns to the dust as it was; and we have the authority of the Apostle for saying there will be no future literal resurrection of the natural body, for Paul says, "Thou fool, thou sowest not that body that shall be." You may chance to sow wheat, or you may chance to sow some other grain, but in all cases the principle is the same; the grain of wheat or corn which is sown, dies, rots, is decomposed, and never reproduces itself. "So, also, is the resurrection of the dead." If the spirit is now enshrined in its spiritual body, and is now manifested through the spiritual organism, so to speak, of its spiritual body and ultimately manifested through the brain of the outer or natural body, and if, at the death of the natural body, the spirit with its spiritual body is raised from this mortal to an immortal life, a state of incorruption, power and glory, what would be the utility of another spiritual body millions of years hence?

At the Transfiguration, the spiritual eyesight of certain of the Apostles—Peter, James and John was opened, and they beheld the spiritual body of Christ, glorious and beautiful, the same in form or figure as his natural body, for the Apostles knew him. And to satisfy mankind beyond the nossibility of doubt that the spirit exists after death, Moses and Elias were introduced as the representatives of the dead. They were alive, and were seen in the glory of their spiritual bodies. "And behold two men talked with him, which were Moses and Elias, who appeared in glory."

Peter says that Christ went and preached unto the spirits in prison. Peter gives not the slightest intimation that it was Noah who preached to these persons while they were alive in their natural bodies here on the earth, but declares, in the most direct and positive language, that it was Christ who preached, and that he preached to spirits, and that the time when he preached was after his crucifixion. And as if to guard this glorious truth against the misinterpretation of false teachers, the Apostle has annexed an explanatory clause, which places the question beyond the possibility of doubt or cavil. "For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."

THE SPIRITS OF THE "DEAD" ARE WITH US. BY LUCY M. SINCLAIR.

Is it not a beautiful belief, that spirits of the "dead" are with us ever? Is it not a belief calculated to give us comfort, when we are called to part with dear friends? Who can tell the agony of the hours when we stand by the bedside of the beloved, and see them struggling and panting for breath, racked with pain, and feel that we can do naught to relieve them, naught to save them from the fell destroyer—oh, the bitterness of the thought—and then to see them draw their last feeble breath; to behold them arrayed in the habiliments of the grave; to witness them consigned to their last resting-place; and then to return to our homes, deeply realizing that they have departed, never to be with us on earth again. Ah! what a cold and desolate feeling creeps over us as we feel that it is indeed so. But in this sad and lonely hour, the thought that though the earthly part of our friends has gone from us; yet that which we loved and prized is with us still, glides into our hearts, giving us comfort and peace. It is then we can appreciate the happiness of this belief; it is then we can realize the sweetness of the thought that, though "dead," they are with us still, communing with us as in days past; inciting us to faithfulness in, the discharge of our duties; helping us to resist temptation; hovering around us to protect us from harm; and, finally, in the hour of our death, conducting our spirits to our Father in Heaven.

Who is there, so earthly that has not at times, when retired from the busy scenes of life felt s solemn awe creep over them, and a pleasantthrill run through their yeing as they feel the pressure by rapping, hence we have no record from which If she goes to work among the plants, she destroys of in children, when these faculties shall be ex- of guests from the spirit-land? We commune | Portland, Maine, Jan. 8, 1865.

our hearts, and makes us better and holler. Let us believe, and be comforted. South Hardwick, Vt.

Written for the Banner of Light. THEN AND NOW.

BY MRS. HARVEY A. JONES.

Alone in the moonlight I walked to-night, Back and forth in the cool, sweet air; In the breath of the lilacs my spirit grew light. And threw off a weight of dull care; Through the window shone my lonely lamp, But I turned my eyes to the lamp of the sky: Up from the river the mists float damp, But cannot chill, for my pulse is high,

First go my thoughts to the absent loved, Then to the Past, how swift the flight In other scenes where my feet have moved. Under the stars in the dews of night, Home of my childhood! thy altars profaned By the footsteps of strangers! Their fires have gone out.

Bitter the cup that my childhood had drained With bitterest dregs-distrust and doubt.

Girlhood was brighter; but better I loved My own wild haunts, than the gay, glad throng; But further away were the shadows removed. Little by little my faith grew strong. Then the lore of love, how deep I learned Its sweet, pure lesson my life must tell: Long in the Fane, where its censors burned. I heard its peans of harmony swell.

Then" had I learned not that none must live Alone, alone through the cycles that span The infinite ages; that we must give Each to the other in the glorious plan. Love that comes welling from heart to the lips, Swell's to a song of thanksgiving and joy; Death brings to life no total eclipse— The immortal it veils, but cannot destroy.

The crown of Peace, Joy, Trust and Hope... These for the "Now," though the shadows of

Sometimes must fall in my horoscope, And the lessons of sorrow must ever be told. Under the shadow," oh, more than friend, Our paths have been 'mid earthly woe, But skies of promise above us bend,: And purple hills in the distance glow. Ann Arbor, Mich., 1864.

MY SPIRIT GUIDE.

BY J. M. PEEBLES.

Not as a Christian bound to Jerusalem, not as Mussulman to Mecca, nor as Brahmin to sainted Pagoda, am I; but a pilgrim from a preëxistent state, tarrying for a season-in this earth-hotel, to form acquaintances in physical life, aid my mortal brothers, gather experiences on the rougher side of the circle, and appropriate such intellectual gems from wisdom's fountain as shall light me out of this "far-off country," Paradise-ward, I brought no furniture with me-expect to take

none out; and yet am rich; for every rill murmurs for me, bird sings for me, flower blooms for me, and even the briers that pierce yield delicious berries. All from the Mount of Vision is beautiful. All is mine, and all mine is Humanity's.

Though catching grand glimpses, now and then, of Alpine eminences in the distance, sure prophecies of a sunny future, I am measurably content with the present, though with weary wanderings my feet often bleed, and my soul cries for rest. Buds groan when swelling in spring-time, and acorns that fall must be buried ere they can feel a resurrection power reanimate and ultimate in oaks. All births are preceded by struggle, and all-enduring crowns are woven from the shattered and scattered fragments of crosses. Such are the conditions of incarnation into mortal life. I take the cup, drink of it, bathe in it, press its contents to my fevered brain; and yet each draught but increases my thirst for the heavens from which I descended, and intensifies in me an upward grasping after that soul-blending and unselfish spiritfellowship that this earth fails to furnish. Thus thinking, thus pondering, partially puzzled, I wept-wept and prayed, like the ancient "man of sorrows," pleading for angel guidance; and iol preceded by the divine afflatus, streaming by the law of intromission into my very being's centre, there came a heavenly messenger, my spirit guide, saying, "Souls, like flocks of white-winged doves, descend, that they may ascend again, leading others upward and homeward to Paradise. The philosophy thereof I will unfold to thee in the fu-

In celestial suberes above me. There's a spirit bright that loves me And, white-robed, he turns earthward in eveningtime;

When surrounding souls are cheerful, Mine all sorrowing and tearful, He speaks musical as sainted vesper chime:

"Tell me, brother dear, why weep ye, Since a teacher comes to greet ye With scraphic words of love from realms afar?" Then, with shining hand upon me, He pointed starward, above me,

E'en to a golden temple with gates ajar. Domes I saw, with arch and portal, Shimmering o'er a home immortal, Where bridal harpers breathed music soft for them, Who, through soul-felt aspirations, Trials deep and tribulations,

Were found "worthy" of the New Jerusalem. There, 'neath skies serene and golden, With saints, seers and sages olden, Dwells an angel-brother, my immortal guide; in And though his soul circle throneward, well And his upward march is onward,

He comes to cheer in the gray of eventide. His calm presence now is near me, at of pan And his magic touch infills me With a harmony so holy and divine, That my soul with his seems blending,

While a pleading prayer 's ascending: Oh, thou blest inspirer! seal me ever thine. As a brother speaks to brothers: Thou art mine, and not another's, would at and I'll guide thee till life's journeyings are o'er; When thy mortal's tending earthward,

And thy spirit bounding birthward, possessi [will meet thee at my open temple door.", av. A." Then was gone all earthly sadness, which was And I sung for very gladness, a work and When fell the promise, as evangels of yore,

Soft as dews on eastern mountains, Sweet as flowers by Kedron's fountains, Mar-Still breathing, "Brother, Tguide thee svernious"

When ou Shall c Then spa Detractio When I s May lift ?

Then ye Of your ' And th The C

> INTEREST Pursu Vermon Bridgew Vice Pre Holt, D C. G. T Commit tory ren felicity Townse ing frat ism, vin cal view

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Written for the Banner of Light, WHEN I AM DEAD.

BY T. H. HOWARD.

When our good angel, friend, redeemer, Death, Shall come to me and lift me up to Life. Then spare me praise and pity-save your breath Now, when I need them, I find only strife, Detraction, envy, hate-all willful wrong. When I shall soar the skies and shall be strong, Oh, pray that I may strengthen each of you-

May lift you up from evils which this throng

And keep you so that angels may, along With each, walk daily in your weary walks; Then ye shall see, and know, and feel the shame Of your waste pity and your wanton blame, 'And these shall be the staple of your talks.

New Orleans, La. The Convention at Bridgewater, Vt.

> TIONS, POEM, &C. [Reported for the Banner of Light.]

INTERESTING PROCEEDINGS, PHYSICAL MANIFESTA

Bridgewater, at 10 A. M., Dec. 31st, and elected Mrs. M. S. Townsend, President, Charles Walker, Vice President, Dean Clark, Secretary, and J. M. Holt, Dr. Wiley, Nathan Lamb, B. F. Weeding, C. G. Townsend and Charles Walker, Business Committee. An hour was devoted to conference. Nathaniel Randall made some spirited introductory remarks upon the object of the gathering, the felicity of the occasion, etc., after which Mrs. Townsend read a letter from D. Tarbell, expressing fraternal regard for the friends of Spiritualism, vindicating his past conduct, present political views, etc., which was laid upon the table for individual consideration. Mrs. Townsend then read a beautiful poem entitled "Christ," and Thomas Middleton spoke in his usual happy man-

ner upon the necessity of fraternal love and har-

mony on the present occasion, and in all the in-

tercourse of social life. The regular exercises then commenced. Miss Kendrick, of Lebanon, N. H., who has recently made her debut before the public as a speaker of much promise, came upon the rostrum, and being entranced, gave a soul-stirring invocation, succeeded by a brief lecture upon harmony as an essential element of the spiritual faith, and essential in all departments of life. She said the object of the Convention was to harmonize, purify and elevate every soul, and unfold the capacities of every human mind. All Nature, in its mani-festations of life, teaches lessons of harmony, and man should heed its voice. After continuing in this tenor for a few minutes, the speaker referred to the momentous time in which we live, considering it a marked epoch in the history of the world, and urged all to be equal to the exigencies of the hour, and holdly maintain the birthright of liberty

life's great duties.

Miss Pelton, of Woodstock, next took the stand, and gave an inspirational poem, the gist of which was that the mission of angels in the past was was that the mission of angels in the past was the same as in the present, and vice versa, to lead man up higher, and arouse aspirations for "more light." The poem closed with a stirring appeal for each one to do his or her highest duty. The speaker then gave a brief but suggestive lecture. Nothing was ever made in vain, she said. All things have a use in the Divine economy. Man is an actor, responsible for his action. The warmirit is represent in this land to day that it is lead. spirit is rampant in this land to-day, but it is le gitimate_and necessary for right must contend with might till it prevails. The time will come when carnal weapons will be laid aside for spiritual ones; then will man win the noblest victories God and angels will lead the van.

There being a little more time previous to the hour of adjournment, Mr. Durant made some very suggestive and pertinent remarks upon physical reform. It is the sine qua non of all reforms. We must begin with the children, fit them for parents and the noblest uses of life by beginning at the foundation, and give them a thorough physical training, that they may have strong symmetrical bodies, fit temples for noble souls.

Dr. Randall supported these ideas with much zeal, and added that the true idea of education is

to develop the natural powers of the child by use. Teach children to use their own abilities; not be mere echoes of the ideas of others; said all children should be taught to write and speak original thoughts in our common schools.

Townsend then followed with some carnest practical remarks upon dress reform, expressing her willingness to begin, and wishing all ladies who, like herself, realize the inconvenience and unhealthiness of the present costume, to joir her in the adoption of a more befitting attire. She stated that a letter upon this topic from her was refused a reading at the National Convention at Chicago, on the ground that it was premature, and that the writer did not practice her own theories. Mr. Lamb said, Practice, and then preaching will

amount to something.

Mrs. Horton seconded the remarks of Mrs Townsend, and said she was almost persuaded to take the first step in reform, and only wanted public sentiment to sustain her in doing so.
Mr. Middleton said, Begin with the children,

and it will be easy to overcome the false public taste in relation to dress. Educate children to be natural, and to obey all the laws of life, and thus the public will be led to adopt a rational, convenient and economical costume. Mrs. Randall asked if men would subject them

selves to great inconvenience, and allow the tailor to rob their purses, if there were no women to look at them, and if women would be slaves of fasilion if there were no men to look at them? Dress is symbolic of character—our dress is symhollo of a diseased sexual condition.

Miss Kendrick caught up the remarks of the pre

ceding speakers, adding many beautiful thoughts. after which the Convention adjourned till 1; P. M. The Convention again assembled at the appoint ed hour, and after singing by the choir, D. H. Hamilton, of Maine, recited a poem of considerable length, entitled, "Reasons for Exercising Charity," the style of which was terse and didactic; and it contained—as the saying is—"more

with than poetry."

Mrs. Townsend then read a suggestive poem, entitled, "Be Thyself," and spoke, in her normal condition, upon "The Practical Uses of Spiritual-Spiritualism is liberating the public mind, and it inculcates practical reform, and we must commence the work individually. We must have charity for all who differ from us in belief and practice, else we are not practical. Spiritualists. We must have a financial organization, but no other. We need more spiritual manifestations, and there are means for them. This war in our land is opening doors to the inner life, and soon we

shall have more physical manifestations, which are the firm stepping stones to a recognition of the great fact of spirit intercourse. We must do something in this Convention that is practical; let

us begin with a dress reform.

Dr. Randall supported these ideas with many sound common sense remarks.

Dr. Dutton spoke of early experiences and persecutions. He was willing to be a martyr to truth, if need be. In reference to dress reform, he would leave the style of costume for woman to the subject was treated, created a profound sensitive. decide for herself.

After brief remarks by others, the meeting was

closed, and all persons forbidden to approach the cabinet within eight feet. Soon the drum was blayed, and after a while a tin horn "brayed harsh discord" in unison with the drum, after which the doors were opened, and the committee—Mr. A. E. Simmons, Mr. Southgate, and another gontleman, whose name the writer has forgotten—pronounced the children tied in statu quo. Wishing to preclude all possibility of deception, Mr. Simmons then tied the fingers of the mediums Simmons then tied the fingers of the mediums with thread, so as to prevent their use, when the doors were again closed. No musical manifestations again occurred, but after a tedious waiting the mediums came forth freed from the ropes, and from the threads, which were broken. Opportunity was then given to the committee to the them, but the boy, complaining of indisposition, refused to be tied; the girl was tied as securely as the committee could do it with about eighty feet of rope, then placed in the cabinet. No audible manifestations occurred for about half an hour, when the ropes were heard to rustle, and the girl said the spirits were untiling her, which process occupied a longer time than she had then been in the cabinet; but at length she came out free, much to the mediums came forth freed from the ropes, and Of Passions, bale and stern, have brought you cabinet; but at length she came out free, much to the relief of the audience, who were wearled with

waiting.
Thus ended the scance, which was unsatisfactory to the committee, to the audience, and even to the managers, who claimed that the illness of the boy and other conditions were unfavorable. Since the adjournment of the Convention, the Secretary has received a letter from Mr. Simmons, who, at Reported for the Banner of Light.]

Pursuant to the call, the Spiritualists of Central

Vermont met at the pleasant little village of an abstract of the contents of his letter to this re-

To satisfy Mr. Simmons that the manifestations were not produced by the mediums, Mr. Belding challenged Mr. S. to go into the cabinet and be tied himself, to see if he could perform as well. Accordingly, after the adjournment of the Convention, Mr. S. accepted the challenge, submitted to the tieing, (for the third time before Mr. Belding and companions were satisfied,) then sent for his wife, Mr. Lamb and Mr. Southgate, who pronounced him more securely tied than the mediums were the previous evening: then calling for ums were the previous evening; then calling for the instruments, the doors of the cabinet were closed, and in about half a minute Mr. S. played closed, and in about hair a minute air, S. piayed the horn and drum both together, better than the spirits(?) did the evening before! After the condition of things was examined by the bystanders, Mr. S. was challenged to untie himself. The doors were again closed, and in five minutes Mr. Simmons came out, freed from the ropes by his own

Such is a brief statement of the facts as given by Mr. Simmons, whose veracity cannot be ques-

tioned.
The Convention again assembled at 9, A. M. Sunday—devoted an hour to conference. Dr. Randall introduced the following Resolutions,

which were unanimously adopted:

1st. Resolved, That we are most deeply interest. ed in maintaining a Government which acknowledges and protects the right to Life, Liberty, and the pursuit of Happiness of all men and women, and the right to worship unmolested, according to the dictates of each one's conscience.

2d. Resolved, That Life is purified, Liberty enlarged, and Worship improved through our physical, mental and spiritual education—therefore it behooves us to watch, improve and guard well our common schools. our common schools.

Dr. Dutton and Mr. Middleton supported these

resolutions with able remarks. Dr. Randall then read a pungent poem upon the Priesthood, which and equality; encouraged woman to assert her rights, and he true to her highest duties and noblest aspirations; declared it to be the duty of spiritualists to engage in every practical reform, and to live pure moral lives. She asserted the presence and inspiration of angels, moving mortals to noblest attainments, and co-working in life's great duties. ported by Messrs. Durant, Hamilton and several others. Mrs. Randall suggested that the reason why women are to-day getting ahead of men, is because the men are narcotized by tobacco! Mrs. Townsend proposed that the men dispense with tobacco at the same time the women do with their long dresses. Mr. Simmons pertinently remarked that he hoped we should not be too exclusive in our crusade against dominant evils, but that rum-drinkers, libertines and swindlers should be class-ed in the category of sinners, and all join in a reso-

> Mrs. Townsend then read the following poem from the pen of Miss A. W. Sprague, found in an album, at Hartford, Conn.:

Where a truth exists, there God is; Where is happiness 't is heaven; Where true souls are, there are angels, And immortal life is given.

Where the world needs workers, be there; Where there 's wrong, there make it right; Where there 's need, there is thy mission, Home or foreign, day or night.

Be a cause of others' finding heaven,

As thy soul so thy degree. Give, as gives the one Great Giver, Of the best thy soul hast found. Hast thou done a noble action? There is consecrated ground!

And the recompense is worthy Of the path of right when trod, Not a golden crown in heaven, But a soul grown like the God.

The regular exercises then began with a lecture by D. H. Hamilton; subject: "The Reconstruction of Society." He said the advent of Modern Spiritualism was the harbinger of the Millennial in which the teachings of Jesus will be lived. Spiritualism enforces practical Christianity, by recognizing the great law of Human Brotherhood We have nothing but what we have received, and are duty bound to share all our blessings with our practical only in a communitary life, which he be-lieves Spiritualism will eventually bring about. After many prefatory remarks of a similar style, the speaker informed the audience that he was the exponent of a scheme for a Communitary Society, whose fundamental principles he descanted upon at length, striving to convince his hearers of its necessity, feasibility and certainty of success said the present form of Government and Social Institutions must go down, and a true Theocracy take their place, which will embrace "Communitative Life" and carry out the aim of true Christianity. The speaker had not time to unfold his scheme, and we have not space to give even a

skeleton of it. He closed by striving to induce all who might sympathize with him in his scheme, to join with him in efforts to made it a thing of life; but the general if not unanimous sentiment was that the scheme was "a man of straw," too utoplan to be practicable in this age of the world; and this con-viction was made doubly sure by the masterly

At the conclusion of this lecture the Convention djourned till afternoon.

After the usual respite the audience again assembled, and Mrs. Townsend, entranced, proceeded to discourse upon Organization, and review the ideas of Mr. Hamilton, many of which were characterized as beautiful but impracticable at present. The speaker then treated in a most profound, erndite and impressive manner upon the Organization of the material world and the modus operan di of its formative processes. Said the object of the organization of worlds was the refinement of their insterial elements—fitting them for higher forms of organization-to fulfill the commands of the law of progression. All organizations are a manifestation of the controlling power of spirit; when the object has been attained, disintegration succeeds in the cycle of progressive change. Man-nucle, organizations are an outgrowth of the necessities of the race; but none have been, nor can be, permanent; all must crumble before the power of progress. God works through man as an in-strumentality, and hurls effete inetitutions to the

sation.

Mr. Simmons next took the restrum and "spake After brief remarks by others, the meeting was adjourned till 6 o'clock P. M.

The Convention again assembled, as per adjournment, and the evening was devoted to a seahed for physical minifestiations, through the the history of man speaks of it. The past is a lamp unto your feet. The experiences of the passes, and earth's garniture spread of the Hardwick, Vt., who, in charge of a Mr. and Mrs. Belding, are giving the public, a change to test the validity of their mediumship. The mediumship of the real mediumship. The mediums were ing to the Patriarchal organizations, which, though claiming the first tidl in chairs by Mr. Belding the flacent in growing the public, and should she return to Chicago, the will find old friends and new admirers, glad to welcome her.

In the mediumship of the real minimal mediumship of the past in the public of the past in the present. The speaker of the past is a rectine lightness of the present. The speaker of the mediumship of the real minimal medium ship of the public of the past is a rectine lightness of the past is a rectine lightness of the past is a rectine for in addition to her mental qualities and an eloquence of utterance, persuasive and educations, the beautiful harbingers of surface of the business and cloudless times, enjoy of the minimal many of the so-called for his arrestness of spirit and of great good; and should she return to Chicago, the present of the present of the mental qualities as a man, and with the will into chairs by Mr. Belding the for in addition to her mental qualities and J. H. W.

