

The Spirit-Morld. NARRATIVE OF THE EXPERIENCES MARY E. CHANTWORTHE. LATE OF LEEDS, ENGLAND.

"Truth is mighty, and will prevail." Cavil not at the re-mark, but seek to test its strength.

Whilst I lingered upon earth, I flew, as it were from flower to flower, endeavoring, as the butterfly sips the nectar of life from the tuberose and the honeysuckle, to extract happiness from buds of promise; but ah me! dear sister, like your own, mine were withered and wilted by the scorching beams of a parental sirocco, blasting within my soul the very germs and seeds, which, as in your own case, gave promise of a rich harvest of buds and flowers, capable of shedding an aroma of fragrance upon your land, as well as within ancestral halls and homes of old England, amid whose green fields and hedge rows she who now partially governs your hand and brain sported in childhood, reveled in later years, and in mid life laid her material sarcophagus in its genial bosom.

What attracts this spirit here seems to be the condition of my sister's mind-community of feeling and similarity of earth-trials. I come to comfort and to bless, permitted by your kind guardian, whose acquaintance I enjoyed when in the form. I have hovered near for months, ay, for years, bending over in fond solicitude, ever anxious to sweeten the bitter potions which so oft mingle in your cup of life's waters; but despond not, gentle one: the crystal drops of happiness are forming, attendant angels are hovering near to prevent their liquidation until the brightness shall have blessed your very soul. I revel in anticipations of delight, as the aroma of the flowers of joy, just ready to spring within my loved one's grasp, is wafted to my interior sense, and I feel to give God thanks, that the garden of your being is about to be watered under kindly influences and fructifying beams. Nevertheless, dear sister, I would have you remember the harrowing process is ofttimes necessary-that all traces of the rank influences of weeds and thistles may be removed-so scorn not, nor deem, as you so generally do, the time wasted in which this clearing and uprooting is being effected, even if it should require (as in my experience) the greater part of the earth-life for the preparing; but in due season you shall reap, if you faint not. The husbandman, ere he sows his seed, neglects not the plow. the harrow, and other sharp instruments; but diligently applies each in its proper place. Frequently must the soil of human nature be subjected to like successive stages, ere the ripened fruit meet the eye and reward the toiler. But the figure would be incomplete did we neglect the crowning point of attraction and comparison. The blade, in its full luxuriance, gathered into an earthly garner-house, would be productive of but little benefit to mankind were it permitted to moulder and decay; but the grinding process comes next in order, so the wheel of circumstances has revolved, and each revolution hath accomplished unthought of benefits. Have you not observed, in your late experience, the winnowing and sifting you have undergone, so that ere long you may be ready for the market of life? Now does your mind grasp the idea I have been endeavoring to inculcate? If so, I will cease metaphor, and rehearse some events of my own history. I was the only child of, to eutward appearance. loving parents; but alas! alas! it was only in the seeming. My father's heart had never throbbed with one emotion of genuine unselfish love, and when I appeared upon the theatre of action, a rebuff and regret that I was one of the "weaker sex," was the salutation that greeted the ear of my disappointed mother, who had fondly hoped the event of a bond of love would draw from the frozen depths of the heart of her attendant iceberg some indication of susceptibility of impression to the melting influences of the sun of affection. 'Time rolled on, bringing but few changes to beguile the monotony of the hours; nevertheless, an important era was at hand. That dear mother who had, under so many discouragements and so few advantages, watched and soothed my infant days, passed to a higher condition, in which she could pursue the fond desire of her heart without the constant surveillance of one who considered himself her Master.' To outward appearance she was gone from her nestling; but no wings are sufficient to bear away a mother-bird for any length of time from the faintest sound of the chirp of her offspring. The father missed the accustomed welcome and smile, and the kind consideration which had contributed to his comfort: but it failed to soften the flinty heart, which grew, if possible, more hardened. A nurse, or housekeeper, was obtained, but with the usual obtuseness.' No thought of adaptedness for mental and moral culture arose in the settlement of choice, and one totally unfit for the guidance of a youthful mind was selected, the only qualification required being quite up to the standard of economy. How am I pained, as the influence of those unhappy hours, passed amid such uncongenial associations, comes welling up in my heartl : I hope oblivion's waters will now engulf them forever. My purpose in their recall at the present moment is to enable some sorrowing ones to take comfort, and walk cheerfully in the byway of life to which they are at present restricted, remembering that the same path, ay, with more devious and thorny obstacles, has been trave, ersed by one as sensitive to all the bright and beautiful of earth, and with, it maybe, fewer points of attraction and interest than they are favored with ni-consistent restator parator to statistic and any state of grant the state of the state o 111 err up ble spine weight i the augment of a cost

disordered brain; and it is only when taking possession, as it were, of the fleshy tabernacle of another I can recall and realize intensely the miseries of an unloved existence.

The children of earth offtimes shrink from and question the wisdom of what they consider an Allwise Providence, apportioning them so many ful vices. shady paths, fondly imagining the sunlight would bring forth more beautiful buds and flowers. But as in the external, so in the spiritual world: if the rays be too powerful they scorch and wither. I know an excess of either is prejudicial, but it anpears to the writer that more instances of nobleness are exhibited by those whose lives the clouds have always lowered upon, or were so doing when the grandeur of their character shone forth in its fullest splendor. Your favorite hydrangea always seeks and flourishes best in the shade. Here in this bright realm, where I now dwell, each of us have our proper places; but think not by escaping from your clay tenement you leave all care, and bask in an eternal sunshine; for be assured there are moments, even in this abode when we taste of the bitterness of unsatisfied desires.

But to continue my narrative of earth-life. I will not enter with any degree of minuteness into