To head to Mr. Bebles and J. H. W.

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To head to Mr. The busit of Mrs. Wilhelm was timely and valuable, for in addition to her mental qualities and an eloquence of utterance, persuasive and eloudence of utterance, an

Reference was made to various socialistic schemes of ancient and of modern times, and the speaker emphatically declared that communitative organi-zations never did succeed and never will, for they are fundamentally at variance with human nature. Man will never give up his individuality for the sake of communities. He never will sacrifice his love of home and family for any communitative life. The Shaker has had the most successful community, but its success is measured only in dollars and center its basis is too partial and center its basis is t and cents; its basis is too narrow and unnatural

for general adoption.

Individuality walks in the van of progress; trample on it, or trammel it by institutions, and no progress will be made; it is the best expression of theoracy. All the noble reformers of the past were great because of their individuality—because they would not be enslaved by organizations.

Governmental organizations must exist, but

they need not trammel souls.
Religious organizations always have enslaved Spiritualists need no socialistic communi cause has advanced with a celerity unprecedented, without any organization. Pledge yourselves to moral lives, not to man-made projects. We are communists, but our community embraces the whole human race. Reflect upon the experiences of the past, and be wise for the future! The lecture was replete with eloquence and unanswerable arguments against Socialistic schemes of Organization, and thrilled the audience with its forensic power. Mrs. Horton followed, and spoke after the man-

Mrs. Horton followed, and spoke after the manner of the preceding speakers: Thought is boundless, ideas illimitable. We would have you become eelectics. Your institutions should embody all the principles of truth that the past and present have developed. Occupy no special platform; collect the good of all the past. All the systems of the past were necessary; despise them not. We owe to the past the present hour. We expect better men and women to-day than in the past, for you have their experiences to profit by. We demand better governments than the past has had, for they can embody the perfections of all that have gone before. Opposition has developed many of the noblest principles and institutions. Skepticism is necessary to-day—it will accelerate the progress of truth. An urgent appeal was made to the men and women of to-day to arouse every energy and meet the responsibilities of the hour with bravery and fortitude, and make their mark in the annals of a heroic age. The discourse was listened to with marked interest, and earnest, glowing countenances gave evidence that all had enjoyed "a feast of reason and a flow of soul" glowing countenances gave evidence that all had enjoyed "a feast of reason and a flow of soul." At the close of Mrs. Horton's lecture the Con-

vention adjourned, sine die. The entire proceedings of the meeting were characterized by fraterchoir, and the thanks of all who attended from a 'distance are due to the Business Committee, who generously supplied their physical wants "without money and without price." The Secretary regrets his inability to do any sort of justice to the speakers in this fragmentary report, which, at best, gives hardly two of their ideas consecutively, and contains not a tithe of what was spoken.
Only those who heard them can have any just idea of their merit.

DEAN CLARK, Sec y.

idea of their merit. D. Rochester, Vt., Jan. 9, 1865.

Correspondence.

Growth of Spiritualism in Chicago.

As the education of Spiritualists is fundamental to healthy development, and as all experience is valuable, in so far as it contributes to that end. I propose to give you a chapter on the growth of Spiritualism in this city. As a matter of course, the excitement growing out of the late Chicago Convention and its debates, had their effects upon the Spiritualists of this city, some approving and some disproving of the subject matter debated, and the manner the Convention was conducted. Without commenting either on the Convention or without commenting either on the Convention or the criticisms it has provoked, it is but justice to the general effort to say, that the officers and friends interested in the First Spiritual Society of this city, resumed work with a renowed determination to perfect their own organization.

For some months efforts had been made, under the lead and sole management of M. W. Leavitt, third was progressive subtile for children and the control of the control

to build up a progressive school for children; and it was a success, considering the time spent and the number of persons working for its development. The pleasure of the children increasing, and the interest of the parents and friends deepening, it was deemed advisable to make use of every suggestion for improvement. F. L. Wadswerth being our speaker was invited to receive worth, being our speaker, was invited to participate in the work, and during his stay among us, labored hard to systematize the school according to the methods and practices popularized through the efforts of A. J. Davis. The work went on, and the experiment very naturally called forth a variety of criticisms from persons interested in the school. The main objection urged against the methods and practices of Mr. Davis is, that they tend to mannerism, and beget imitation rather than originality. The result of these criticisms culminated in the adoption by the society of the

following PREAMBLE AND CONSTITUTION.

PREAMBLE AND CONSTITUTION.

Preamble. Having learned by experience that education is fundamental to human progress, and knowing that man is the servant and interpreter of Nature, we hereby organize an educational department of the First Spiritual Society of Chicago, which shall be known as the School of Progress, and in doing so, we pledge ourselves to the ministry of Truth, the vindication of Science, and the development of Art, that both youth and adult may grow into a knowledge of, and a reverence for the True, the Beautiful and the Good. To these ends we hereby establish, and propose to conform to the following Ruies and Regulations:

Rule 1. That the School of Progress is divided into four Major Divisions, viz: First, Literary; second, Artistic; third, Musical; fourth, Gymnastic; each of which has a Director. Furthermore, that the school be subdivided into Minor Divisions, no one of which will contain more than fifteen students.

rthermore, that his school be subdivided into hinter living, no one of which will contain more than fifteen students, oh Division will receive the suggestive aid of a volunteer deproperly qualified teacher.

The officers of this school will consist of four Directors, o Librarians, one Secretary, and the Treasurer of the Parent

ty. The Director of the Literary Department will be the gen-

Society.

3. The Director of the Literary Department will be the general Superintendent of the school: and his duties shall consist in suggesting elecutionary studies, dramatic methods, and preserving order in the school.

4. The Director of the Artistic Department will labor to inspire the scholars with a love of drawing, painting, and such other expressions of the beautiful as address the eye.

5. The Director of the Musical Department will select songs, suggest improvements in singing, and so arrange that the resources of the school will become auxiliary to the other departments.

suggest improvements in singing, and so arrange that the resources of the school will become auxiliary to the other departments.

6. The Director of the Gymnastic Department will suggest methods, arrange marches, and perfect the order of physical exercises: and it will be the further duty of this officer, in the absence of the Director of the Literary Department, to superintend the general exercises of the school.

7. The Librarians shall superintend at the taking out and returning of books, and see that the same are returned in order and in season; no scholar to take more than one volume at a time, or keep it longer than one week.

8. The Secretary shall keep a general record of the school; the number of scholars present at each session, the names of such persons as may address them, all donations made and moneys expended, and execute such correspondence as may grow out of the ministry of the school.

9. The Treasurer of the Parent Society shall receive all moneys collected in the interest of this school, subject to the discretionary expenditure of the Trustees of the Parent Society for school appropriations.

10. The officers of this school will be elected by ballot at the meetings of the Parent Society, on the last Sunday of December, and the last Sunday of June, of each year, their term of service continuing for six months, the majority vote being final; the vote being declared, the newly elected officers shall be installed by their predecessors.

11. This school will hold one session each Sunday, the duration of the same not to exceed two hours. Extra meetings may be called for training and rehearsal, at the discretion of the Directors.

12. Alterations and amendments to these Rules may be

rectors.

12. Alterations and amendments to these Rules may be made by a vote of two-thirds of the members present at any meeting of the Parent Society, application being made in writing by the Directors of the school to the President of the Parent Society, and notice being given the Sunday provious to such meeting. During the discussion attending the reconstruc-

tion of the school, the members of the society and the friends of progress attending our meetings, have learned to attach a deeper importance to the education of the young and promise to do all in their power to second every effort working practically to that end; and on some future occasion, will give you an outline of our general exercises The meetings of the Parent Society have been

the meetings of the Extent Society have been held every Sunday, in Metropolitan Hall; the speakers being F. L. Wadsworth, Mrs. Alcinda Wilhelm, M. D., Rev. J. M. Peebles and J. H. W. Toohey. The visit of Mrs. Wilhelm was timely

and proved himself well adapted to minister to

hat class of our community.

Of J. H. W. Toohoy, it is enough for me to say, that during his ministry of two months with us the "Sociable" has been formed, which is proving a valuable auxiliary to the Society. As an expression of the Society's appreciation of Mr. Tooley they passed a preamble and resolution, in which they recommend him as an able and faithful teach er, a gentleman in deportment, a social, cheerful and harmonizing companion in the social circle, and one of the best expounders of the Philosophy

and one of the heat expounders of the Philosophy of Spiritualism that we have listened to.

Of the "Sociable," it may be proper to say, that it is held every Wednesday evening in Metropolitan Hall. The early part of the evening is set apart for general conversation among the adults, and recreation and play among the children. Speaking and singing are introduced by volunteers who feel inspired for the occasion; and story and song make mitth and music work together. and song make mirth and music work together and song make mirth and music work together for good. The fun-loving tell stories, the witty crack jokes, while the more thoughtful meditate on the philosophy of sport. To give further variety, checkers, backgammon and cards are introduced; each party organizing itself and sitting apart, so as not to interfere with the other exercises of the evening. By half-past eight the sports of the children are completed, the orchestra organized, the company assembled, and the dancing legins. The hall being large, and the centre of it preserved for persons who wish to practice the "poetry of motion," the scene becomes at once animating, inspiring and eminently sociable. Thus time passes until eleven o'clock, when the socialists adjourn for home, the members having had a good time company.

good time generally.

Our speaker for the month of January, Mrs. Emma Jay Bullene, was introduced to the notice of our Society in a neat address from Mr. Toohey, at the

close of his regular lecture, bespeaking for her a cordial reception, as a necessary condition for her usefulness among the people.

In concluding, I am happy in being able to say, that we have supported, by subscription, free meetings, satisfactorily paid our lecturers, and, as a Society, are out of debt, with a good prospect of an increasing interest among the friends of Spiritualism and progress in this city. an increasing interest among valuation and progress in this city.

M. W. LEAVITT.

Chicago, Ill., Dec. 28th, 1864.

Mrs. F. O. Hyzer in Baltimore.

During the months of November and December Mrs. Hyzer has ministered most acceptably to the Spiritualists of Baltimore. Previous to that time she had spoken for us but once, and on that occa-sion she so completely won the sympathy and re-spect of her audience that we looked for her secings of the meeting were characterized by fraternal love and harmony, and the occasion will long be remembered by those who attended, as one of soul-felt enjoyment. Much of the pleasure of the occasion was due to the efficient services of the choir, and the thanks of all who attended from a distance are due to the Business Committee, who generously supplied their physical wants "without money and without price." The Secretary regrets his inability to do any sort of justice to the grets his inability to do any sort of justice to the traced as without price which are considered in the committee of the committee of the committee, who generously supplied their physical wants "without money and without price." The Secretary regrets his inability to do any sort of justice to the grets his inability to do any sort of justice to the traced as without principles which underlie all the external manifestations of Nature, and to have embodied the very essence of ture, and to have embodied the very essence of that divine philosophy which Spiritualism so calmly and confidently holds forth for the present

carificism and ultimate acceptance of the world.

Mrs. Hyzer's mode of reasoning is peculiar, and could only have been acquired under the strictest intellectual and spiritual culture. Her "inspirers" seem to have quickened every mental organ, and to have expanded the entire group of intellectual faculties, until her mind grasps, without effort, any proposition that may be presented for its consideration.

To myself it was a most interesting picture to see this modest yet fearless woman stand on our platform, awaiting the subject for discourse from a committee of skeptics to her faith (for skeptics were always chosen to select a subject), and with so much quiet power stripping the question of its external covering, bringing to equestion its essential principles, and pouring forth in language chaste and pure, yet most expressive, a flood of thought as grand and startling as it was new and beauti-

Mrs. Hyzer not only offers her hearers substantial argument, but so gracefully does she present her propositions, so poetically does she illustrate her positions, that the most skeptical listener finds her positions, that the most skeptical histener mass his bigotry and prejudice almost unconsciously fading away as he becomes lost in admiration of this wonderful power of "modern inspiration," and o'erwhelmed with the glory and grandeur of that new world which it unfolds to his yet feeble

This tribute to Mrs. Hyzer should have been presented at an earlier day, but business engage-ments have pressed so heavily upon my time and thought, that I have now been compelled to snatch a half hour from other pursuits to lay before your readers this brief notice of one to whose culogy a column of your paper might be most appropriately dedicated.

Respectfully, WASH. A. DANSKIN.

Notes from Clyde, Ohio.

The star of progress is still rising, and we, as reformers, are working for the right, and expect to come out more than conquerors. " Not through the come out more than conquerors, "Not through the blood of Jesus," but through our own selves—our own souls—which is the only manger wherein our Saviour is born. In living up to our highest standard of right, we are not only helping ourselves, but helping others. For the good we do others is reflected back upon ourselves, as from a mirror, and we are doubly blest. With wrong, the same law holds good. We have much to do in order to live right, physically, morally and religiously, so that we may not be stumbling stones to others. Let them see that the teachings of our philosophy can be practically lived up to. I do not think there are many towns of the size of ours blessed with more mediums for healing, speaking and

singing.
Mrs. J. E. Vandercook is doing a good work in convincing skeptics, by healing the sick as well as by her inspirational singing. Geo. Steward is doing much good by his power of healing.

We have lately had Mrs. Alcinda Wilhelm, M.

D., with us. She gave six lectures to large and appreciative audiences. Truly we have been highly favored by her visit. Her lectures are logical and philosophical. She visited Green Spring, five miles from here, where no lecturer has been for some time, and gave three lectures to large audiences, and I trust she has sown seed which will spring up in due time. We are expecting Bro. Fairfield here in Febru-

ary, and hope for a good time. MRS. BRADLEY TUTTLE.

Card from N. B. Starr, Spirit-Artist.

I am receiving scores of letters from all the loyal States, making inquiries about spirit-likenesses. For the general information of your readers, I would say that I am no test medium—that is, I am not controlled to portray the infirmities that spirits had before they left the form, which might give the friends a test of the truth of Spiritualism. My mission is to give consolation to the bereaved by portraying to them their loved ones as they are now in the beautiful spirit-land—where there are no gray hairs, wrinkled faces, dim eyes, falso teeth, or diseased bodies—with just enough likeness to give a dim reminiscence of what they were while in earth-life. In that summer-land our loved ones grow more and more beautiful forever. But you may ask, "How do I know them?" which is certainly a pertinent question, and would take a column of your paper to explain. In the mean-time I will just say that I hope your readers will have patience until I can give them a full explanahave patience until I can give them a full explana-tion, which I intend to do soon. I make no charge for my ability to do those pictures, but I do charge for my time and material. My time is worth two dollars and a half per day; the materials are about twenty dollars, including a fine glit frame, and box for shipping; the whole costing from fifty to one hundred dollars. Twenty dollars in ad-vance, the remainder when finished. to one hundred dollars. Twenty, vance, the remainder when finished.

N. B. STARR.

Cincinnati, Ohio, Jan. 6th, 1865.

"THE NEW."

The buds of spring, those beautiful harbingers Comes down upon the autumn sun, and with

A Vision. The following account of a vision is from the Western Christian Advocate:

"Mr. B. had been twice married, but was left a one son. After these bereavements, Mr. B. inferred the Lord did not design him to enjoy the blessing of a wife, and he resolved to sacrifice and hereal convents of the conpersonal conveniences and enjoyments of the con-Jugal relation, and never attempt to select another partner in life. This resolution he sacredly kept for nearly three years, when the arguments and counsel of the minister of the circuit, in the State of Ivol. had counsel of the minister of the circuit, in such state of Delaware, provailed on him to change his mind. The consideration of his numerous family of daughters requiring so much a mother's care and instruction, was one of the strong reasons that induced him to admit that his resolution which he founded in error. The minister encoursons that induced him to admit that his resolution might be founded in error. The minister, encouraged by the good impression he had made, and the influence he had gained over Mr. B., took the liberty to name to him a lady residing in a certain neighborhood of his circuit, whom he thought would make him an excellent wife and a good mother for his children, and appointed the time and place for Mr. B. to meet him and be introduced to her. Bome occurrence took place which prevented Mr. B. from meeting the minister according to appointment. The minister intent cording to appointment. The minister no-tupon his plan, procured Mr. B.'s consent to meet him a second time, and the appointment was made; but an unexpected Providence again prevented Mr. B. from being there at the time. They then made a third arrangement, and Mr. B. determined, if life and health permitted, he would certainly meet his friend, and be made acquainted with the later arrangement. with the lady recommended. Before the time ar-rived, however, Mr.B. was admonished in a dream that the woman so favorably spoken of by the minister was not the one he ought to marry, and he was conducted in a vision to the residence of the young lady that would be a suitable help-mate, and that Providence designed for him. The distance was sixty miles, and he had only traveled twenty miles in that direction. Yet the map of the whole road was laid before his mind, and the way he should go so distinctly marked in his dream that he seemed perfectly familiar with all the road. He dreamed the distance to be traveled, the name of the young woman and the name of her step-father, Col. Vickers, the appearance of the house in which he lived, how it was painted; the nouse in which he lived, now it was painted, that it was situated near a river, with a warehouse near at hand. He dreamed, also, that there were five young ladies belonging to the same family; and had the one selected for him so accurately described in his dream that he could easily distinguish has from the other four. In the morning tinguish her from the other four. In the morning he awoke, and thought nothing of his vision, except as an ordinary and remarkable dream. The next night he had precisely the same vision re-peated, and the same things presented to his mind in a still more vivid manner. Mr. B. then began to think that there might be some indication of Providence in his dream; and all that day he made it the subject of sincere and ardent prayer that God would direct him in the way he should go in a matter so grave, and involving so much interest to himself and his motherless children. That night he had the vision repeated a third time, and he determined then to follow the direction furnished him, and fully test the circumstances of the dream by a practical examination, and see if the results would be developed as he dreamed them. He immediately sent a note to the preacher, informing him that he had changed his mind, and must decline meeting him at the time appointed. Mr. B. started in the direction indicated by his vision, and after the twenty miles he was acquainted with, his dream was his only guide. He, however, had no diffiulty; for the map of the goad was so vividly impressed upon map of the road was so vivilly impressed upon his mind, that he was able to distinguish his road from all others. The gentleman whose name was given him in his tream he had never seen or heard of. He knew the farm as soon as he saw

it. The house, and everything about it, appeared precisely as they had been presented in his vision. He alighted from his horse, and entered the beautiful house. The personal appearance of the young lady was so vividly impressed on his mind by the vision thrice repeated, that he readily recognized vision thrice repeated, that he readily recognized her in company with the four others, whom he found in the same family. He soon ascertained the name of the young woman, and found it to be Sarah T., according to his dream. This young lady had determined, and had often said, she never would marry a widower. Miss T. said the very moment she first saw Mr. B. she felt a strange term that the same terms are the same har sales extern. tremor pass over her whole system. She had a vivid impression that he was a widower, and that he had come to see her. She afterward confessed that a sudden emotion of affection for him arose n her heart as soon as he came into her presence. Mr. B. obtained the pleasure of an interview with her that evening, and was successful in securing her consent to visit her again, and address her on the subject of marriage. He, however, did not tell her his dream till she had engaged to become his wife. After a courtship of a few months they were happily married, and lived together for more than fifty years. Mr. B. died the 25th of March, 1842, and Mrs. B. lived until the 7th of April, 1847. For sixty years, perhaps, they were both distinguished and useful members of the Methodist Episcopal Church."

Religion of Nature.

MR. EDITOR-I send, you the following extract, from "Ewbank's Mechanics and Hydraulics." For beauty of language, sublimity of thought and depth of feeling, I think it a gem that should have a place in your valuable journal J. BAKER. Janesville, Wis.

There is something exceedingly pleasing and subline in the contemplation of the growth of regetables, the germination of seeds, appearance sprouts, development of stems, branches, leaves, buds blossoms, flowers, and fruits, their variegatders. Some persons, who have never turned their attention to this subject till the evening of their days, have been astonished at the wonders which burst on their view. A new state of existence seemed to open upon them. Their perception and estimate of things were changed. Instead of considering the world as calculated only for man too generally makes it—a scene for the dis-play and gratification of the most groveling and sordid passions—they find a theatre crowded with enchanting specimens of of the Creator's skill, the study of which imparts the sweetest pleasures, and the knowledge of which contributes the great-

Those pious, mistaken people, who incessantly murmur against the world, and long to depart from this "howling wilderness," as they are pleased to term it, repreach their Maker by revil-ing his works. They are waiting for future displays of his glory, and neglect those ravishing ones by which they are surrounded, forgetting that "the whole earth is full of his glory," looking for sources of pleasure to come, and closing their eyes to those before them, thirsting for the waters of heaven, and despising the living fountain which the Father of all intellects has opened for thom on earth. They seem to think happiness hereafter will not depend upon knowledge, or that knowledge will be acquired without effort—a kind of passive enjoyment independent of the exercise of their intellectual or spiritual energies. But they have no ground to hope for any such thing. Reasoning from the analogy and the nature of mind. the happiness of spirits must consist in being im-bued with a love of nature, in contemplating the wisdom, and other attributes of the Delty, as they are unfolded in the works of creation. In what else can it consist? It is not probable that human or fluite beings of any class can ever know God ex-

or hine beings of any class can ever know God except through the medium of his works.

It is admitted that the study of nature is source of exquisite pleasure to intelligent beings, and the most refined one, too, that the mind can conceive of; it is also one that can never be exhausted. Those persons, therefore, who take no pleasure in examining the works of creation here; are little prepared to after them, more works were interpreted to after them. are little prepared to enter upon more extensive and more scrutinizing views of them in the other worlds. If they have no relish for an acquaintance with the Creator's works while they live, they have no right to expect new tastes for them after death. The works of God are all perfect, those in this world as well as those in the other; and he that can look with apathy upon a tulip or a rose, a passion-flower or a lily, or any other production of a flower garden or forest, has not begun to live. Besides, we are not sure that other; worlds possess more captivating or more ennobling subjects for contemplation and research, more thtilling proofs of wisdom and beneficence

of God.

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Scance of Henry B. Allen, the Boy Medium.

By invitation of Mr. J. H. Randall, some eight or ten persons attended, a few days since, a private séauce to witness the remarkable "spirit manifestations in the light" produced through the mediumship of this unsophisticated young lad, at 8 Avon Place. Another circumstantial account of this peculiar exhibition may not prove amiss in continuing the interest which has been aroused in this community, the past few weeks. among the better class of skeptics, as well as confirmed Spiritualists, in investigation of these marvelous demonstrations of spirit-power over material substance.

One of the company seated himself with the boy, as usual, outside of the extemporized "cabinet"-a common clothes-horse covered with shawls - sundry musical instruments having been already placed upon a chair within; the light of the room was subdued by partially closing the inner blinds, and the company awaited the manifestations. Some twenty minutes elapsed, but the spirits made no sign. It was then proposed that some other person "take the chair," and the writer was substituted for the honor. Upon my repeating the previous arrangement with the boy, that is, he clinging firmly with both his hands to my left arm-all being screened from the light by my own coat thrown over them -so that by no possibility could his hands be disengaged without my instant detection of their movement, in the space of two or three minutes musical sounds began to proceed from one of the instruments within, as if the chords might have been swept over by some elastic substance, and yet appearing as if produced by pneumatic force, and resembling the notes of the colian harp. Immediately after this overture, a large and substantial hand was shown at the opening of the enclosure above my head; it was plainly visible to all presont, who did not doubt that they beheld what seemed a real and well-developed human hand. Upon placing my own right hand up over my shoulder, and partly within the aperture, it was repeatedly struck by a very solid and heavy hand, as that of a large and powerful person. Sometimes my hand was momentarily grasped by the other, or spirit-hand, but it did not remain long enough to allow me to return the grasp and retain it in my own. Otherwise the various touches were as palpable as any person in the flesh could make them. While this hand exhibition was going on above.

another hand, of different form, showed itself repentedly at the lower front corner of the enclosure, on my right, being thrust out in plain sight of the spectators. A hand also seized me very foreibly by the clothing on my right shoulder, and pulled away for several moments in a very humanlike manner. I noticed, as my hand was many times slapped, or familiarly patted by other hands. that these manifested no difference to the feeling. in temperature or otherwise, from any human hands. There was no mistake or hallucination about it; the whole demonstration was as palpable as could be wished. I felt entirely free from any excitement, but occupied my mind in coolly and critically watching and treasuring each new development. I did not turn my head to see the hands thus operating, yet all their movements were distinctly visible to the spectators, and freely discussed by them, at the same time they were manifest to my feeling.

Bells were rung within the cabinet, and then passed out to me, which I took from the hand presenting them. The guitar was also passed out to me, being placed upon my head for a few seconds and thrummed the while, and then passed further out for my hand to take it away. The dulchmer stick repeatedly rapped out responses to questions, being struck once, twice or three times, for negative, doubtful or affirmative answers. The boy's head was also smartly rapped in the same way, more to the edification of the witnesses. than to his gratification. These sticks were finally thrown out upon the floor.

Just before the conclusion of the entertainment. the dulcimer was thrown down upon the floor. and the chair on which it had rested was prostrated on its back. The clothes-horse was raised up entire and shaken about with a lively degree of looseness, considering that nobody, to be seen in the room, had the handling of it. It is well to mention, that the coat, covering the boy's hands and arms, was frequently taken off by the person sitting nearest to him, and he was each time seen clinging, with tenacious grip, to my arm.

The seance, though satisfactory to all present was not regarded by Mr. Randall, the "boy," or some others who had been witnesses before of these exhibitions, as a first-rate manifestation; but, as far as it did go with the possible programme, I must confess that the spirits did a very handsome thing in the way of recomposing material elements to represent their former "members of clay," and with them to handle material objects.

On the day following the above scance, I was quite unexpectedly treated to another, and even more satisfactory demonstration than this. I called upon Mr. Randall to engage a private sitting for some friends, for that afternoon. Mr. R. was on the point of going out, and was conversing with his wife, the "boy" being the only other one present. Mr. R. said he had not been holding scances in the afternoon, and did not know but such a deviation might prove a detriment to the evening's entertainment. He proposed, however, to consult "the spirits," and an arrangement was at once made for this purpose. He hung a shawl over the backs of the rocking-chair and another chair placed on the right; the boy sat down on a chair at the left, and I was requested to sit with the boy, as I had previously done. The room was entirely light, no change being made with the blinds to darken it. The hands of the boy held firmly my left arm. Mr. and Mrs. R. sat on a lounge facing us. At once, on being seated, Mrs. R called attention to a hand visible above the back of my chair, and, upon my putting up my own hand, at her request, I had the satisfaction of being grasped by as good a seeming hand of solid flesh, bone and muscle, as ever touched mine. My hand was very familiarly handled, slapped smartly, so that the sound rang out in the room with perfect distinctness, patted and pressed, allowing me to return the grip frequently; and finally my forefinger was seized and bent backward for a few moments so forcibly, that I was glad to withdraw it from the more powerful grasp of the spirit. Indeed I could not retain the chumb or fingers that were leisurely placed with-Au my own; they were pulled away with the utmost ease, no matter how firmly I laid hold of thers. The spirit now rapped out responses to various questions by striking the knuckles of the hand upon the back of my chair, and upon the floor, behind my chair, in the same way. The decision was in favor of the afternoon sitting. Now this extra, and entirely free-and-easy manifestation, was more than I could have auticipated, as the boy's modus operandi-or rather the spirits'-

the same character as the preceding ones, the altogether; and the hateful spirits which gloat chair being occupied by myself, as before. The over such thoughts in their present dark state of two other persons, for whose benefit this last sitting was held, distinctly saw different sized hands, mansion at last in seven-fold worse condition than and of quite opposite degrees in regard to color and delicncy of formation. One of the dulcimer | they are welcome, and make no mistakes by going sticks was thrown out directly into the lap of one of the party, and the other stick upon the floor. Upon my handing the stick back to the invisible agency, it was taken from my hand as readily as any person might do it.

Now it was utterly impossible for the boy's hand to be engaged in these movements, particuthe corner of the enclosure named, for he really could not reach so far. Moreover, I held his elbow inside of the cane back of the chair upon which I sat. From my own experience, I pronounce it had any other agency in the production of these phenomena, than pertains to his own passive meliumship for spirit-power to exhibit itself. And confess his own extreme stupidity, in retiring from this investigation with the very unmanly and unintelligent verdict upon his lips, of "Humwith some few individuals, who, though not quite so self-important in their judgments, yet can see | the augels. through a simple "hole in a ladder," without the necessity of putting on scientific spectacles.

J. BURNS, PROGRESSIVE LIBRARY, 1 WELLINGTON ROAD. CAMBERWELL, LONDON, ENG.
EMBERS FOR SALE THE BANNER OF LIGHT AND

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LUTHER COLBY, - - - - EDITOR.

Spiritualism is based on the cardinal fact of spirit communion and indux; 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 alms, through a careful, 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 God and the spiritual world. It is thus catholic and progressive, leading to true religion as at one with the highest philosophy.—London Spiritual Magazine.

Conditions.

Those who know from actual experience nothing about it, are naturally incredulous, even if they are not something else, when told that in order to enjoy that sweet and self-satisfying communion with departed ones, which is the crowning joy and remuneration of existence, they must observe certain conditions. When such persons come to know better, by the growth of an interior experience, they wonder that they failed to discover before so simple a law; for this matter of conditions is nothing more nor less than a law to which all of us alike must yield strict obedience if we would enjoy that exaltation of soul which comes of free and close communion with those who have gone before us into the silent summer-

We say the conditions upon which this indescribable enjoyment depend, are few and simple, though they operate with the force of the most stringent law. The most of them will at once occur to all spiritual-minded persons, and certainly to all who have been permitted to taste the nameless delights of free inter-communion. The first one is, that we shall be in a frame of mind which is best calculated to attract those spirits out of the form, whose presence we desire. Oil and water will no more mix of themselves in the material world than will exalted spirits come to the side of men whose hearts are nests of unclean sentiments. If we would enjoy the high and the lofty we must, at least, take some pains to qualify ourselves for their companionship. That is a rule, silently as it works, which obtains in our earthly society. No one who is notoriously unqualified for it, is received into the company of refined and exalted persons; nor does he expect the bestowment of a request that he should make his appearance among such persons, or wish for such a thing. He is already satisfied that he misses no enjoyment in his existing condition, by being kept out of the circle.

Qualification is everything in this matter. We cannot enjoy more than we have a desire to enjoy: and unless we possess the desire, we are not ant to qualify ourselves; and unless we qualify ourselves, we cannot partake of the delights that are ever open to us, nor would we ever wish to do so if thrust forcibly among them. The preachers always tell us that sinners would not stay in heaven if they were allowed to go there, the society would be so much better than they would know how to

of Attraction. We can readily see how men and women are attracted one to the other, and the contrary; but we fail to see that it is the same law of attraction which brings good and bad spirits to our side, and ever will bring them. We cannot have any better than we truly desire. A holy aspiration, a breathing out of the soul will bring into fellowship with it souls of like inclination and character. While the demons of passion are in undisputed possession of the soul, they naturally draw to it other demons of like power, who know no higher enjoyment than assisting in making the misery of that soul complete. Like produces like, in this as in all other matters. An evil spirit cannot come into the presence of a pure and exalted soul: the very armor of defence which such a soul wears is of darkness. When we sit in our chosen solitude which the good spirits take delight themselves. we need not fear that we shall long have to await their company. What is for us will come to us, though it be from the most distant realms of the

Purity of heart is of all things desirable, if we would enjoy the society of those who are themselves pure. It is so in this outward life of ours, and it is the same in the interior and invisible life. It is folly for a person who has been engaged all days." We learn, however, that the work is proday in giving loose rein to unclean thoughts, to gressing, and our friends may look for these fine pass into the realm of solitude at evening and ex- poems, under the title of "Voices of the Morning." ef communicating, was intercover to me and st no very distant day. The "Voices" will be It is rumbred that there are native and st no very distant day. The "Voices" will be It is rumbred that the enternoon; season and st no very distant day. The "Voices" will be an open and st no very distant day. The "Voices" will be a rumbred that there are noted in the starmoon; season and was, in most respect, of things which needs so much sweep gladly welcomed wherever their sweet notes are somewhere in New Hampshire, who are putting a healthy state of things which calls for general this spurious currency in circulation of the spurious currency in circulation of the spurious currency in circulation of this spurious currency in circulation of the spurious currency in c

existence, will appear in their place, leaving the when they found it. They know very well where somewhere else. A day's, or even an hour's indulgence in base thoughts is an open invitation for them to make their appearance and be at once at home on the premises.

And this reflection forcibly suggests to us the other one, which is its natural sequence and result: that we are fearfully responsible for the continuly when the hands were exhibited on my right at ance of dark and ignorant spirits in their present state of darkness. They get improvement, or the contrary, by their return to earth. We have the power either of benefitting them or keeping them for a much longer term in their state of self-conutterly idle to suppose, for a moment, that the boy demuation. When they come across our path, or accidentally come into our presence, thinking perhaps that we are ready to help them to the enjoyment of all that ever yet supplied them with enthe hypercritical skeptic is at liberty to openly joyment, it is our duty kindly but firmly to undeceive them by rallying all our powers of will around the purer and nobler qualities of our being, and to hold them to us until we are conscious bug!" Spirits may congratulate themselves, spite of having conferred upon them a lasting benefit. these astute critics, that they are enabled to meet | This is a charity of the very highest order, which brings down to us the smiles and approbation of

We cannot more happily conclude our remarks on a topic of such engrossing interest, than by quoting for the reader those appropriate and beautiful stanzas of Tennyson, which convey the whole matter in a form to be remembered. They are as follows:

"How pure at heart and sound in héad, "With what divine affections bold, Should be the man whose thought would hold An hour's communion with the dead.

In vain shalt thou, or any, call
The spirits from their golden day,
Except, like them, thou too caust say,
'My spirit is at peace with all.'

They haunt the silence of the breast, Imaginations calm and fair, The memory like a cloudless air, The conscience as a sea at rest;

But when the heart is full of din, And doubt beside the portal waits, They can but listen at the gates, And hear the household jar within."

Social Reform "Communities."

We are in receipt of a large mass of MSS, on the above subject—enough to make a dozen pamphlets, which the authors expect us to run through the columns of this paper, to the exclusion of other more valuable and interesting matter. The schemes set on foot by these reformers, are, in our estimation, entirely Utopian. Communities cannot be changed in a day or a year or a series of years. Reforms that are effective are necessarily slow in their culmination.

. We have, since the establishment of the Banner, published the plans of many sincere but enthusiastic individuals, for the betterment of the condition of the community generally, being no more nor less than the purchase of large tracts of land upon which to settle, the actual settlers owning all the property in common, and sharing equally the amount of profits accruing from their labor, if any should so accrue, etc, Such an organization is contemplated in Southern Kansas next springso say the documents before us. Then, again, we have a long article from Mr. D. H. Hamilton, of Lewiston, Maine, entitled "Reconstruction," setting forth his views and intentions on the same subject, which, having promised him we would print in our next issue, we shall do so. As it appeals to Spiritualists as well as others, we consider it within the pale of our prerogative to say in advance that we do not endorse any such movement, although, at the same time, we would not for a single moment interfere with others who think differently upon the subject. Each individual must be his or her own judge in such matters.

Mexican Affairs.

Reports of continued successes on the part of ne new Emperor are continually confirmed. Maximilian does not seem to be making very great headway in his attempt to establish a new government after the European pattern in Mexico. His troops are getting the worst of it in almost every encounter. Compelled at length to take an open stand on the Church question, he has found that there is no other way to assure his present experiment of success but by depriving the Church party of all further power in the State, which he has proceeded to do by a proclamation. This will be the heaviest blow that party has yet received. He undoubtedly expects to make capital with the Liberals by it; but it is quite as probable that he will only unite the Liberals and the Church party against him.

The Heart of Winter.

If you will walk across the lots and into the woods some day, the absence of all traces of even the squirrels at noonday will demonstrate the fact that we are in the very lieart of winter, and a hard heart it is, too. When it is really cold weather, these little creatures are wise enough to stay at home, not venturing out of doors even with their furs on. They are excellent measures of the season's severity. The crows, too, do not enjoy. They have hit upon the very law which fly about much in the woods during this toughruns through the whole practice of inter-commu- ness of the winter's experience. Let us not fornion. It interests them to apply it only to the get that this is the very time to do charitable elucidation and enforcement of their creeds, but it deeds. If we have much and our neighbor has is found to apply to all the spiritual and real af- little, out of that much we can certainly render fairs of the universe. In few words, it is the law some little assistance. The winter does good service, if it warms our hearts with genuine sympathy for others.

The Pope's Bull.

His Holiness at Rome has let loose another of his animals, which some of the papers style an Encyclical Letter. He is now driving at something which, we fear, the poor man will hardly be able to accomplish. In other words, he is at present engaged in putting down what are called the "isms" of the modern world, or what intelligent men know very well to be the progress of free thought. Having had his temporal power abridged, the Pope thinks now that he is going to frighten people with some of his thunderous efforts to regain complete spiritual control. He simply wishes to destroy those new opinions which are spreading too dazzlingly bright for the eyes of the children | themselves in opposition to the dogmas of the Roman Church. This is a good deal worse than "the and throw ourselves into that frame of mind in bull against the comet," and will have about the same effect.

Belle Bush's Poems.

Owing to unforeseen hindrances, the publisher has not been able to complete the printing of Miss Bush's poems in book form as soon as was at first expected, and upon which we based our statement's few weeks since that the book would "probably be in the market in season for the holiDeath of Edward Everett

No event since the departure of Daniel Webster To the Editor of the "Spiritual Times." to the life immortal has created more sensation in to the life immortal has created more sensation in this city and throughout the country than the sad the question, and Crabbe answers "a great deal." In the subject of the sudden departure to the spirit land of Edward Everett. The event was quite unexpected, for our citizens had been in the babit much to this: unexpected, for our citizens had been in the habit of daily seeing Mr. Everett moving in their midst, in the active oursuits of life. He addressed a public meeting in Fancuil Hall, on Monday, Jan. 9th, in aid of the Savannah sufferers, and having taken cold, had an attack of pneumonia, which confined him to his house until Sunday morning, Jan. 15th, at four o'clock, when his spirit took its leave of the mortal casket to join the army of noble souls who were waiting to receive him on the other shore. He was born in Dorchester, in this State, April 11th 1794, and would have been seventy-one years of age next April.

Mr. Everett was a man of large literary attainments, and a statesman of unblemished integrity. He has held with honor to himself and the country many high and responsible stations. He has been a member of both branches of Congress, and of the Cabinet, as Secretary of State, also Governor of Massachusetts, Minister to England, and President of Harvard College. He was preacher, professor, essayist, diplomat, orator, statesman, and a good man.

Laudatory testimonials of respect to his memory have been adopted all over the country. The most expressive one we have noticed in regard to the benevolence of his character, is embodied in a resolve adopted by the Legislature of Maine, which says, "that in addition to the admiration and gratitude awarded him by a thankful nation, for his unwearied and successful labors in its behalf at the time when his wisdom and influence were especially needed, we gratefully recognize his generous efforts for the benefit of the loval sufferers in Tennessee, and also his latest public service given in aid of the needy citizens of Savannah-a fitting finale of his broad and deep sympathy with all the sufferers of this time of woe, to

The funeral services took place on Thursday, at Home. noon, in the Chauncy street Church, where a brief address was made by the pastor, Rev. Dr. Ellis, and the remains were then taken to Mount Auburn and deposited in Mr. Everett's lot.

The streets through which the funeral cortege passed were densely packed, by men, women and children, thousands of whom came from out of town. In the procession were to be seen the Governor, Council, and Legislature of Massachusetts, besides prominent and official personages from this and other States, with a military escort. The spectacle was a sad and imposing one, and all seemed to feel that the nation had lost the presence of a great and good man.

Cora L. V. Hatch.

"If he is mad, there's method in his madness." This quotation was the text for a sensible and humanitarian discourse on Insanity, Idiocy, Monomania and Clepsammia, Obsession, &c., specifically treating each degree of the disease in as clear and elaborate a manner as the time would allow. She said these several cases deserve the especial attention of philanthropists more than any others in the catalogue of diseases, arguing that they do not receive the right and proper treatment they should have. With this right treatment every case could be cured or greatly benefitted. She then cited instances where the worst subjects of idiocy even, had been attracted by the sound of our own, and partly Mr. Home's, (Hume's), who music, thus showing that the idiot possessed a soul, and that the germ of mind was there. Her appeal in behalf of this class of suffering humanity was most eloquent.

In the evening she spoke upon "Phrenology," treating it as a science.. She did not confine her remarks to this particular subject, however, but touched upou physiognomy and the kindred terribly punished therefor; but as "good cometh sciences which properly belong to the phrenological family, thus making an exceedingly interesting lecture, which created quite a sensation among the audience.

At the close of the address she gave a continuation of the beautiful poem commenced the Sunday evening previous, entitled "Voices of the Winds." Next Sunday, Jan. 29th, closes Mrs. Hatch's engagement in this city.

Healing Mediums.

We are frequently questioned in regard to the reliability of persons advertising in our columns as healing, test, or writing mediums, and for that reason we have made inquiries in relation to Mrs. Lizzie Wetherbee, No. 10 Lincoln street, and find that she is a successful healing medium, restoring patients by manipulation, or the laying on of hands. We have before us a letter from Mrs. Rebecca S. Atwood, of Watertown, Mass., in which she states that she was almost miraculously restored to health, wholly through the healing nowers of Mrs. Wetherbee, after having been ill for seventeen years, and been doctored by some of the best physicians in the country-whose names she mentions-and been given over by them as hopelessly incurable. In this sad condition her friends, as a last resort applied to Mrs. W., and the result is as stated above. The patient had a complication of diseases of the most discouraging nature, but they all yielded under the magnetic touch of the medium's hands. Other patients have been equally fortunate, and we doubt not many more will be rescued from an untimely grave through the instrumentality of Mrs. Wetherbee.

Lizzie J. Kellogg in the Lecturing Field.

In a note from this lady, dated Westfield, Mass. in which she alludes to the growth of Spiritualism, and contrasts the manner in which it is received at the present day with that of ten years ago, she adds: "I have noticed an increasing eall of late for lecturers, and would here state that it is my most earnest desire to enter the field in that capacity, if the friends of spiritual progress desire my services. All the energy God has given me shall be devoted to the work of promulgating our beautiful philosophy, and, if possible, to stay the rapid advance of intemperance, which is devastating our fair land, and making children worse off than orphans." Here appears to be an earnest soul who is willing to work in a good cause, and doubtless needs encouragement. Will not our friends take notice of the fact, and act accordingly?

Dangerous Counterfeit.

There is in circulation in this city a very nicely executed counterfeit 50-cent scrip. It so nearly resembles the genuine that none but the ablest expert can detect it. The city is being flooded with this description of "currency," it is eaid. Some photographer must have had a hand in the swindle, evidently; as the counterfeit could not otherwise have so nearly resembled the genuine, It is rumored that there are parties in sovie from

D. D. Home or D. D. Hume.

Rereno O Dwight

Whatever he write, Or any sad wight With a name such a fright, Naver can make it look Homeric-quite!" You give us a passage from the Banner of Light, which informs us that the English have somehow mistaken D. D. Hume's name, which is not Home, but Hume, and that his publisher has made the same mistake in "Incidents of my Life."

So is that the fact? Brother Jonathan, we know, is just now in the fluest possible humor for laying all sorts of sins on his Cousin John's back, simply because he won't back him up in action.

laying all sorts of sins on his Cousin John's back, simply because he won't back him up in acting Cain and Abel in the South. He has got now to saying that John Bull actually began the dreadful war in which the Northerners are vainly entered that great the great that great the country entered the country of the country deavoring like Pharoah to cross that great Red Sea which has been flowing athwart the disunited States for these four years; as they tell us to go South and say black and white are the same, but which, to our eyes, so far, have made the white look very black indeed.

Well, let Jonathan say what he will on that

score, but on this score and a score of other things.
John Bull has had no hand in them. John Bull has some time ago proclaimed by his Lord Chan cellor that a man may call himself what he likes —Home, Hume, Hum, or the Old Hummins himself, but then he must stick to it. He must not imagine himself in an American rocking-chair, and keep up as a tarval second rocking-chair, and keep up an eternal see-saw. Mr. Home whether at home or abroad, must settle the mattel for himself, and however he may wander about himself, he must let his name be a fixture. It is quite certain that Mr. Hume or Home, whilst in America, and before coming to England, wrote, America, and Defore coming to England, wrote, printed, and called himself Hume. For some time in England he retained that style and title, and was called David Dunglas Hume. All at once we find him signing himself D. D. Home, and on inquiring the cause he said himself that his family quiring the cause he said minsent that his family name was Home, when he was at home in his native country of Scotland, and that both Home and Hume were pronounced there exactly the same—Hume. That henceforth he should spell his name Home, and he has always done so, as some hundreds, perhaps thousands of his notes in people. thy with all the sufferers of this time of woe, to adorn the patriotism which has so greatly blessed the land he has so ably and faithfully served through so long a life."

dreds, pernaps thousands of his nows in people's hands here, mine amongst the rest, testify. In the material supplied by himself for Mrs. Howitt's article in the Spiritual Magazine, "In Memoriam," the name was given at length David Dunglas.

But, says the Banner of Light, the publisher has

But, says the Banner of Light, the publisher has made the same mistake. The publisher had just as much to do with it as Mumbo Jumbo, of Central Africa. Mr. Wm. Wilkinson, editor of the Spiritual Magazine, put the "Incidents" through the press for Mr. Home or Hume, and having Mr. Home's name in his own handwriting in some dozen of notes, was not likely to mis-spell it.

The editor of the Banner of Lightsays Mr. Home or Hume "paid him a visit last week." Did he ask Mr. Home or Hume before he put the burden on John Bull's back whether the poor old paternal Ancient Briton was really guilty of this taking away a man's good name? Certainly one never heard of John before meddling with people's nomal orthography. When a man has here learned his yowels off in decent orthodox order and sequence I O U, he is not likely to teach him to say them backwards and make U O I of it—that belongs to another school. belongs to another school.

Well, it is time that all this Hume-id vapor

should be cleared from Mr. Hume or Home's name, and that we should have something fixed and Homo-genous. We don't want his true cognomen on the authority of any Banner of Light or banner of darkness, but on his own. He must let us know whether he is then Home at home, Home of that lk, and Hume over the Atlantic, or

"What's in a name?"

In answer to our Brother Bull, in the London Spiritual Times, we have only to say, that Mr. Home solemnly affirms his name should be pronounced Hume, but spelled Home. So Mr. Bull. if there was any bull in the matter, it was partly did n't at first give us any very clear idea of the matter under consideration. How-ITT should be, is no sort of consequence, anyway, however.

"Well," we believe John Bull, when he says more sins are laid at his door than he is guilty of, although he is guilty of enough, the Lord knows. Jonathan, too, has terribly sinned, and is being out of evil," we desire our brethren on the other side of the "big pond," to be as lenient toward us as possible, and when we come out of our great struggle for freedom-as we surely shall, "purified by fire"-we will do all that lies in our power to instruct them "in the way they should go."

Spiritualists, above all others, should endcavor to promote harmony one with another, whether on this or the other side of the Atlantic. Therefore we extend the right hand of fellowship to the writer in the Times (and all the other Bulls), notwithstanding the "darkness" he has endeavored to cast upon our good name.

The Indians.

A resolution has been agreed to in the U.S. House of Representatives, appointing a committee of five to investigate abuses against the Indians. We are pleased to see that at length a move is made in this direction. If any race of beings on the face of the earth has been savagely wronged it is that of the North American Indian. Had they been treated with love, instead of whiskey. we should never have heard of "atrocious Indian: massacres" upon our Western borders. There is no doubt but that seven-eighths of all the moneys, appropriated by the U.S. Government for the benefit of the Indians, have gone into the pockets of unprincipled agents. Therefore, we repeat, we' are pleased that the Government is at last determined to investigate the matter, and right the wrong, as far as possible, at this late day.

The Canada Matter.

It does not look as if the new proceedings in Canada in reference to the raid were likely to secure the ends of justice any better than those had under Justice Coursal, who once discharged the St. Albans criminals. The question before the Court is simply, whether these men are the men who should be delivered up to the United States, on the complaint that they were the robbers and murderers at St. Albans, so that they may be tried on that charge after being remanded? Instead of settling that simple point, the Montreal Judge has seen fit to adjourn the trial in order that the scoundrels may obtain testimony of some sort, for some purpose, from Richmond. As if any evidence from that place respecting their character could bear upon the probability of their guilt in respect to the crime of which they are charged!

A Year's Business.

A tabular statement has been made by a mercantile agency house in New York, of the amount. of the business transactions of the loyal States during the past year, from which it appears that, in spite of the waste and wear of war, the manufactures, trade and agriculture of the country have been remarkably successful during the last twelvemonth. Employment has been plentiful, with lib-eral prices. Speculation has been restrained by the cautious cheh and limited credit system by business men, and the opportunities for over trading which were formerly the band of our social system, have been out off oprrespondingly. The

First Semi-Annual Report of the Association of Volunteer Teachers of Washington and Vicinity.

We have before us a pamphlet bearing the above title, which we have perused with much interest. Mr. A. E. Newton, who is well known by his writings to all our readers, is the Treasurer of the Association at the present time, The object of the organization is the education and enlightenment of the colored refugees and residents of Washington and its neighborhood. The trustees determined to make a beginning with their work of true charity as soon as their arrangements should be anywhere near completion, and accordingly, on the 1st of March last, they opened the first Public Free School for colored children in Washington. The first week, it had upwards of one hundred pupils and two teachers; and success was secured at the very start. Different missionary associations in the country have their own schools and teachers. Besides the timely work of instruction which is performed, the National Freedmen's Relief Association of Washington, the New England Freedmen's Aid Society of Boston, and the Pennsylvania Freedmen's Relief Association, each maintains in the field an efficient laborer as visitor and almoner of its charities among the sick and destitute, and all find ample employment. There are about twelve thousand colored children and youth in the vicinity, and at least two hundred teachers are required; to meet the want, too, there should be at least one hundred thousand dollars laid out in schoolhouses. In School No. 2, we observe that our friends Messrs. Horton and Newton have charge, and that Messrs, Bacon and Hamlet assist in the labor. The Sunday School in Twentythird street is under the superintendence of Mr Newton. Tenchers and means are called for loudly. We hope that such a work will not be left unfinished for want of aid.

The Overland Mail---Important instructions.

The following official instructions to postmas ters, concerning the mail matter by the overland route, have been issued by the Department. Therefore moneys sent to us for books by parties previous to seeing this order, from the section of country alluded to in the postmaster's circular given below, will be retained until the requisite amount is forwarded to cover the postage demanded. We will further explain, for the guidance of our customers, that a book weighing sixteen ounces, on which the postage in the Atlantic States is sixteen cents, will cost ninety-six in postage to send it by mail to any point beyond the western boundary

POST-OFFICE DEPARTMENT, APPOINTMENT OFFICE, \
WASHINGTON, May 28, 1864. \
SIR: Your attention is particularly called to the fourth section of the act to provide for carrying the mails from the United States to foreign ports, and for other purposes, approved March 5, 1864, which provides "that all mailable matter, conveyed to the provides to the state of the purpose of the matter of the purpose of the matter of the purpose of the provider of the provider of the purpose of the provider of the purpose of the purpo by mail westward beyond the western boundary of Kansas and eastward from the eastern boundary of California, shall be subject to prepaid letter postage rates. Provided, however, that this section shall not be held to extend to the transmission by mail of newspapers from a known office of publication to bona fide subscribers, not exceeding one copy to euch subscriber, * * * at the usual rates, nor to properly franked matter,"

You will perceive by the foregoing that all the

mail matter, except one newspaper to a bona fide subscriber, and franked matter, must be prepaid at letter rates to entitle it to transmission through the mails by the overland route, between the points

The Postmaster General directs that you be par ticular in enforcing this law at your office, and see that nothing is sent forward through the mails, except in conformity with its provisions. The post-master at St. Joseph, Missouri, will be instructed to withdraw from the mails all matter coming to his office not prepaid in accordance with the pro-visions of this law.

I am, respectfully, your obedient servant, ST. JOHN B. L. SKINNER, Acting First Assistant Postmaster General.

In Savannah.

in Savannah, as rapidly as they can. It is not to of last September, was one million four hundred be expected that all the arrangements for a state of peace will be made in a day, but the energy of the Provost Marshal and of the Northern merchants combined, has succeeded in accomplishing far more than could have been thought possible. There is an influx of Northern enterprise and capital in the city, which is fast converting it into a busy mart once more. The military commander has established prices for all articles exposed for sale, flour, shoes, meats, cloth, apples, and what not. There is great suffering, especially with the once wealthy classes, who find themselves reduced to a condition in which they have nothing to buy commodi-

Victor Hugo.

.This distinguished writer, who is, an exile from France and a resident of the Isle of Wight, makes it a point in his regular work to feed the poor children of his neighborhood, once every fortnight, with a generous and wholesome dinner. Both he and his lady superintend the arrangements personally, and help the little ones to their anticipated enjoyment. M. Hugo does this charitable act, in obedience to a practical suggestion of the commissioners of France to examine and report on the cause of sickness and death of so large a proportion of the children of the poor born in that kingdom; the cause having been found to be the want of nothing but nourishing food. Here is indeed a true charity, performed in the very way calculated to be of benefit to all concerned.

Capture of Fort Fisher.

After the withdrawal of Gen. Butler from an assault on Fort Fisher, at the mouth of Wilmington, N. C., harbor, Gen. Terry was appointed to the command, and in conjunction with the naval fleet, under command of Admiral Porter, made but the rightful owner need apply for them. a united attack on the Fort, and after a tremendons bombardment by the Navy, Gen. Terry made an assault on the works with the land force. which was stubbornly resisted by the garrison, who were finally obliged to yield. Full possession of the Fort was obtained on Sunday, Jam. 15th. The whole garrison, consisting of about one thousand men, were captured, together with the guns, ammunition, &c. The fall of this Fort opens the way to Wilmington.

A Centenarian.

We received a few days since, a copy of an ambrotype taken by W. Morrell, of Coldwater, Mich. of a venerable old gentleman by the name of Shoemaker, now living in Columbia City, Indiana, on the completion of his one hundredth year. He is now in his one hundred and sixth year, and in the enjoyment of general good health, hearing and memory both good, and eye-sight but little dimmed, so our correspondent informs us. This is a very rare case of longevity with a retention of the faculties.

Coming In.

Journal of good to

A resolution is to be introduced in the Alabama State to the Union.

New Publications.

HABPER'S MONTHLY for February has been received, and contains the following table of contents: Heroic Deeds of Heroic Men-III. Grierson's Raid; Peace: Birds of Passage; A Tour Through Arizona; At Rest; The King of the Amazons; In the Autumn Twilight; The Sparcotes: The Ballad of Ishmael Day; John Jacob Astor; A New Year; Christmas at Trinity; Armadale, by Wilkie Collins; Sheridan's Victory of Middletown; Wanted-An Education; English for the Portuguese; Our Mutual Friend, by Dickens; Autobiography of an English Snob; Monthly Record of Current Events; Editor's Easy Chair; Editor's Drawer; Fashions for February. For sale by A. Williams & Co., 100 Washington street.

ENOCH ARDEN. This charming poem by Tennyson has created such universal interest, that the American publishers, Messrs. Ticknor & Fields, have issued a twenty-five-cent edition for popular reading, in addition to the more costly ones which they publish. This is an excellent idea, for there are thousands who would like to possess a copy of the poem, that cannot well afford the luxury of the costly illustrated edition.

Levee in Charlestown.

The Spiritualists of Charlestown will hold another levee in City Hall, on Wednesday evening, Jan. 31st, at which there will be speaking, singing, dancing and other amusements usual on such occasions. These social entertainments heretofore have been well attended, and everything passed off in an agreeable and happy manner, as will no doubt be the case on this occasion.

A World's Convention of Spiritualists.

We find a paragraph in the secular press, to the effect that there is to be convened in the city of New York, next month, a World's Convention of Spiritualists. We have no knowledge that such Convention is to be held there next month.

Appointments.

Mrs. Cuppy speaks in Haverhill next Sunday: Mrs. Bliss in Charlestown; Susie M. Johnson in Taunton; Mrs. Currier in Worcester; Wm. K. Ripley in Plymouth.

ALL SORTS OF PARAGRAPHS.

We present our readers this week with a good variety of reading on various interesting tonics.

Epes Sargent's splendid work, "PECU-LIAR," is sought for with as much avidity as ever. No wonder. It is a remarkable book.

Visitors to the editorial department of this paper are altogether too long-winded, and are therefore requested to remain not over five minutes at any one time in future. We have been bored so much in this respect of late that we are getting to be almost too holy for an editor. Do pray, good friends, have some regard for us in this respect-if not for us, at least for our compositors. They are always as busy as bees; but do n't like any more than do we, to be disturbed by outside buzzers. Please taken the hint-do. It will save us many hours of labor by gaslight.

The steamship Rebecca Clyde sailed from New York on the 14th, deeply laden with provisions for the relief of the citizens of Savannah. She was gaily dressed in colors, and was greeted with salutes and cheers from all sides. It does us good to record such benevolent acts.

It is stated on the authority of prominent officers just from Savannah, that the amount of cotton stored in Charleston is over one hundred and fifty thousand bales.

The Superintendent of public printing, in his annual report, states that the cost of the printing, naper and binding for the year ending on the 30th and twenty thousand and sixty-nine dollars.

H. P. FAIRFIELD lectures in Cleveland, Ohio. during the latter part of this month, and our friends in Clyde are anxiously expecting him there during February. Our friends in Lawrence, Kansas, are endeavoring to persuade Mr. Fairfield to visit that part of the country, and we hope he will do so, for we think he can do much by sowing the seed of Spiritualism in that neglected State.

Why are some fortunes like ships? Because they are built on the stocks.

The N. Y. Tribune's Washington dispatch says Secretary Stanton's visit to Gen. Sherman has developed the fact that Sherman's views and policy on the negro question are those of the government. His treatment of negroes at Savannah has inspired them with confidence, and they rely on him wholly. He has borne in his heart a great scheme for their benefit, and will soon electrify the country in an order partitioning among them the abandoned Sea Island property of fugitive rebel planters.

John Bright, the English Quaker and orator, has announced that, when Parliament adjourns, he intends paying us a visit. His advocacy in Engl land of the Union cause will insure him a brilliant reception in this country.

Ex-Governor Nye and Wm. M. Stewart are elected United States Senators from the new State

The French Jesuits have just founded a Catholic college at Constantinople.

Some one recently left a pair of eye-glasses, through forgetfulness, in our counting-room. None

The secret of the success of a great many individuals lies in their manner of doing their business, in systematizing their daily labors, and letting their head save their heels. Some men can accomplish in a day an almost incredible amount of labor; others appear to be weighed down by doing apparently nothing.

"WOBEING THE CROWD."-A colloquy was overheard on one of our streets on Thursday evening last, between two pickpockets, to this effect: "Well, Bill, how'd you make it to-day?" "How'd I make it? Why, I worked the entire crowd all through, (alluding to those who witnessed the funeral procession;) got six wallets, and the whole lot contained only about thirty dollars !"

Every hour is a winged page of truth, every day a messenger of wisdom, every year a compendium of facts.

The sleighing hereaboute is capital just now, and so is the news of the taking of Fort Fisher, in Wilmington harbor-barring the slaying of so many of our brave sailors and soldiers.

The Bichmond Whig mourns the unwelcome news of the fall of Fort Fisher, and says it is Legislature, recommending the tetrin of that equivalent to the closing of the harling of Wilself to the Union mington by the enemy's fleet.

The New York papers are still further adjusting themselves to war times and the high cost of white paper. The New York Evening Post has reduced its pages four columns; the Herald has raised the price of advertising to 40 cents a line each insertion; the Albion, weekly, charges 12 cents a copy, the Leader, weekly, 10, the Sunday Times, 7, and the pictorial weeklies have gone up to 15. A further advance in the price of the dallies is also threatened.

The appropriations for the distribution of plants and seeds by the Commissioner of Agriculture amount this year to eighty thousand dollars.

MOTHER. The cold world may cover my pathway with frowns, And mingle with bitter each joy;

It may load me with crosses and rob me of crowns-I have treasures it cannot destroy:

There's a green sunny isle in the depths of my soul.

Where roses the winds never strew,
And the billows and breezes around it that roll,
Bring tidings of Heaven, and you.

RIGHTS AND LEFTS.—The rebel Senator, Foote, has been arrested by Jeff Davis, while attempting to escape to the Union lines. Mrs. Foote is in

The above item gave rise to the following illuminated colloquy between two of our most distinguished citizens:

Digby .- "The fact that the ex-Senator talked and labored against the atrocious acts of the revel Congress, convinces me that he's the right Foote." Jo Cose .- " Not so. He tried to get away from Richmond with his wife, and Mrs. F. only succeeded; consequently he's the left Foote."

Earnest efforts are about being made in Spain for the abolition of slavery in her colonies. In Madrid, an anti-slavery society has been formed.

Meinheer Von Dunck attended in court at New York, to get excused from the jury-box. "I can't understhand goot Englese," quoth Meinheer. What did he say?" asked the Judge. "I can't understhand goot Englese," reneated the Dutchman. "Take your seat," cried the Judge; "take your seat! That's no excuse; you need not be alarmed, as you are not likely to hear any."

During the past year there has passed through the house of Wells, Fargo & Co., at Virginia, Cal., 180 tons of bullion, worth \$10,000,000. To transport this it would require a train of twelve cars, each carrying fifteen tons.

The New York Tribune, in speaking of Mason & Hamlin's Cabinet Organs, says: "These instruments have been blown by the wind of genuine success from Boston to San Francisco. That Messrs. Mason & Hamlin have succeeded in making a superior small instrument, from little band-box-like things, to those which, though portable, and not larger than a plane, can make themselves felt in a church, is the universal opinion of the musical profession. They agree that no such me-chanical works of the kind can be found in equal perfection in Europe. The tone is pure and full, and with an immense body for so small a provocative mechanical force. They stand rough traveling, bad usage, and will live in climates which will kill Americau missionaries."

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

To Correspondents.

[We cannot engage to return rejected manuscripts.]

"Correspondents are requested to state facts with as much brevity as is compatible with clearness; and to use the fewest and shortest words possible." We quote the above from the London Spiritual Magazine, as it embodies our own ideas more to the point than we could possibly do. It is a great nistake which some writers imagine, that long articles denote learning, and that repetition strengthens argument. We have a great variety of original casays on file, their extreme length only precluding the possibility of our using them. E. B. II., CHATTANOOGA. - We shall answer your letter

through the paper next week. Henry C. Gilbert belonged to the 19th Michigan—not the 9th, as misprinted.

"A SUBSCRIBER "-Detroit, Mich., will find in part the information sought, by Mr. Starr's letter in this week's Banner.

L. W., GRAFTON, O .- \$7,50 received. Also, \$15,00 from Lodi O. P. D., ANGOLA, IND .- \$1,73 received, and book sent.

J. A., Sr. Louis, Mo.-\$1,50 received.

TO CURE RHEUMATISM .- Add to one half pint of hot water a wineglass full of Dr. T. B. Talbot's Medicated Pincapple Older, and take every fifteen minutes. Apply hot, wet flannels to the parts affected, and a sure cure will follow in a short time. For sale everywhere.

B. T. BABBITT, Sole Agent,

64, 65, 66, 67, 68, 70, 79 and 74 Washington St., New York.

Americans should patronize American Institutions. The "Hadley Co." Spool Cotton is six cord, soft fin-ish. Competent judges pronounce it superior to the best imported. Every patriotic American lady should use it, as it is entirely the product of free labor. 4w-Jan. 21.

Buy Copper-Tipped Shore for children. One pair will outwear three without tips. Sold everywhere. 3m Nov. 5.

ADVERTISEMENTS.

Our terms are twenty cents per line for the first, and fifteen cents per line for each subsequentinsertion. Payment invariably in advance.

WONDERFUL PHYSICAL MANIFESTATIONS IN THE LIGHT!

THE EXTRAORDINARY manifestations, through the agency of spirit power, will be given in the presence of Master HENRY B. ALLEN, the medium, (only thirteen years of age,) EVERY AFTEBNOON, at 3 o'clock, and MONDAY, TUESDAY, THURSDAY and FRIDAY EVENINGS, at 7% o'clock, At No. 6 Avon Place, Boston.
Tickets for gentleman and lady, \$1,50; single tickets to

Tickets for gentleman and may, \$1,00; Indics, 75 cents; to gentlemen, \$1,00.

DR. J. H. BANDALL,

Manager of the Circle.

JAMES R. NEWTON, M.D., THE HEALER! WILL hell sick the sick in a "Public Hall," in CHICAGO, ILL., for thirty days, beginning Monday Monning, March 6th, at 10 o'clock,

March 6th, at 10 o'clock,

FREE TO ALL,

Without Money and without Price!"

DR. NEWTON has the "gift of healing" by touch, or touching any article of clothing of the sick who may be at any distance, and has cured over three thousand in a single tf—Jan. 28.

TRUTH, WORD FOR WORD TEST THIS-BE YOUR OWN JUDGE,

TEST THIS DE LOUE OWN JUDGE.

MESSES. CRADDOCK & CO. GENTS.—I am satisfied of Market in the merits of Indian Hern. It has raised me from the "dead," as it were, where CONSUM PTION had so nearly placed me. Your Syrup, Pilis and Ointment has done for me what nothing else did or could do-restored me to health and life when I had resigned myself to the "mortal change." Inclosed is \$10 for another supply. Yours.

Richmend, Lincoln, Maine, Mai 16, 1864.

Richmond, Lincoln, Maine, May 16, 1864.

The above is verbatim, and but one of the many we receive. Dr. H. James's Camanis implied is the only remedy known that will possitively cure CONSUMPTION, ASTHMA and BRONOHITIS. We ask the trial of a single bottle, as it will astisfy the most skeptical. \$2,50 per bottle. Three bottles, \$6,50. Pills and Ontment, \$1,20 each.

Address, Chaddock & CO.,

Jan. 23.—2w cow 1032 Race street, Philadelphia. SPECIAL!

DIAGNOSIS AND PRESURIPTION.

DIAGNOSIS AND PRESURIPTION.

INVALIDS who will send a Photograph, with hair and suito
R graph and the lady's fee, \$7, will receive a Diagnosis whose
accuracy may be relied on, with a prescription, through a private lady medium, who has never yet failed in any point, and
who confers with no other person. Positive reliance cannot
be placed on examinations, with Hair and Autograph only, and
all such are declined. Some may suppose this is an affair of
profit to me, but I have given all Modelpis to the Medium, and
have paid for the advertising out of my own pocket. [11]

Jan. 22.—2w

WM. R. PRINCE, Flushing, N. Y.

THE CRAIG MICROSCOPE FOR THE FAMILY CIRCLE.

A NEW OPTICAL WONDER! Patented February 18th, 1868.

Simplified and Adapted to Popular as well as Scientific Use.

as Scientific Use.

TillE best and cheapest Microscope in the world. Magnification of the second of

DYSPEPSIA AND FITS.

Consumption—A Sure Cure for these distressing com—plaints is now made known in a Trealise on Consumption—Foreign and Native Rethal Preparations,—published-by Dn. O. PHELI'S HROWN.
Consumption—The prescription was furnished him in such—a providential manner that he cannot con—Consumption—scientiously refuse to make it known, as—it has cured everybody who has used it, Consumption—sever having failed in a single case. It —is equally sure in cases of Fits as of Dys-Consumption—pepsia, and the ingredients may be obtained—from any Druggist. Sunt free to all on re-Consumption—eight of the cents to pre-pay postage. This —work, of forty-eight octave pages, beauti-Consumption—fully illustrated in colors, also freats on—Consumption—fully fillustrated in colors, also freats on—Consumption—eral Debility, and gives the beat known—Herbal Remedies for their positive and Consumption—permanent cure.

Address, Dn. O. PHELIPS BROWN, No. 19 Grand Street.

Address, DR. O. PHELPS BROWN, No. 19 GRAND STREET,

DR. A. P. PIERCE, Clairvoyant, Magnetic and Electric-Physician, attends to divenses of Body and Mind: also, Developing and Businsss Medium, will examine, prescribe and magnetize the sick, at his Office, No. 8 Haymarket Place, Boston, which enters by Avery street from Washington street, or at their homes, in or out of the city. Charges moderate.

CLAIRVOYANCE. - MRS. COLGROVE may be Consulted personally, or by letter, respecting Business, Health, or other desirable matters, at 147 Devoushire street, near Summer street, Boston.

MADAME GALE, 18 Lowell street, Conscious Trance Medium, will Prescribe for the Sick, Answer Questions on Business by letter, or personally. Terms \$1,00.

MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS.

GRAND DISCOVERY! MEDICINE REVOLUTIONIZED I

Magnetism is the key to medicine. Polarity is power. The Positive and Negative forces lock and unlock every-

ing. Disease is a Positive or Negative magnetic state.

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The book opens with a National Poem, entitled, "Am.," from which we make the following brief extracts:

"The measenger approached, and in their laps
An ear of Indian corn be graceful cast:
Thou Nation's Goddess and great Sages met!
From the far North, where feebergs guard the pole,
'Gross torrid heat to the antarctic zone.
A continent iles floating on the series,
Inhabited by savage men, to war.
A continent class floating on the series,
Inhabited by savage men, to war.
And daring chase devoted. They but waste
The bounties Nature invisibly bestows.
Colossal in her beauty, she awaits
Thy coming as the bride awaits her lord;
Her sea-like lakes, where glides the light canoe,
Would float the combined navies of the world;
Her monarch mountains, were they bled, would our
A golden river in a nation's lap:
Her rivers vasty, marching to the sea,
Would float the commerce of a mighty realm
She is aff fiftne; hence to her virgin bowers
Let the hraid ocean sever from restraint
The bardy souls who rally to thy staff
Go plant thy standard where the red man's yell
Rings harshest discord through the forest aisles,
And cry alond. 'Come hither, tortured sons,
And cry alond. 'Come hither, tortured sons,
And era a noble State!'"

"America, thou pet child of the world,
Thou brightest of all jewels in the crown
The tooddess of the Nations wears, long live
Thy Liberty, thy Honor, and thy Peace!
Thy Liberty, thy Honor, and thy Peace,
But thon, Eternal Nation, will live on
Forevernore. Thy starry flag shall float
Above all nations, conquered by the power
Of thy intrinsic Truth and Liberty.
The Tyrant's throne shall vanish from the earth;
No man be master, none a chattelled serf,
But all shall share the earth in brotherhood,
And heaven shall nestle in the carthy sphere,
Throw out thy banner, blind it round the world,
And, like thy eagle, onward to thy Deatiny."
The next poem of any considerable length, is a "Visic The book opens with a National Poem, entitled, "AMERI-CA," from which we make the following brief extracts:

The next poem of any considerable length, is a "Vision OP DEATH," and is worth the price of the book. The reader can form a faint idea of its plot, by reading the first and last stan-zas, as follows:

as follows:

"The Mortal garb fell from me, and I woke in blinding light. My Guanilan Angel spoke:

"The Mortal garb fell from me, and I woke in blinding light. My Guanilan Angel spoke:

"Mount tibs magnetic stream, and snar away:
From earthly shadows to supernal day."
Swift as an arrow on its fearful race.
On, on we sped, through countless leagues of space, Before we rested on the angel-lands.
And heard the welcome voice of spirit-hands.

I saw the Spirit-world. Its mighty minds Had oped my vision to its vast designs.
The spirers spread round me, and I looked far through Into the ocean of Space's ether blue:
I paused in thought; I must to earth again, Or distance soon would break the silver chain Which bound my soaring spirit to its thrall.
I sped, and ere in glass a sand could fall By a galvanic touch the body woke.
And carthly scenes once more upon me broke."
touching heart story is told in the fate of "Leer":

A touching heart story is told in the fate of "LELE": A touching heart story is told in the fate of "Leef":

"A year has gone by with its wildness and anguish,
And Lele again is arranging her hale;
She clings to her palor, but wears not the languish
Of old-rosy Hoje makes her dread wildteness fair.
To-day he is coming! With thin, pallid fingers
She wreathes the green tvy, which lives on decay,
Among her brown ringlets. "No longer I linger
A way from the bridal. He's coming to-day!"
The maiden pale
Took a giory yell,
And passed from our sight like a pale beam of light,
Pausing in the land which knows not any night."

"THE COURSE OF EMPIRE" is another noble poem, begin-

"Beneath the moss-grown arches of mighty cities dead, Whose bards and heroes cherished, the ancient Ages led; I passed with Hig 'ting footsteps in ruins gray and lone, While on the crumbling columns sat the ghosts of ages flown." "A VISIT TO THE SEA-SHORE" has the true poetic ring. Hear the pleading for

Hear the pleading for

"A blushing shell, or sen-weed green,
Some trifling gift from thee, grand sea,
Memento I can ever keep—
A souvent from thee to me
Is all that I can ask of thee.
The Occan's sullen answer growled,
As 't threw upon the wave-washed strand
A lock of algerate hair;
And a sea-pen's curtous wand,
Bejewelled o'er with ruby sand."

"The Snow" is the theme for another fine poem, in which
the Winter wind utters a truth which should come home to all
hearts, at this severe season:

"I hear are my lawful prey—thy feed my jaws!
I bore grim Death upon my cold white wings;
I went to conquer and to freeze the poer;
And yet you welcome what the million's carse!"

"Bright-Voices," is a sweet gem:

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from the people, she was loved by them. Her friends, numerous in this section of Vermont, can but regard this book with lively interest, and as a memento of her whom they so much admired.—Bellows Falls Times. A book of woman's faith, and prayer, and aspiration; as such worth reading .- Christian Inquirer

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Thursday, Dec. 15.—Invocation; Questions and Answers; Capt. W. P. Gorlon, to the Editor of the Richmond Examiner; Ann Elizabeth Swan, to her son, Robt. Swan; Lieut. Chas. T. 8. Downes, to his brother Joshah.

Monday, Dec. 19.—Invocation; Questions and Answers; Lieut. 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 Charlle Hill. Wm. Bilss, of Newburyport, Mass., to a friend. Tursday, Dec. 20.—Invocation; Questions and Answers; James Hendley, to friends in Janesville, Wis.; Frances Ar delle Grosseland, to her father, mother and brothers; Michael Smith, to wife Mary, and brother Phil; Ben Grafton, of Boston, Mass., to friends who have called upon him.

Thursday, Dec. 22.—Invocation; Questions and Answers; Major Henry L. Crawforl, of Savannah, Ga., to his brother Albert; Dennis McCarty, to friends, in Washington Square; Wm. Olney, to friends, in Brownville, Ala, and his uncle, Josiah, at the North; Grace A. Phillips, of New York, to her mother, and her father, Nathand Phillips, on board the "Oswego."

Thursday, Dec. 29.—Invocation; Questions and Answers;

Wm. Olmey, to friends, in Brownville, Ala, and his uncle, Jesiah, at the North; Grace A. Phillips, of New York to her mother, and her father, Nathandel Phillips, of how York to her mother, and her father, Nathandel Phillips, on board the "Oswego."

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

Monday, Jan. 2.—Invocation; Questions and Answers; Wm. Baker, to friends in this city: Joe, a servant, to the friends of Lieut. Thomas J. Hadley: Sergeaut Geo. Mason, to his father, Joseph T. Mason, of Richmond, Va.; George W. Benson, of Concort, S. H., to a lady friend; Carrie F. Collins, to her father, David Collins, on board the Oscoola, and mother, Caroline Collins, in New York; Charlle Pomeroy, to three friends; George W. Benson, to friend Abbie.

Tuesday, Jan. 3.—Invocation; Questions and Answers; Capt. Charles O'Nell, to Thomas Perey, broker, in New York City: Stephen Jones, of Chespicake City. N. Y., to bis uncle Phil. Flanders, 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.

Thursday, Jan. 5.—Invocation; Questions and Answers; Josiah Parks, to his wife Annie, and brother; Major Lucius T. Clarke, to friends South; Henry Thompson, who served under Gen. Early, to his mother. Mrs. Annie J. Thompson, Hanover Court House; Old Peter (servant), to his instress, Mrs. Wm. Probbles, of Dinwiddle Co., Va.

Monday, Jan. 9.—Invocation; Questions and Answers; John Morgan, of Tennessee, to Southern friends; Charlle Tabot, of Charlottsville, Pa., to his twin brother; Lient, Martin Clifton Turner, to J. W. Turner, at the Whig office, Richmond, Va.; John Klink, to Thomas Lefar, Charleston, S. C., Thursday, Jan. 10.—Invocation; Questions and Answers; Lieut, Henry Price, to his sister Ang

Invocation.

nite Jehovah, let us hear that voice again sounding in the midst of the present as it was heard years ago sounding over the turbulent waves of Galilee. stilling the tempest of mind and matter. Oh God, let us be conscious of thy presence forever. Baptize us, oh Spirit of Eternal Truth, as the sun baptizes the earth with its refulgence and its glory. Oh God, while the mind is at present in human life, struggling amidst its waves, let it hear thy voice perpetually. Oh God, we who have washed our robes in the turbulent waters of human life, and have gone hence from that life, we may well praise thy holy name, and lift our souls in glad thanksgiving to thee, for have we not conquered the fear of death by understanding what it means Have we not laid off the form for that which is glorious and sublime? Oh God, we praise thee for the mighty thoughts that are rushing through the earth, calling upon thy children to come forth from darkness, rolling away the stone from the sepulchre of all hearts, beckoning all to a knowledge of truth. Oh, we praise thee for peace, with its sweetness and its glory. We praise thee for war, with its fire and its power. We praise thee for darkness, for therein is germinated light. We praise thee for light, that positive force that calls all things to come up higher. Oh, we praise thee for all things, and most of all for that consciousness which tells us that we are thy children and thou our Father; that in the midst of all contention, the great din and strife of human life, we know thou art with us; know thou art blessing us. Even when the great waves of sorrow roll over us, we know we shall never be lost. We know, oh Father, that even Mount Calvary is crowned with glory. We know that there is no condition of life to which we are called that is not blessed by thee. All, all are blessed with thine infinite Presence. And so, oh Father, to thee now, as on all occasions, we render our soul's undying thanks.

Dec. 8.

Questions and Answers.

CONTROLLING SPIRIT.—We are now ready to consider questions, either from correspondents or

on the part of the audience.
QUES.—W. A. Simpson, of Loudon, East Tennossee, desires to know, "What is the philosophy or rationale of that method of curing certain dis eases known as charming? I have known toothache, scrofula, warts removed, profuse bleeding, etc., all effectually remedied in this way."

Ans.—And remedied simply by the transmission of spiritual power, spiritual force. All disease is but an exhibition of the loss of spirit-power over the part diseased. It tells you plainly that the spirit has lost full control of that portion of the human body. Now if by any means you can re-store that which is lost can bring about an equi-librium between the spiritual and physical forces, you have effected a cure. You may call it charming, or transmission of the vital force. It is all the

same. Q.—Will the controlling spirit please tell us in the parable of the ten virgins what is meant?

A.—It is possible that it may have reference to the present time. In our opinion it does refer to

the present time. Please tell us the meaning of, "As the tree

falleth, so it lieth?" A.-Well, it may be defined in this way: As you leave things temporal, or as you are conditioned in the temporal or material world, so you will find yourself conditioned in the spirit world. Precise

yourself conditioned in the spirit-world. Precise ly as Death leaves you, Life finds you.

Q.—H. G. D., of Attica, Wisconsin, sends the following questions to be presented to the controlling influence of our circle room: lat. "What are dreams; and what is their cause?" 2d. "What is their significance, in particular, and in general?

A.—Dreams are the result of many causes. Sometimes they are the result of an overloaded stomach." Oftener they are the result of that than any other cause. any other cause.

propounded to the answering intelligence at our circle: 1st, "Is there any such thing as those principles which are natural laws imperiled upon matter, by which material phenomena are produced by matter itself, independent of the immediate action of God for this purpose? And are not what we call natural laws, merely his modes of overview were matter in producing these when of operation upon matter in producing these phenomena at the time that they take place? Can matter be indued by him with the power of manifesting of itself that intelligence which clearly appears in some of these places. appears in some of these phenomena? And if it could be thus indued with such power, would it not prove that matter of itself, by reason of its own nature, is capable of acting intelligently, and

own nature, is capable of acting intelligently, and need not be indued by him with this power? And would it not therefore lead directly to Atheism?

A.—It is our buile that God is everywhere. What this God is we will not pretend to say. We know, however, that it is a Power upon which we rely, by which we live, from which we helieve we have originated. We also believe that all forms of matter, however crude, are acted upon by the same Divine Power at all times. Without the action of this power, there would be no matter, no mind: therefore no exhibition of life.

mind; therefore no exhibition of life.
Q. 2d.—Does not a miracle consist in producing an effect on matter by a process different from the usual one which is employed for this purpose, and which has been erroneously called the operation of natural laws? And have not miracles in this way been performed by God? And may there not be two ways of producing the same effect, one by what is erroneously called natural laws, and one by a miracle?

A .- We have no belief in miracles. Indeed, we A.—We have no better in infractes. Indeed, we know that there never was a miracle performed. The term implies a something done outside of law, either natural or divine. It is our belief that all exhibitions of the power of mind upon matter in external life, are attributable to natural law through divine law, and are no miracles whatever

Q.—Can the presiding intelligence instruct us how to understand, with God's foreknowledge, his love and tender mercy for the creatures he has made, that they are compelled to suffer so exceedingly on earth? Please collighten our minds on this momentous subject, for the suffering that is among us at this present time is very hard to reconcile with God's character, as revealed in the Scriptures?

A.—You might as well ask us how you shall breathe? how you shall look at the sunlight? Each one has a monitor within that will guide them aright, if they will only listen to that moni-

Q .- On the subject of soul affinity, revelations have been received to the effect" that every man and woman born on earth has a counterpart at the same time born in spirit." and that the two are forever inseparable. Will the controlling intelligence give us some further light on this subject?

A.—We have no faith in it. In other words, we do not believe it: therefore cannot deal with it.

Q .- You say that the parable of the ten virgins applies to the present time. Please explain how it applies to us a little more in detail?

A.—The signs of the times seem to be applying it more forcibly than it lies in our power to do. The voice of Truth, the bridegroom of Eternal Wisdom, has come to you. It may be in the form of modern Spiritualism. Some he finds that are wise enough to have their lamps ready for lighting. Some are foolish enough to have no oil in their lamps, and therefore cannot receive the truths that modern Spiritualism offers.

Q.—What quality do you find in those who re-ceive the truths of modern Spiritualism, and the lack of what quality in those who do not receive those truths?

A .- Those who receive the truths of modern Spiritualism, those whose souls are open for the reception of truth, seem to us to be in a spiritual condition, adapted to the reception of spiritual light; while those who do not wish to see the light which modern Spiritualism pours in upon them—those who tell you they will not believe it, not even if all the friends they have on the other side of Jordan were to return, they, we believe, ignore it by virtue of natural law-law natural to them-They are not spiritually unfolded in a sufficient degree to receive the light. They have no oil, or, in other words, they have not power to

Q.—In the parable spoken of, it is represented that five of the virgins were ready and five were not. Does that analogy of one-half and one-half apply to the world at the present time?

A.—Well, it may be so.

Q .- Are our institutions of learning conducted on principles of right?

A.—There are many degrees of right. What would be right to me might not be so to you. We ertainly can see much room for improvement in the mode of conducting your institutions of learning, and yet we cannot say that they are conducted on entirely wrong principles.

-Will you tell us how they should be conducted, from a spiritual standpoint?

A.—No; for it would do no good. Q.—In your theory in regard to disease, you stated that disease was a disturbance between the spiritual and physical forces. Will you designate by name some of the spiritual forces concerned

in disease? A .- We do not know that they have any name. The spirit exercises its power upon the physical so long as the connection between itself and the physical remains. Sometimes, by virtue of various circumstances, it loses its control over certain portions of the system. Then you say you are sick, are diseased. All diseases come through the spiritual, always. The time will come when, instead of applying your crude material remedies to the effect, you will apply your spiritual remedies to the cause, thereby insuring a more speedy

Q.—What spiritual remedies, for instance?
A.—The power of mind over matter; the same remedy Jesus of Nazareth applied when he hade

the lame to walk, the sick to rise up and go forth. Q.—Can this power be used by a person on diseases of his own self?

Q.—Is it anything more than the power of will? A.—It is power that is sometimes used through will, but not always.

Q.—In what other way can it manifest itself? A.—It may be manifested by a touch, by a look, by a thought, by a movement even, either

of spirit or body. -When it says in the Bible, "Physician, heal thyself." does it not have reference to our own will over the body? A.—Very possibly.

Philip Schultze.

I have heard it said that we "must be born again, before we can enter the Kingdom of Heaven," but I confess I never heard anything about dying twice, but this coming back business seems to me very much like it.

I died of that most terrible of diseases, hy-

drophobia. I lived in Philadelphia. I heard about this coming back after death, but I didn't know much about it. I wasn't able to talk with any of my friends before I left, and as I left things so very crooked, I ve tried so soon to come back and do what I can toward straightening them

I had no consciousness after the 19th of Octo ber of being here in the body. I died at Penusyl vania Hospital. I've heard about a Dr. Child-Child or Childs—who believes in this. [Of Philadelphia?] Yes. I've heard he was very charitable, a very good man. I want he should assist me a little over this hard road.

Well, then, in the first place, let him go to the hospital—[Here the medium seemed laboring under the effects of a violent spasm.] I shall be better soon. I was saying, let him go to the hospital and get all the information that is necessary for him to get about Philip Schultze. Yes, they ill tell him there. Then let him seek out my folks I've left and tell 'em about my coming back here, and about my wanting to go home and straighten out matters a little. [Can't you tell Dr. Child where your folks are?] I can't. They are in the city, but I can't direct him so well as they can at the hospital. Oh, it's easy enough to find it if you're only in the body. Make inquiries Well, then, in the first place, let him go to the find it if you're only in the body. Make inquiries about Philip Schultze, who died on the 19th of October. At any rate, I've no consciousness after that. You won't forget it? [No.]

wing questions to be presented to the congriguence of our circle room: 1st. "What ireams, and what is their cause?" 2d. "What if I've get to go through this. Oh God! it's territole, and in general? The well, well, well, I was bitten about three cause of many causes. The result of many causes it is never had any idea he was rabid. I thought by are the result of that than pther cause.

W. S. A. desires the following questions of the conditions of the process of doing this intervention of the process of doing the was in a fit. I went to put him out of the process of doing this intervention of the process of doing the was in a fit. I went to put him out of the process of doing this intervention of the process of doing the was in a fit. I went to put him out of the process of doing the was in a fit. I went to put him out of the process of doing this intervention of the process of doing the was in a fit. I went to put him out of the process of doing the was in a fit. I went to put him out of the process of doing the was in a fit. I went to put him out of the process of doing this intervention.

A.—It is precisely similar to the philosophy of charging a human body with electricity. Any body can do this, and the process of doing the pro

what alarmed about myself. I did not feel any bad effect until the third day before I died. Then nad effect until the third day before I died. Then I went to wash my hands, and such a terrible—I had such a terrible creeping spasm come over me! I said, "Oh God! it's all over with me now! There's no help for me!"

I went to the hospital myself, stated my case, and died as I supposed I should. I'll be under eternal obligations to you, sir, if you'll only help me to reach my folks. I'll go now, before I have another spasm. Don't forget the name, and the hospital. Well, good-by.

William Apel, (Colored.)

I belong, siz, to the 85th New York Infantry, Company I. I was shot down at Morganza, sir. I have folks, sir—a brother, a wife, and two children—living in New York; and as I got the chance to come here to day, I thought I'd send me name to them, and say, I know very well I was shot, but somehow I'm not dead, but here, alive.

You understand, sir, I'm a colored man. You say it's your rule to treat a black man as well as a white one? Then I shall find no fault. Well, sir, I wish, in the first place-I like to have youwell. I like my folks to know I can come back; that's what I'm here for. Well, sir, I'd like my brother Peter to meet me at some place where I brother Peter to meet me at some place where I can talk as I do here. You just say, will you? that William—William Apel—his brother, comes here, and wants to meet him. I'm kind of strange here; do n't feel like saying much. Well, then, tell him I was shot through the head, and I want him to look after my family; go there, get what money was due me, make it all right and easy with them as possible, and give me a chance to go to some of the persons what invite us to come to them. You got my regiment and company, sir? [Yes.]

Dec. 8.

James W. Forbes.

Ha! 107th Illinois, sir, Company A. Now look here, sir; what are you going to do for me? Well, what time of day is it? and what's the month? What time of day is it? and what's the month? [Five minutes of four o'clock, and the 8th of December.] I'm back quick, aint I? [When did you go out?] By gracious! about the 20th of November, and am back here.

I was in the battle of Franklin, Tennessee; lost my life—no, body—there. Want you to just send word to the boys that I 've come back; couldn't write, as I said I would, but I talked—that's bet-

written message, and I couldn't.
Say that James W. Forbes, of Fisherville, Illinois, Company A, 107th Illinois, comes here. The folks there, some of 'em, I suppose, will get news I 've been wounded and taken prisoner; but I 've gone above, and I want to settle it right down, so they won't expect to see me in the body; and that Spiritualism is true, all true, only there aint any

Spiritualism is true, all frue, only there aint any houses there—have n't seen any.

Well, we won the day, did n't we? That's a victory worth dying for. Whew! what's a life like mine, or ten thousand, worth, to such a victory as that? Yes, yes, we won the day. I rather expect that Hood skedaddled. I do n't know, but so I heard. Good-by. Do n't forget the name. I was twenty two years of age.

Dec. 8.

Annie Greene.

Tell the folks-my friends that are here at the North-that Annie Greene, daughter of G. W. Greene, of Richmond, Va., has passed on. I wish to inform my friends, here at the North, of my death. Some of them have some faint faith in your Spiritual Philosophy. Good-day, sir. Dec. 8.

Andrew Buffum.

To my dear father, and all the friends I have left on the earth: It is true that I have left my body and the earth, but it is not true that I am dead; for I can assure you I never was more alive in my earth-life than I am at the time of my pen-ciling this message from the so-called spirit-land. As you have heard, I was shot through the arm and breast; did not suffer much; was conscious of the nearness of my spirit guides, and many others dear to me, who took charge of me as soon as I was all free from the body. Well, I am quite happy, but I did not find it all as I thought I should, for we cannot be told the whole truth while we dwell on the earth. The light would be greater than we could bear. I will still try to come to you again with more. It is all right, and I am con-tent. I sent you a short message by way of Mr. Foster, which you will receive. I am, as ever, your affectionate son.

ANDREW BUFFUM. Son of Jonathan Buffum, Lynn, Mass.

Invocation.

Great Spirit, our Father, our Mother, we breathe a prayer of thankfulness unto thee for the glory of this handsome day. It comes, greeting thy mortal children with gladness and beauty, and mortal children with gladness and beauty, and seems to be trying to teach them to praise thee, even as Mother Nature praises thee. Oh God, thy spirit is everywhere. We are conscious of its presence let us go where we will. Whether we wander in the lowest depths of human hells, or climb the highest mountain peaks of spiritual reise. climb the highest mountain neaks of spiritual wis dom and joy, it is all the same; thou wilt be there to meet us. The Pslamist hath said, if he took to meet us. the wings of the morning, and soared away to the uttermost parts of the earth, he would find thee there. So, oh Great Spirit, we are sure that we are cared for, wherever we may go, for thy mighty hand is with us, thy love is with us. Though tempests may arise, and clouds may flit across our horizon, it is all the same; thou art with us at all times. We know thou art able to redeem up from all importance corray and delivery. deem us from all ignorance, sorrow and darkness therefore it is we lift our voices in a song of thanksgiving to thee. Therefore it is we can smile at sorrow, we can look unconcerned at the tem-pest. We know there is as much need of shade as sunshine. We know that the rains must descend, we know that the night must come, else there could be no day, no sunshine, no harvest, no summer, no spring. Oh God, this hour may we inspire these thy children with a desire to learn to worship thee more truly by understanding themselves. Oh may we, Great Spirit, give them to know that they are portions of thine own infinite mind, endowed with power, and fash-ioned to go on from universe to universe, knowing no stopping-place. It is said there is sorrow in the land; that nearly every household is in mourning. Death has come, and because he has not been known to be the angel of life, he has brought sorrow to the hearts of thy children. Oh give us power, Great Spirit, to robe him in robes of the morning, that he may no longer inspire the ma-tion with fear and sorrow, but with joy. Oh Father, may they know that in reality there is no death, for life is everywhere. So, oh God, there can be no room for death. Life, with all its beauty and power, is everywhere. Father, Spirit, accept our praises for the past, for the present, for that which is to come.

Questions and Answers. CONTROLLING SPIRIT.—We are now ready to

consider your questions.
Ques.—A correspondent in Bradford, Illinois writes us that he has been a great sufferer for many years. He placed himself in the hands of a medium, who claimed she could help him. After paying that person between three and four hundred dollars, she got angry with him, and swore that he never should get well, that she could hold an influence over him. His question is this: "I would like to have you tell me whether one person can hold such an influence over any other person without their being near them? and, if so, is there any way to throw off the influence?

Ans.—We presume your correspondent wishes to know if one person can hold spiritual control over another person and yet be absent from them? Certainly that can be done.

Q.—The remaining portion of the question, "how to throw off that control," is still unaswered.

A.—By interposing a power that is more positive than the controlling power. That is the only way we know of way we know of.
Q.—Please explain the philosophy of the pro-

cess of charging a Leyden jar with electricity?

A.—It is precisely similar to the philosophy of

Q.—What is the philosophy of the electrical hand, as seen in the case of the Allen Boy and Well, I have, a hrother some eleven or twelve years younger than myself, who is now engaged in the same business, to whom I willed the most

years younger than myself, who is now engaged in the same business; to whom I willed the most of my projerty at my death.

I ye come hack to ask him to give to the two persons I defrauded the money I thok from them, that I may have some peace in this new world, for I think I by known war long enough. [Do think I by known war long enough. [Do think I by known of the would I should feel very well satisfied with my condition. I do n't know, sir, that he 'll do it, but I can ask again, and if he don't do that, I can take it; that's what I can do, and that's what I shall do; but I do n't want to be to that trouble, the knows who should be paid, for he was as much interested in it as I was; did as much toward the unfair transaction as I did, although I led.

I am John G. Oldenham, and I am here to talk if I can, to reach my brother Sidney. I don't want him to suppose that anybody else dictated this. I am here myself, and what's more, if he will let me come nearer to him I'll tell him just world depend upon your brother's restoring the money? Yes, I think it does. [In what way?] Because the parties I wronged are constantly reflecting upon the money I've got of theirs, and it rather hakes me suffer. They say, "Had old John Oldenham comes back again and lives their life over again, such as it is. [Supposing those persons were in the spirit-world with you, what then?] Then it might be different; but they aint. Davenport Brothers?

A.—That which is used to appeal to your human senses, human vision, belongs to the medium. It has been extracted from the medium by observing certain conditions or laws, and taking advan-tage of them. It can remain in that position but a short time, inasmuch as the medium will very naturally claim its own, and the atmosphere and natural law will assist in putting that claim into action.

Q.—Is that visible appearance electricity?
A.—No.
Q.—Has it a name in science?

Q.—Has it a name in science?

A.—No, it has no name in science that we are aware of. It is a power more subtle than electricity, yet more substantial.

Q.—What other property Q.—What other properties does this power have besides that of being visual?

A.—We are quite sure that it will appeal to the sense of touch. Q.—Why could not the face of that spirit be made visible, as well as the hand, in the case of the Davenport Brothers?

A.—Because the hand is oftener used in the making of such manifestations. You want to hear sounds, you want to have instruments moved; and we do not see how these things could very well be done with any other portion of the body except the hand.

QR.—It would be an added proof of the spiritual A .- So it would be in the case of Bunker Hill, were it to fall by spiritual powers.

Q.—I saw upon one occasion a hand, on which appeared to be India ink tattooing. Was that spirit hand a sailor's hand?

A.—Very likely it was.
Q.—How came the India ink upon the hand?
A.—We do not believe the India ink was there, but only the representation of that which was up on the owner's hand.

Q .- How could the representation be transferred? A.—Precisely the same as symbols of flowers can be shown. It is no more difficult to produce those characters in India ink than it is to produce other symbols. The spirit remembers what its earthly wardrobe was when it clothes itself again with mortality. It copies that with which it was clothed as nearly as possible, always. It cannot

Q.—If I understand you, then, the philosophy of these appearances, in the case of the Allen Boy and Davenport Brothers, is this: Some spirit abstracts from the medium certain qualities, and clothes itself with those qualities resembling its own when on the earth. Is that it?

A.—Yes, you are right.

A.—Yes, you are right.
Q.—Is this India ink tattooing carried into spirit-life with the person?
A.—In remembrance only.
Q.—Could it make itself manifest where the re-

membrance of the tattooing was lost by the spirit?

A.—It might be possible to exhibit the marks, but it would be more natural to remember them. You will find if the spirit inhabited a deformed body while here on earth, and wished to exhibit itself to mortality, it would clothe itself in the same deformed shape.

-I observed once at a scance of the Davenport Brothers, that the spirit hand exhibited five fingers and one thumb. Was that an indication that another spirit used its power, too?

A.—We believe generally there are some forty

-between forty and fifty-intelligences control-ling those lads. Q.—Persons who have touched that spirit hand say that it felt cold and afterwards warm. Can

you account for that? A.—Yes; why not? Sometimes it partakes more largely of the magnetism of the medium, sometimes more largely of the electrical quality. One is heat and one is cold.

Q.—Do intelligences have the power to fore-know what will be the conditions of the evening that is to say, about how many persons will com-pose their audience, and what will be the quality of the magnetisms?
A.—Sometimes they do know; very often they do not. But generally they are able to foretell, somewhat, the condition the medium will be in

therefore are able to give some sort of a correct idea of the manifestation they will be able to give at some specified time.
Q.—Are the same laws governing the manifestations at the present time as when Christ mani-

A.-Certainly; the law holds good even at the present day.

Q.—Would it seem that there was greater power

in spirit then than at the present day?

A.—You are not to suppose that the power itself was any greater, only it is a greater manifes-

tation of the same power. Christ's person, or through any other agency?

present. Q.—Is it not usually so?
A.—Well, yes; all are used more or less. but the medium is used as an instrument with which to extract this power from persons present.
Q.—Then, according to that, is it not possible to
make the manifestations almost perfect?

A.—Certainly; the more perfect the conditions the better the manifestation Q .- What is the cause of the failure of these manifestations sometimes? A.—The cause is generally found with the me-dium, more especially we find it to be a disturb-

ance of the nervous forces.
Q.—What is it that disturbs the nervous forces? A.—That we cannot tell. You might disturb them by a harsh word, by an antagonistic thought, or even by the slamming of a door. Sometimes very slight annoyances to you would be very great ones to the medium, under certain condi-

Q .- In the case of Mrs. Chamberlain's manifestations, what is the philosophy there? A.—Precisely the same as other physical man-

Q.—Why can we not know, or sense, when our magnetism is failing us, as Christ did?

A.—If you are sensitive enough you certainly will take note of it. We presume if you should ask this medium, when on her way to the Circle Room, a question, she would feel it. Touch her, and immediately she feels a loss. Sometimes she is so sensibly affected that it is with difficulty she Q.—What is it enables a blind person to determine colors? Is it by feeling or spiritual influ-

A .- We should rather think it was spiritual influence. They certainly cannot determine colors by feeling of them; that would be impossible. Q.—I know of one blind person in New Haven

who could determine colors by the sense of touch, A.—It is possible. Q.—It was said that the wife of Horace Greeley could, a few years ago, tell different colors in the dark, by feeling of them.

A.—It's very possible this could be done, but you will pardon us if we doubt it.

Q.—Howis it that Laura Bridgman, who is deaf, rection.

dumb and blind, can tell when her own cup is changed at the table. She knows, also, her own clothes when they are returned from the wash, and can tell when she is approaching a dead wall, although she has never seen a ray of light.

A.—Simply because with the absence of sight

all the other senses are greatly quickened. They are in constant activity, never at rest Q.—What is the power that quickens the senses? A.—The Great Spirit, the God whom you and I

that I've never been able to come till just now, although I've been away thirteen years. I shall feel better after I accomplish what I started upon:

Lwas engaged in the wool business, in New castle, England. I was in that business upwards of thirty years. During the latter part of my business-life I lost by fire and by fraud. I got discouraged. I was idetermined; however to get ahead some way, so I though I would defraud in turn. I sarried out my plans well awas never to get detected during life; but after death I was I Death.

sons were in the spirit-world with you, what then? Then it might be different; but they aint. I wish to God they were.

You print this. Do it straight forward, and I'll take care of it. [Don't you know of any way a poor, penitant spirit can get rest except to control a human form?] I suppose there's a good many a human form?] I suppose there's a good many ways, but I happen to choose this one. Dec. 13.

Richard Dennie.

Kichard Dennie.

You telegraph home for us, do you? [Yes; are you from the army?] Yes sir; 9th South Carolina. I do n't like to ask favors without being able to compensate for them. Well; then, I should like to communicate with William T. Dennie, of Charleston, S. C. Tell him, if you please, that his brother Richard comes here, and asks for the privilege of somehow, I do n't know how, of getting a chance to speak with him, as I do here. Tell him, if you please, that contrary to what he heard, I was killed instead of wounded, and captured on the Weldon Railroad. Ask him, if you heard, I was killed instead of wounded, and cap-tured on the Weldon Railroad. Ask him, if you please, to settle what affairs Heft unsettled, and take care of little Meg. He'll understand that. I certainly am very thankful for your kindness. I hope I shall be able to pay you sometime. Good-

Joseph B. Hester.

Good-day, sir. You will recollect that I visited you a short time since—Joseph B. Hester—about three weeks since. Well, sir, I am here this after-noon to request you to be kind enough to ask the Richmond Examiner to copy my message from your paper. You recollect I asked you to direct it to Spottsylvania, to my mother. You'll be kind enough to remember it, will you? Dec. 13.

Billy Ford.

How are you, sir? I wish you'd say Billy Ford, of the 2d Iowa reports himself here, will you?

I told the boys I'd come back and report myself as soon as I got on the other side, but I find we can't always do as we say we will. At any rate, it's better late than never, so here I am back

again to day. Now I want the boys to all understand I'm pretty well off; seen good many of the boys, too, and they all join in saying they'll come back just as soon as they can. Every one of 'em are trying to get back here, sir; shoving down every fellow that's smaller than themselves that's in the way. I should like, sir, if you please, to send a word or two to my mother and sister, though there was nothing said about that. I don't like to tell them; their religion amounts to nothing, but I must do that if I tell 'em anything at all.'
Well, sir, tell 'em if they will give me a chance

to talk to them, I'll show them the nearest way to heaven; that's about the best thing I can do Don't forget my name. Good-by, sir. Dec. 13.

John H. Tilden.

I'm Johnnie Tilden. I'm from Fortress Monroe; died of fever. I was fourteen years old-nearly fourteen, lacked, I believe, about six weeks

Q.—Was that influence manifested through thrist's person, or through any other agency?

A.—We cannot tell. However, it is our belief that it was the combined magnetism of persons about a good deal, and sometimes the officers would try to find out where I lived, so as to send me home. I didn't want to go home, but I took the fever, was taken to the hospital and died, and

my mother do n't know where I am.

[Do you like your new home?] Oh, yes, I like very well; only been in the spirit-land a little while, less than three weeks. I've been fighting as hard as I could ever since I went there to come hack. Well, I don't know as I'm sorry I run away, but I am sorry for her. [Sorry you made your mother feel bad?] Yes, sir, I am.

Tell her that father is n't wounded at all; never has had anything more than a flesh-wound, and from what I'm able to see of him, think she'll very soon receive something from him—some money that she'll write that she waited for all and the same money that she's waited for a long time.
You say, if you think I'll be known any better, You say, it you think I'll be known any better, that I'm John H. Tilden, son of Mary and Samuel Tilden; and if my mother cares to talk with me. I should be very glad to talk with her. She told me if I went off—I told her I should run away and enlist; but she said I wasn't old enough; I told her I should say I was older than I was—she told me if I did I need never come. home for she never wanted to see me again. I

but I could stand it as well as the rest. I sint at all sorry. I'm just glad on the whole I'm in the spirit-land.

If there's any way, I'd like to have her send my letter to my father. Tell him I should like to talk to 'em both, if I could.

Dec. 13.

Dec. 13.

was n't coming home under those circumstances.

Oh, I did n't care to come home, anyway; was very well off. Sometimes I see pretty hard times,

Dr. Dixie Hoyt.

I am here to day under very peculiar circumstances. When I was on the earth I liad no belief in this Spiritualism, as it is so-called. Some of my family connections, I believe, were some what interested at one time in some manifestations that came under the head of Spiritualism, but I took no interest in them myself, and might have done something toward cooling down the ardor of some of my friends outside of my family, ardor of some of my friends outside of my family, who, I thought, were a little inclined in that direction

rection.

These friends used to say, who did believe in this your Spiritual Philosophy, "Doctor, you'll be very glad to come back, if it should please the Great Overruling Power to take you from us at any time, and communicate to us." My reply was. I believe, invariably, "I don't think now that I shall ever return to you after I cease to exist in the hody, for I have no faith in the truth of Spiritualism, and cannot believe that the spirit has power to return and manifest itself, as you has power to return and manifest itself, as you

worship.
Q.—How is this power distinguished from her own vital force or consciousness?
A.—That is very difficult to do. We have never been able to draw a dividing line between the two. A man's consciousness is, we believe the only God he will ever be conscious of. Dec. 13.4

John G. Oldenham.

I have been decidedly unfortunate in my at-

I have been decidedly infortunate in my attempts to overrule human conditions, so that I it was my fortune to be called to the spirit land. It was my fortune to be called to the spirit land. It was my fortune to be called to the spirit land. It was my fortune to be called to the spirit land. It was my fortune to be called to the spirit land. It was my fortune to be called to the spirit land. It was my fortune to be called to the spirit land. It was my fortune to be called to the spirit land. It was my fortune to be called to the spirit land.

discouraged. It was determined nowever to get a head some way, so I thought I would defraud in word, either through this, or some other channel, and some way, so I thought I would defraud in turn. I tarried out my plans well; awas never detected during life; but after ideath liwas. [Death, I immedear sin, or rather I was, Doctor, Hart of the dear ones they have left. I was, Doctor, Hart of the dear ones they have left. I immedear sin, or rather I was, Doctor, Hart of the dear ones they have left. I was a

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Obituaries.

Passed to the higher life, from his home in Hampden, Geauga Co., O., (of which township he had been an inhabitant since 1819.) Dec. 19th, 1864, Gaius King, in the 62d year of his age.

His disease was consumption, and for many weary months he lingered, yet constantly longing to be freed from his burden of mortality. For him the change called death had no terrors. He and his companion were among the first mediums for splittommunion in this vicinity, and in their teachings found a religion that was consistent, natural and satisfactory, which, in all the theological world, he had failed to find. Unschooled in the scientific lore imparted at our colleges, but educated by splitts till all the natural sciences were as familiar to him as household words, and many were ready to exclaim, "From whence comes all this knowledge?" Very modest and unassociated. Kind and affectionate in his heart and home, there was ever an asylum for the weary and protection from the storms, external and internal, as many-sorrow isden ones will be ready to bear witness. When we say that he was truly and strictly an honest man, we are sure there cannot be one discenting voice. Co., O., (of which township he had been an inhabitant since

will be ready to bear witness. When we say that he was truly and strictly an honest man, we are sure there cannot be one dissenting voice.

In compliance with his request, the writer attended his functal, which was held in the Methodist church of his place, and was crowded to its utmost capacity with eager listeners, most of whom were Orthodox, and many of them had never before listened to the truths of our most holy religion. The choir discoursed sweet music upon the occasion, and it can truly be said that a mourning community assembled to show their respect for, and appreciation of true worth.

While the poor and needy will miss his benevolent hand, that was ever ready to administer to their necessities, yet at home will they miss him most. He leaves a companion and an adopted daughter, to whom he has ever been a kind, indulgent father, and her attachment to him was almost unbounded. In taking the last lingering look at his mortal remains, the agony of her young heart was intense, and she could not be comforted, when, through the organism of his wife, he addressed to his sorrowing child words of hope and consolation. Truly to us who hold daily communion with the dear departed there is no death, neither father river wide that separates us from the loved ones of the "Summer Land."

Although his companion feels her lonely condition and mourns his departure, yet she mourns not as those without hope. Many will miss his parental care who have long shared his home and a place in his heart; but they know its well with him, and that his guardine care can still extend to them. May the truths that sustain this mourning circle of friends spread far and wide, and find a home in every heart; then from earth shall ascend the exultant shout, "Ohi Death, where is thy sting? Ohi Grave, where now thy victor?"

L. H. Cowles.

Departed this life, Sept. 11th, of heart disease, Wilder Rice, in the 74th year of his age. He was among the first settlers of the town of Boston, Eric Co., N. Y., where he subsequently made his home for upwards of fifty years, enduring all the hardships incident to the life of a ploner.

of fifty years, enduring all the increasing measures.

It is leaves a large family of children, who feel deeply their loss, for he was an affectionate and loving father; but they realize that their loss is his eternal gain, and look upon death as an entrance to a higher life of progression and enduring happiness. He was a member of the Universalist Church, but for a year or so had become greatly interested in the teachings of Spiritualism. He was highly esteemed for his uprightness of conduct and nobleness of character; would suffer a wrong rather than do wrong to his neighbor. His example will long be remembered by those he has left behind.

Also, Nov. 6th, of billous fever, Mary Rice, wife of Wilder

Hice, aged 67 years.

United in life, they were not long separated by "death."

By was a kind and indulgent mother, and gained the esteem of all who knew her by her firmness of disposition and simplicity of character. She was a woman of few words; but her influence was strongly fell by those who associated with her. She had always believed in the final redemption of the human race, but not until within a short time had she believed in spirit-communion. She was willing, and, I think, anxious to go; for, said she, "I am in the hands of a just God, who careth for all his children. There is not much here for which to stay."

Then her spirit winged its way.

Then her spirit winged its way
To a home of heavenly rest;
Forever free to roam at will.
In the land of the pure and blest.

In Collins, N. Y., Dec. 10th, Mrs. Accuath L. Rice, wife of In Collins, N. Y., Dec. 10th, Mrs. Acenath L. 10te, wild of Wilder Rice, Jr., aged 43 years.

She leaves a husband and a large family of children. She died as she had lived, a true, a noble woman; quiet, and easy in her manners, she commanded the obedience of her children, and gained the esteem of all who became acquainted with her. She was sustained in her last moments by a faith which she had long cherished—a faith which teaches the goodness of an Alivise God and the Eternal Brotherhood of Man.

Boston, N. Y., Jan. 7, 1865.

P. L. U.

Passed to the Spirit-Land, from his home in this city, (Troy, N. Y.,) Jan. 5th, Mr. Wood Babcock, in his 69th year. Honored, respected and beloved by a large circle of acquaint ances, his loss will be keenly felt.

ances, his loss will be keenly felt.

A consistent member of the Methodist Episcopal Church; about fourteen years ago he became convinced of the truth of spirit-communion, and from that time to this he never shrank from the bold, outspeken position he then took. It was my privilege to be with him in his last hours, to be the instrument through which the dear invisibles assured him of their presence even into the midst of the stream, to clasp his hand until he crossed and ascended the further bank, and to hear from his lips the assurance, dictated by a clear, unshadowed brain, of his the wavering confidence, in these words, "I have a sure foundation, better, ah is so much better than the old faith."

He passed away, supported by angel hands, without a strugglet so gently that we could not tell the moment of the change. His wish, that the spiritual intelligences should conduct the funeral services, was gladly compiled with; and as I putered the words given by their inspirations, he manifested himself so unmistakably present that we could scarcely weep, feeling fiths so near.

Across his upward path no shadow filts,
Across his upward path no obscure a ray;
Upon the hills a radiant glory sits,
And all ahout him is a penceful day.
No ripple broke upon the shadowy stream;
The mists upon it had no chill of dread;
"Twas like the soothing of a genile dream,
His journey through the valley of the dead.
Troy, N. Y., Jan. 8, 1865.
N. Frank N. FRANK WHITE.

After thirty-six years of care and conflict, the soul-being of Lydia L. A., wife of Nelson Andrews, formerly of Fredonia, N. Y., passed from earth to the summer-land, there to join the circle of loved ones gone before. She closed her life-struggle in victory, at Rouseville, Pa., Dec. 11th, 1864.

circle of loved ones gone before. She closed her life-struggle in victory, at Rouseville, Pa., Dec. 11th, 1864.

Gonet the darling wife, child and sister. Oh, how we miss the cheering words and tones of love that were ever upon her lips! The earth-casket-beautiful even in death—is ours no more, but the fragrance of the transplanted flower which blooms on the tree of Life, is wafted to us from the blessed shore of immortality. Possessed of intellectual powers and perceptions above many of her sex, her mind eagerly sought after and delighted in the elevated and sublime truths that clustered around and illuminated the splittual and ever progressive life to come. Firm and sincere in her convictions, strong in her high and noble purposes, full of hope, and trust, and courage, she stood up with rare and self-sarficing heroism in the defense of what she deemed to be fundamental in human experience, duty and destiny. Rich in warm womanly affections, ambitious to gratify her yearning soul with the feast of reason and the flow of spiritual communion, she denied herself of much carthly good, that she might ally herself to that innumerable company of pure spirits who have changed the sorrows and disappointments of this poor world for the denightful employments of a better life above. And, although called in the visor of life, after a short liness of sketen days of severe typiloid fever, she expressed her entire readiness and implicit confidence in the unchanging goodness and faithfulness of the Eternal God; conscious until the last moment of her approaching change, with cheerful smiles and a song of praise upon her lips, her pure spirit gently departed from the house of clay to the abode of the blest, the home of angels and God, full of gentleness, of calmest hope, of sweet and quiet joy, the look of heaven upon her face, and all who witnessed the termination of her life's stern conflict, felt that the triumph was complete, and if earth had lost a material form, heaven had gained an angel.

Passed to the higher life, from

Passed to the higher life, from Millen, Ga., Oct. 19th, in prison, after five months of the most cruel treatment and starvation in the prison-pens at Andersonville, Savannah and Millen, Ga., J. Albert Collins, of Collins Depot, Mass., aged 22 years, a

member of Co. I, 27th Reg. Mass. Vols.

He, with thousands of others, has passed on from those prison-pens to join his Captain, who passed on before at Roanoke Island, and also to meet his sister and brother, who passed on but a short time before.

W. COLLINS.

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But takes the ground apparently that reason is the loftiest of human powers. She is unwilling to accept in defence of the Reriptures any interpretations modified by the progress of the age; asserting that the Maker of the human intellect know how to address if, and the inference which mankind have drawn from revelation must be what its meant in this state ment, but very many of them believe that the Bible was adapt ed to a progressive race and widely varying conditions, holding spiritual food for diverse natures, and admitting countiess in terpretations, all vitalized by some underlying truth. She thinks it incredible that God's Word could have contained teachings which for eighteen centuries have failed to comprehend. But to her the Word is not an infinite utterance. Its imprintion is the same in k

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THE PHILOSOPHY OF SPIRITUALISM. NUMBER FIVE.

BY WARREN CHASE.

Whoever has been a close observer of events and effects in Spiritualism for the last fifteen years, and followed them closely to their causes. must have discovered the many openings in the cloudy screen that hides the next life from thisand perhaps this, also, from that—through which have dropped upon our sphere the flashes, the streams, and the gentle but feeble sunshine of an upper living sphere of finite intelligences, acting sometimes combinedly and sometimes singly, sometimes for general and sometimes for personal objects; flashes which have often temporarily inspired, illuminated and elevated individuals, both in and out of the churches, without the least regard to religious or irreligious belief or character; taking some in all ranks of society, and quickening them with electric fire, in which lucid moments they have given off flashes with tongue or pen, or hands in healing, that have often astonished their friends, and raised both inquiry and alarm, especially in the churches. But as these were only flashes of electric spirit-light, they have often ceased entirely, and left such persons to grope as before in religious or sensual darkness, and often to deny, and almost forget, they ever were mediums. Many of these, failing to improve the golden opportunity and clasp the first rounds of the ladder, have received little benefit from Spiritualism, and some have turned to the flesh-pots, and some to the mire, some to leeks and onions, and some to pillars of salt. From this class of mediums have come many of the most remarkable phenomena of Spiritualism, often astonishing families and circles, and sometimes arousing whole neighborhoods, bringing out prayers, curses and merry jokings; then ceasing altogether. But they have continued to open and shut, like the aurora borealis and its flashes, and do not seem to have ceased or decreased in the last fifteen years. These flashes often illume for a moment the brain of sectarian preachers and political orators, and in such moments they give startling truths, such as are only found in our philosophy. The steady streams of the same element, from

the same source, have fallen on persons and places, producing in the latter haunted houses and magnetic circle rooms, boxes, musical instruments, &c., among them the Koon's rooms, Tippie's rooms, Catheart's rooms, &c.; whereas in many other places remarkable phenomena could be witnessed at any time when the living jars or batteries are brought in. The Davenport boxes are a still more remarkable instance, where any skeptic can get the evidence if he or she dares try it. Of the flow upon or into persons, the instances are far more numerous and more important, making permanent instruments for spirit intercourse, and through them bringing to us intelligence and oratory of a high order-as through Emma Hardinge, Achsa Sprague, T. G. Forster, R. P. Ambler, and a host of others of more or less marked mediumistic notoriety and inspiration; or of poetic superiority, also from the same source, as in Lizzie Doten, T. L. Harris, and a score of others, whose gems decorate our spiritual literature and embellish the age in which we live, as flowers do a forest. And a third class of permanent mediums for phenomenal manifestations-as in Hume, (now Home in Europe,) Foster, Jennie Lord, Ada Hoyt, the Davenports, and hundreds of others, who are always mediums. And a fourth class, in artistic and painting mediums, who bring familiar faces back to us from the summer-land-as Anderson, Rodgers, (now over there,) and a score of others of less note but of increasing numbers and skill. And a fifth class, who give answers to scaled and other letters from friends on the other

These and several other branch phases of constant mediumship make the body," rank and file," of medium Spiritualists, and give permanent character and position to spirit intercourse and the philosophy of life beyond the grave.

This second grand phase of spirit light and magnotism, which has given us all the permanency we have to distinguish us as Spiritualists, has also had singular effect on some mediums, charging some so highly as to etherialize them. till they loose their hold on material and rational existence, and make them visionary, erratic, silly, and even ridiculous in actions and language, as in T. L. Harris and many others, whose usefulness is more or less impaired in our ranks, but who are still mediums, and often render useful service to the cause.

Lastly, the steady and gentle yet feeble inspiration of the spirit-world, which is slowly but surely enlightening this sphere, and into which light and illumination many who are not recognized as mediums at all have thrust their heads or hearts. or both, and thus become earnest and enlightened workers in the spiritual ranks-as S. B. Brittan, A. E. Newton, Horace Dresser, Joshuk R. Giddings, and thousands of others, more or less enlightened and inspired by the spiritual magnetism of the other world. This class makes up the great body of Spiritualists who are not mediums, but who have some evidence in themselves according with that of mediums, always inducing them to look favorably and candidly at manifestations, and usually to acknowledge and defend the truth. even though it is exceedingly unpopular, many times.

This last and greatest spirit influence of our time is slowly dispelling the clouds and fogs of superstition, and melting the frosts of infidelity, and even thawing the frozen hearts of bigots, changing the black and hideous form of death into a bright and lovely angel, coming to invite us to a Summer-land. It is quickening the intellect, expanding and enlightening the mind, warming the affections, and awakening the passions of thousands. Where the intellect controls, greatly enhancing the usefulness and value of the person, and where the passions rule, often leading to more wild and extravagant actions, and apparently less usefulness and stability. It is by some supposed to be like sunlight in the spring, quickening both weeds and flowers, and starting into growth the germs of character, whatever they be. in the susceptible human disposition. To some extent the history of Spiritualism in all its classes and phases, goes to prove this, from the strange actions, wild vagaries, foolish conduct, rotten gossip, and wild passions of some of each class and both sexes of those reached by this inspiring magnetism from the upper sphere.

There are many singular facts connected with the history of Spiritualism, to this date, not explained by the present measure of our philosophy. but which will be in due time. Among the facts is the oft repeated one, that a large number of mediums and advocates are persons who, either in or out of marriage, have had social trouble, and had the affections, or passions, or both, tortured and tried in the furnace of affliction. That this is true, we could not deny and admit the truth; but that spirit influence is the cause of these troubles, to any great extent, many do deny, and assert that, on the other hand, these heart-trials are the wine-press that crowds out the soul into the reach of spirits and their sympathy, often causing the crucify him."

्रविकासिको है है है है है है है है जा स्वीकार करते हैं है बार्क के किस को अब्दें जिस्से की अवस्था करते हैं अन्य स्वीकार की स्वीकार की अवस्था है है

development of soul, that brings spirit influence and mediumship to them, and that as they lose sympathy on earth they find it with spirits; as some writer says, "Whom the heart of man casts out, the heart of God takes in."

I have seen plenty of evidence that social trouble has been the developing cause of mediumship in many of our prominent actors, but not by any monotonous life as had previously confined them. or to live in the cold and icy folds of unsocial life. where so many drag out a miserable existence for no end but property. And in such cases, when it took one of a partnership in a family relation, and did not reach the other or others, it has no doubt sometimes produced or increased the discord, and led occasionally to the breaking up of such partnerships, both of marriage and other family ties, and still more of church and sectarian unions. But onfolose examination of all the facts in any case, I have found the advantages and benefits in most of them to far exceed the evils and injuries, even in separating the married parties where only misery or discord could exist in the bonds where love and harmony alone should prevail. Often both parties are influenced or inspired alike, and yet there has not been harmony, but separation, when of course this was not the cause.

Mrs. Laura Cuppy in Charlestown.

Mrs. Cuppy is an eloquent and carnest advocate of the Spiritual Philosophy. She has just completed a course of six lectures in Charlestown: a synopsis of one has appeared in the Banner. She works with power for the present and immediate good of the people. Her labors cannot help being productive of great practical use, morally and religiously. Her subjects are chosen and treated directly for the end to improve and benefit the everyday acts of life; to make men speak in their deeds the heavenly truths that angels whisper. She is truthful, conscientious, terse and radical; but she softens her utterances with a religious and holy devotion. Her God is infinite. Her Christ is the symmetrical ideal of perfect manhood. Her liberalism takes in all sects. Her soul is full of in-

Her audiences in Charlestown, good from the beginning, continually increased to the end of her course of lectures. In her last lecture she said, substantially, that

The kingdom of heaven is within. Men have searched everywhere to find God, save in the human soul. Men have looked everywhere to find the kingdom of heaven, save in this divine temple where God resides. This temple is the human soul. Heaven is not some far-off place, yet unreached; but it is the condition of the human mind, the sanctified use of every affection, the divine aspiration of every human spirit. The foundation is built on human experiences, every one of which is useful, every one of which is necessary for the perfect development of the soul's manhood. Our revelations must come to us through the medium of our own individual experiences.

Shall man condemn the works of God, and say that from evil cometh not good? Behold the lovely lily that springs up in stagnant waters from the slime, the putrefaction of decaying matter; how fragrant, how beautiful it is! And who shall say that from the slime and corruption of suffering immorality-from the woful offscourings of civilized society-there shall not come forth from these ordeals of agony souls as lovely and as pure as the water lily?

Then even if the human soul be clothed in the garments of degradation and suffering, look there for God, rather than look for him in some far-off. for God, rather than look for him in some far-off, fabulous world, unknown, unreached. It is the spirit of God expanding within man that produces

The tears of destitute and desolare families, where head has consisted by sowings to faith his all the manifestations of human life. Christ said, When you have seen me, you have seen the Father." Thus God is manifest in the flesh-in all human flesh. And thus we come nearer to God, nearer a recognition of God, as we grow in charity, beneficence and love toward our fellow mortals everywhere, in all conditions.

sinfulness and sorrow, in cruelty and wickedness, the desire for sinfulness and wickedness grows less, and gradually ceases.

There is nothing in all nature that has not a use There is nothing existing in the holiness, or in the wickedness of the world, that has not a divine usefulness. In the highest and deepest sense, all that is, is right; and yet, there are in life, experiences that appear to be positively evil. But all these apparently evil experiences are necessary for the unfoldment of the soul of man-which is the temple of God, the kingdom of heaven.

The lever by which man is raised from the earthcondition to the kingdom of heaven with the greatest power-unfolding his consciousness of the God within him-is often called by man the wick-

edest. Let man come to find God within-to know himself—then he sees the wisdom of God everywhere. in everything that exists outside of himself. Stand not apart from any sect or any name, but go with humanity, for God is there. Urge not others to accept your ism before you accept theirs. Let your platform be large enough to take upon it all isms, all sects, all creeds.

Bigotry, blindness, hatred and opposition have their uses; but love shall recognize the godliness of all things, and smile upon all God's works in divine approval.

Dr. L. K. Coonley in Hannibal, Mo.

The Hannibal Daily Courier of Jan. 9th, contains an article headed "Persecution," from which we get a slight view of the state of affairs in regard to Spiritualism in that city. The Courier says: Quite a commotion was kicked up in this city Saturday evening, between the Spiritualists and a meddlesome citizen. It seems that the Spiritualists had engaged the Court House for one month, for lecturing purposes, but was informed the evening above mentioned that Dr. Coonley, their lecturer, could no longer have the use of the building. The consequence was, another room was secured, on Hill street, known as Benton Hall: the agent of which, entertaining more liberal views on religious subjects than the managers of the other institution, gave up the Hall without any compunctions of conscience. The Spiritualists deserve much credit for the coolness they manifested on the occasion, having (like the poor Methodists and Campbellites used to be) been accustomed to being buffeted and kicked about because they did not believe as others did. It is said that the cause of their disappointment in procuring the Court House was the secret agency of a certain gentleman of more bigotry than brains. who sometimes listens to spirit lectures through is no Banner there; and I am afraid the young as who sometimes itself to have been acwell as the aged, will suffer for wholesome food,
the state of the source of tuated by the spirits that controlled quite a number of Jews A. D. 33, who cried out, 'Orucify him,

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Correspondence in Brief.

Human Governments.

I wish to say to the readers of the Banner, and to Dr. A. B. Child, that there is at least one beside himself who entertains the same views as expressed by him in his article on "Governments in many of our prominent actors, but not by any means in all of them; and in nearly every case I have known, it has proved a benefit or a blessing to such as have suffered from sexual tyranny or social inharmony, so common in our society. But there is also, no doubt, another class, who, having felt the touch of the electric fire, and been warmed into life in affections, intellect or passions, found it extremely difficult to drag out such a sensual or in the Banner of the 7th inst.; but I your cloak give him your coat also; and in no case resist evil with evil, but overcome evil with good." And every human government on earth gnores these sentiments and tramples them in the dust, and many of the strongest advocates of human government who claim that Christ's precepts and example were such as to prove him "divine" and "superhuman," claim that he did not mean what he said. We may not have a correct report of his sayings in all instances, but I think it probable he generally meant what he said; but he said, "The light shineth in darkness, and the darkness comprehendeth it not;" and again, "If the light which is in you be darkness, how great is that darkness." By "light," I suppose that he means knowledge of man's true rehe dust, and many of the strongest, advocates of pose that he means knowledge of man's true re-lations and interests, and by darkness I presume he means a false education or opinions at war with the happiness and well-being of man. But these suppositions and presumptions may all be questioned, and the testimony of Christ, where his meaning is not disputed, is not accepted as final by many, and therefore as a final appeal we must go to the "Book of Nature," and a careful perusal of that chapter which treats of the con-stitution and action of the human mind—called "human nature"—will, I think, demonstrate the wisdom of the precepts of Christ, and establish the "Golden Rule" as the only safe rule of action for man in his dealings with his fellowman.

Philadelphia, Jan. 10, 1805.

T. HANCE.

Spiritual Faith and Patriotism. .In renewing his subscription to the Banner, Mr.

Barrows remarks: 'I wish to say a word to those who have dear friends in the army. On taking leave of my hoy, (a member of the Second Maine Cavalry, now in Florida,) he gave me his hand, saying, 'My country calls, and I must go; good-by.'

At a later date he says, in a hasty note:
'We are ordered into the field to-morrow morning. This may be the last opportunity I shall ever have of addressing you in the form, as I feel that many of our brave boys must fall. But death has no terrors for me; I feel that angel friends will protect me. I have learned to regard the death of the body as the first fruits of life to the soul; and should that event happen to me, and the green sods of a Southern clime cover my head, father, believe and be comforted by the assurance and is with you, not clad in the bigotry, ingrati-tude and selfish shoddy of earth, but arrayed in the bright and beautiful garments of spiritual life.

Now what I desire to impress on the minds of our friends, irrespective of party or sect, is this. If by the investment of a few dollars in a good literary, moral and Union-supporting paper, the weekly perusal of which will nerve the arms and inspire the hearts of your brave boys with a love of liberty, hope and faith that lifts them far above the sorrows of earth, feeding their immortal aspirations with spiritual intelligence, will you hesitate? All this the Banner of Light has done for my boy, and may do for yours.

Conton. Me. Andrew Barrows."

"The Suffering Poor."

MR. EDITOR—In your paper of Dec. 31st, I notice a piece entitled as above. I am satisfied this is not exaggeration, but is literally true. I have noticed from papers in our own State, cases of unparalleled suffering and poverty. This is undoubtedly becoming more and more universal, and before another spring must be very much so, especially in large cities and the larger country towns. The cause of this suffering is briefly this: As a nation, we have taken the bone and muscle of our country from fields of agriculture and me-canical arts, and sent it to this unparalleled conflict. There is not physical power enough left to raise sufficient to sustain the masses; both man and beast must suffer. Famine is slowly but surely coming upon us. You cannot remove it by

whose head has consigned his services to fight his brother, will dry up, and plenty will again be enjoyed by this once prosperous nation. Let your paper, then, be the Banner of Peace. Preach it to South and North as did the Nazarene; persuade these belligerents to throw down their implements of death and return to their homeless, suffering families. Do this, and you have done all, and the verywhere, in all conditions.

When we begin to see the purposes of God in infulness and sorrow, in cruelty and wickedness, and as the cause is removed the effect will cease. Do this, and your bread fund will be in the bosoms of the people with sufficient ability to relieve all suffering that can be administered by mortals. War is the grave of all Prosperity, and the father of Want and Famine. Peace is the universal adninistrator of Comfort, Plenty and Happiness.
Sandusky, Vt.
D. TARBELL.

Answering Scaled Letters.

A few months before the departure of the lamented Judge Tallmadge, he wrote the following letter in regard to answering sealed letters. It fully explains itself:

DEAR BANNER-I wish to commend to the DEAR BANNER—I wish to commend to the public, through you, Dr. L. L. Farnsworth. I am personally acquainted with him, and have full confidence in his honesty and integrity as a man. As a medium for answering sealed letters, it is sufficient to say that I have tested his powers myself, as have many of my friends, and I am satisfied that he is reliable and truthful; every case of which I have knowledge being a good test, and showing that our friends in the spirit world are as ready and anxious to communicate as when in the form they dwelt among us. If my health perthe form they dwelt among us. If my health permitted, I would gladly favor you with some ac-count of tests received by my daughter and my-self; but as it is, I must be content with calling attention to his advertisement, and recommend ing all interested in this phase of the phenomena to test his powers for themselves. N. P. TALLMADGE.

An Appeal to Women. Believers in progress and reform are invited to correspond with the undersigned for the following purpose: With a view to become members of or assist by such means in their power in sustaining as Unitary Home, where the true rights of woman as an individual are recognized, where she can be educated thoroughly and practically in those arts and sciences suited to her taste and sex; likewise in those social and moral obligations which will fit her to fulfill her duties as sister, friend, mother and child; where, freed from the burdens and follies of fashionable life, she can adopt rules and customs, in regard to labor, dress, diet, &c., most conducive to the development of both the physical and spiritual. Believing our ideal is destined to become a reality, we invite the attention of associationists and reformers to the the object in view, More particularly to the noble and true-hearted of my own sex do I appeal, those willing to do and dare all for the truth and right.

Those interested wishing further correspond-mee, address, ELIZA J. ROBINSON, Box 839, Milwaukee, Wis. ence, address,

. Happy to Do So. .

Please forward to each of the following named gentlemen a copy of the Banner, viz.: Holsted S. Townsend and Jeremiah L. Cox—send to Greenvale, Jo Daviess Co., Ill. I have not consulted either of those gentlemen on this subject, but I know that they, together with a number of their neighbors, cannot digest church creeds and dog-mas, and since I moved from that settlement there

poorer. Yours respectfully, H. H. WAY. Warren, Jo Daviess Co., Ill., Jan. 6th, 1865. .neer n - १८ वर स्वा<u>रक ज</u>रण (म्यूजरीवृष्ट्व राष्ट्र सामग्राह

Spiritualism in Rutland, Vt.

There seems to be a "waking up" among the friends of our cause in this vicinity. In Rutland ave formed a society, and call it The Hu-ltarian Society." A small hall has been manitarian Society." A small hall line been leased, and dedicated to the God in humanity, and we intend daily to give the right hand of fellowship to every human being with whom we come in contact. We can see no better way to serve God than by acknowledging the spark of Divinity which He has given to each human soul, and adding to it the fuel of love, kindness and charity, that it may shine forth in the beauty of

holiness.
Sister Sarah A. Horton is engaged to speak to us one-half the Sundays through the winter.
We have raised a small fund for the relief of the destitute poor in our village, and thus we are endeavoring to show our love for humanity by feeding the hungry and relieving those in distress. May we ever invoke the good angels to help us in every good word and work.

every good word and work,
Our good brother, Dr. George Dutton, has commenced a course of lectures on Physiology. He handles the subject with wonderful familiarity, considering it is his first attempt. The few friends here, and those who dare enter the same hall with Spiritualists, give him an attentive hearing, and no doubt much good will be done. The Doctor might have been one of the first in the profession in the State, had he smothered his ideas of truth and walked hand in hand with popular pretenders and quacks. But he prefers a lower seat, where he can enjoy his love of truth and humanity, and have the approval of the good and true. NEWMAN WEEKS.

Rutland, Vt., Jan. 17, 1865.

A Note from Mrs. Townsend.

Spiritualism "still lives" among the mountains, and, I think, grows as much as anything can in winter time. I am speaking in Woodstock, where they have just started meetings in a cosy little hall, which seems like some good home-room, to good audiences for such a conservative place. Mr. Thomas Middleton, from whose pen you have received many gems, with Mrs. Dr. Randall and other energetic friends, are determined to give our glorious cause a chance. So it must and will live and thrive everywhere, until all shall see the and thrive everywhere, until all shall see the glory of God. I am to speak in Chicopee in Feb-ruary, and in Troy, N. Y., in April and May. M. S. TOWNSEND.

Bridgewater, Vt., Jan. 12, 1865.

What is Insanity?

A curious case, involving the question of lunacy, recently on trial in New York, the point having arisen as to the degree of intellectual excellence which might coexist with lunacy, Dr. Browne, the principal physician of the Blooming-

dale Insane Asylum, testified as follows: "I suppose the best reply I can give to that question is to state that Adier's German and Eng-lish dictionary, which is used as a standard text book in the principal colleges in the country, was written in the Bloomingdale Lunatic Asylum by a person of insane mind; I might also mention a number of the standard text books which were written in that institution; and I will state, as a conclusive fact, that one of the leading newspapers in New York is principally edited in the Bloomingdale Lunatic Asylum, and the leading editorial is written three or four times a week by a person of unsound mind confined in that institu-

Interesting to Farmers.

An English lady who has had much experience in making butter, gives the following hints in regard to her method of procedure in winter:

Where only a few cows are giving milk, skim the cream off every morning, and scald it by putting it in a tin immersed in boiling water, and letting it remain till well heated. If the cows are eating turnips, this will take away their unpleasant flavor from the butter. After scalding the cream, put it in a crock, and add to it the cream and morning feedlying a heater till you have each morning (scalding as before,) till you have enough to churn, say one week. If kept longer the cream is apt to become bitter. It is not desirable to skim the milk for more than two days. The cream should be kept in a moderately warm room, or at least where it will not freeze. When ready to churn, scald your churn and pour in the cream while the churn is hot, and churn immedi-

Some hearts, like evening primroses, open more beautifully in the shadows of life.

Two Days' Meeting.

A two days' meeting will be held in Greensboro', Ind., on Saturday and Sunday, the 4th and 5th of February. Mrs. Alcinda Wilhelm is engaged as speaker, and others are expected.
SETH HINSHAW, Senior.

NOTICES OF MEETINGS.

Boston.—Meetings will be held at Lyceum Hall, Tremont st., (opposite head of School street.) every Sunday, (commencing Oct. 2), at 2M and 7k r. M. Admission, fifteen cents. Lecturers engaged:—Cora L. V. Hatch during January; Miss Lizzie Do-

Gosper over the corner of the corner of the corner of Bromfield and Province streets. Admission free.

THE SPIRITUAL FREEDOM will be eafter hold their meetings at Girard Temple, 534 Washington street. There will be a Sab-bath School every Suuday, at 1½ r. n. All interested are in-vited to attend. C. L. Veazle, Superintendent.

CHARLESTOWN.—The Spiritualists of Charlestown hold meetings at City Hall. every Sunday afternoon and evening, at the usual hours. The public are invited. Speakers engaged:—Mrs. E. A. Bliss, Jan. 29, and Feb. 5 and 12; Mrs. Sarah A. Byrnes, Feb. 19 and 26; Mrs. M. S. Townsend during March; A. B. Whiting during June.

A. B. Whiting during June.

CHELSEA.—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. Speakers engaged:—Mrs. Laura Cuppy, March 5 and 12; N. Frank White during June. Quingr.—Moetings every Sunday in Rodgers' Chapel. Services in the foreneon at 10%, and in the afternoon at 2% o'clock.

TAUNTON, MASS.—Spiritualists hold meetings in City Hall regularly at 2 and 7 M r. M. Speakers engagod:—Miss Mattie L. Bockwith during January: Miss Emma Houston, March 5 and 12; Mrs. Laura Cuppy. March 19 and 26.

PLYMOUTH, MASS.—Spiritualists, hold meetings in Leyden Hall, Sunday afternoon and evening, one-half the time. Speak-ers engaged:—Mrs. E. A., Bilss, Feb. 19 and 26; Miss Susie M. Johnson, March 19 and 26; Chas. A. Hayden, April 2 and 9; Miss Martha L. Beckwith, May 6 and 18.

Allss Martha L. Beckwith, May 6 and 13.

LOWELL.—Spirithalists hold meetings in Lee street Church.

"The Children's Progressive Lyceum" meets at 10% A. M.

The following lecturers are engaged to speak afternoon and evening:—Chas. A. Hayden 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.

Haymult, Mrs. —The Schildren and Mrs.

Lord Bond for June.

HAVERHILL, MASS.—The Spiritualists and liberal minds of
Haverhill have organized, and hold regular meetings at Music
Hall. Speakers engaged:—Mrs. Laura Cuppy, Jan. 29; N. S.
Greenleaf, Feb. 19 and 26; Charles A. Hayden during March;
Mrs. S. A. Horton during Appil; N. Frank White during May. Worcester, Mass.—Meetings are held in Horticultural Hall every Sunday afternoon and evening. Speakers engaged:— Mrs. A. Currier during January; J. G. Fish during Febra-ary; Miss Beckwith during March.

MIS. A. A. Currier during January; J. G. Fish during February; Miss Beckwith during March.

Providence, R. I.—Meetings are held in Pratt's Hall, Weybosset street, Sundays, afternoons at J and evenings at 7N o'clock. Progressive Lyceum meets every Sunday forenoon, at 10% o'clock. Speakors engaged:—J. G. Fish during January; Miss Emma Houston during February; J. G. Fish during March; Mis. A. A. Currier, April 2, 9 and 18; Charles A. Hayden, April 23 and 30; A. B. Whiting during May; Susie M. Johnson during June.

PORTLAND, ME.—The Spiritualists of this city hold regular meetings every Sunday, in Mechanica' Hall, corner of Congress and Casco streets. Froe Conference in the forenoon Loctures afternoon and evening, at 3 and 7 o'clock. Speakers engaged:—J. M. Peebles during January; Mrs. Laura Cuppy, Feb. 5 and 12; W. K. Ripley, Feb. 19 and 26; Wm. Lloyd Garrison, March 5; J. H. Randali and Henry B. Allen, March 12, 19, 26 and April 2; Mattle L. Beckwith, May 10 and 71, and during September.

Old Town, Ms.—The Spiritualists of Old Town, Bradley,

II, and during September.

OLD TOWN, Mr.—The Spiritualists of Old Town, Bradley, Milford and Upper Stillwater hold regular meetings every Sunday, atternoon 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

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'clook. Seats free, and the public generally invited. The Children's Progressive Lycoum also holds its regular sessions at 2r. m.

THE FRIENDS OF PROGRESS will hold spiritual meetings at Union Hall, corner of Broadway and 22d street, New York, every Sunday. Circles, wonderful diagnoses of disease, and public speaking, as per notices in the daily papers.

BROOKLYM, N. Y.—The Friends of Progress meet every Sunday evening at the Scientific and Progressive Lycoum, Ho. 185 Washington street, Brooklyn, N. Y.

NEWARK, N. J.—The Spiritualists hold, meetings awars Sub.

Washington street, Brooklyn, N. Y.

NEWARK, N. J.—The Spiritualists hold meetings every Sunday in Upper Library Hall, Market street, at 2M and 7 o clock P. M. Lecturer: Mrs. M. J. Wileoxson.

CINGINHAM: O.—The Spiritualists of Cincinnati have organized themselves under the laws of Ohio as a "Religious Society of Progressive Spiritualists," and have secured Metropolitan Hall, corner of Ninth and Walnut streets, where they hold regular meetings on Sunday, mornings and evenings, at 1914 and 716 o'clock.

LECTURERS' APPOINTMENTS AND ADDRESSES. PUBLISHED GRATUINGGEIM: EVERY WERK IN THE BANKER OF LIGHT.

(To be meeful, this list should be reliable. It therefore beonyes Socisties and Lecturers to promptly notify us of ap-olntments, or changes of appointments, whenever they occur. Should perchance any name appear in this list of a party known not to be a lecturer, we desire to be so informed, as this column is intended for Lecturers only.] MRS. CORA L. V. HATCH Will lecture in Lyceum Hall, Boston, during January.

Mass Lizzie Dotte will speak in Boston during February. Address, Pavilion, 51 Tremont street, Boston, Mass. Address, Pavison, of Tremont Street, Doston, Jan. 20.

Miss EMMA Handing has returned from California, and leetures in Philadelphia during March and April. Address, 8

Fourth avenue, New York.

Mus. LAURA Curpy will lecture in Haverhill, Jan. 29; in Portland, Feb. 5 and 12; in Chelsea, March 5 and 12; in Taunton, or care Banner of Light. N. Frank Whitz will speak in Troy, K. Y., during January; in Somersville, Conn., during February; in Springfield during March; in Haverbill during May; in Chelsea during June; in Lowell, July 2, 9 and 16. He will answer calls to lecture week evenings. Address as above.

ovenings. Address as above.

DR. L. K. GOONLEY will lecture and heal in Warren, Ill., and Keokuk, Jowa, the balance of January; the two last weeks in February and the two first in March in Dixon, Sterling and Morrison, Ill. Address during February, and to March in Jison, Ill. He will receive subscriptions for the Banner of Light.

F. L. WADSWORTH will speak in Battle Creek, Mich., one-half of the time for six months. half of the time for six months.

MISS MARTHA L. BECKWITH, trance speaker, will testure in Taunton, Mass., during January: in Stafford, Conn. during February; in Worcester during March; in Lowell during April: in Plymouth, May 6 and 13: in Portland, Me., May 20 and 27, and during September. Address at New Hayen, care of George Beckwith.

MRS. S. E. WARNER will speak in Lynn, Mass, during January; in Willimantic, Conn., during February; after which time she will return West. Those desiring her services on her Way West can address as above.

J. H. RANDALL and HERRY B. ALLEN will remain in Boston, for the present. Address, Banner of Light office.

MRS. SARAH HELEN MATTHEWS will speak in Eden Mills, Vt., during January. Address care of Sabina Scott Lois Waisbrooker will speak in Liverpool, O., Jan. 29; in Geneva, Feb. 5 and 12.

Mns. Susie A. Hurchinson will speak in Chloopee during January. Address as above, or South Hardwick, Vt.
Mns. Sophia L. Chappell. will speak in Dayton, O., one Sunday every month. Address, care of Mrs. A. Patterson, No. 250 Walnut street, Cincinnati, O. MES. FRANCES LORD BOND will lecture in Lowell, Mass., in June. Address, care of Mrs. J. A. Kellogg, Amherst, Mass. CHARLES A. HATCH will speak in Lowell during January and May; in Chelses during February; in Haverfull during March; in Plymouth, April 2 and 9; in Providence, R. 1. April 23 and 36.

MRS. M. S. Townsend speaks in Woodstock, Vt., during January; in Chicopee during February; in Charlestown during March; in Troy, N. Y., during April and May. Address as above.

ADSTEIN E. SIMMONS will speak in Bridgewater, Vt., on the first Sunday, and in East Bethel on the fourth Sunday of sylvery month during the coming year.

J. M. PEBLES will speak in Portland, Mc., during Jans., ary in Washington, D. C., during February. Week-day for any in Washington, D. C., during February. Week-day for illerary associations, or Temperance and Masonio fraternities. Correspondents please address as above, or Battle Creek, Mich.

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WARREN CHASE will lecture in Washington, D. C., during January. He will also speak week evenings on the war, the currency, reconstruction, the origin and destiny of the races, etc. He will receive subscriptions for the Banner of Light. MRS. AUGUSTA A. CUREIER will speak in Worcester during January: in Lowell during February. Address, box 815, Low-ell, Mass.

MRS. E. A. BLISS, of Springfield, Mass., will speak in Charles-town, Jan. 29, and Feb. 5 and 12; in Plymouth, Feb. 19 and 26; in Lowell during March.

In Lowell during March.

J. L. POTTER, trance speaking medium, will lecture in Des
Moines, Iowa, every Sunday until further notice.

Mrs. A. P. Rrown will speak in Danville, Vt., every other
Sunday until further notice; in Milton, Jan. 29. Is at liberty
to speak on week-day evenings, if wanted. Miss Susie M. Johnson will speak in Taunton during February; in Plymouth, March 19 and 26; in Providence, R. I., during June. Address, 80 Warren street, Boston, or as above.

MES. LYDIA ANN PEARSALL will lecture one-half the time at Utica and Washington, Mich., until further notice.

MRS. ALCINDA WILHELM, M. D., inspirational speaker, will speak in Pennsylvania during January. Address, care of M. Spackman, Lancaster avenue and 34th street, West Philadelphia, Pa.

JAMES M. ALLEN Will speak in Quincy, Jan. 29. Address, Banner of Light office, Boston. Bannor of Light office, Boston.

J. G. Fish will speak in Providence, R. I., during January and March: in Worcester, Mass., during February. Address, Ganges, Allegan Co., Mich., or according to appointments.

W. K. Riplet will speak in Foxboro', Feb. 5 and 12; in Portland, Mc., Feb. 19 and 26. Address, Snow's Falls, Mc.

Miss Emma Houston will lecture in Providence during February; in Taunton, March 19 and 26; in Somersville, Ct., April 2, 9, 18 and 23. Would be happy to make engagements for the apring and summer. Address, Manchester, N. H.

Miss S. A. Honton has removed her readlence to England. MRS. S. A. HORTON has removed her residence to Rufland, Vt. She will answer calls to speak Sundays and attend fun-rals. Address, Rutland, Vt.

rais. Address, Rutland, V.

Mrs. Sarah A. Byrnes, 87 Spring street, East Cambridge,
Mass.

D. H. Hamilton will visit the West this winter. Will be ture on the route. Subject: Reconstruction, or the Miller nial Fraternity. Address for the present, Lewiston, Me.

Samuel Undramilli, M. D., is again in the field, and ready to receive calls for lectures. Address care of A. J. Davis, 71 Canal street, New York.

MRS. FRANCES T. YOUNG, trance speaking medium, No. 12 Avon place, Boston, Mass. Mrs. Emma M. Martin, inspirational speaker, Birmingham, Mich. Miss Lizzie M. A. Carler, inspirational speaker, care of Mary E. Shaffer, 284 Cutter street, Cincinnati, O. Mrs. Frank Reid, inspirational speaker, Kalamazoo, Mich.

A. P. Bownan, inspirational speaker, Richmond, Iowa. Benj. Topp, Decatur, Ill. MISS BELLE SCOUGALL, Inspirational speaker, Rockford, Ill. MRS. IDA L. BALLOY, Fond du Lac, Wis. W. F. JAMIESON, inspirational speaker, Decatur, Mich.

Mrs. H. T. Strauns will answer calls to lecture. Address, South Exeter, Mo. South Exeter, Mo.

WILLIAM H. SALISBURY, tranco speaking medium, will answer calls to lecture. Address, No. 7 Bank Row, Taunton, Ms.

Miss H. Maria Worthing, trance speaker, Oswego, Ill, 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 on Sundays, at accessible points. IRA H. Curtis speaks upon questions of government. Address, Hartford, Conn.

MRS. LOVINA HEATH, trance speaker, Lockport, N. Y. MRS. SARAH M. THOMPSON, trance speaker, post office box 1019, Claveland, O.; residence, 36 Bank street. C. Augusta Firch, trance speaker, box 4295, Ohleago, Ill. MosEs Hull, Kalamazoo, Mich. MOSES HULL, Kalamazoo, Mich.

Miss A. P. Mudgert will answer calls to locture, and attend unerals. Address, Arthursburgh, N. Y., care of 11. W. Odell.

Mrs. A. P. Brown, inspirational speaker. Address, 84Johnsbury Centre, Vt.
Mrs. Frances Load Bond, care of Mrs. J. A. Kellogg, Amherst, Mass.
Mrs. H. F. M. Brown may be addressed at Kalamazoo, Mich.

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. DANIELS will answer calls to lecture and attend unerals. Address, Lafayette, Ind. MRS. MARY J. WILCOXON, Hammonton, Atlantic Co., N. J.

DR. JAMES COOPER, of Bellefontnine, O., will answer calls to speak 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.

J. S. LOVELAND, Willimantic, Conn. H. B. STORER, Foxboro', Mass., or 4 Warren st., Boston. Miss L. T. Whittier, Dansville, N. Y. MR. and Mrs. H. M. Miller, Elmira, N. Y., care of Wm. B. Hatch.

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

Published weekly at 168 Washington afreet, Boston, Mass. by WILLIAM WHITE, ISAAO B. RICH, and CHARLES H CROWELL-LUTHER COLBY, EDITOR, assisted by a large corps of the ablest writers.

TREMS OF RUBSCRIPTION, IN ADVANCE!

When drafts on Boston or New York cannot be procured, we desire our patrons to send, in lieu thereof, United States derenment money.

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STATE.

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Subscribers are informed that twenty-six numbers of the Rammer compose a volume. Thus we publish two volumes

the Banker compose a volume. Thus we publish two the ayear.

ADVERTIREMENTS inserted 41 twenty cents per line for the first and fifteen cents per line for each subsequent insertion. In all Communications designed for publication, or in any way connected with the Editorial Department, should be adversed to the Eniston. Letters to the Editor not intended for publication should be marked "private" on the envelope.

All Business Letters must be addressed "Bankers or Legar, Boaron, Mass., and Bankers of Legar, Boaron, Mass., and Bankers of Legar, Boaron, Mass.

CINGINATE, O.—The Spiritualists of Cincinnati have organized themselves under the laws of Ohio as a "Religious Society of Progressive Spiritualists," and have secured Metropolitan during the streets, where they hold regular meetings on Sunday, mornings and evenings, at 10th and The Colock.

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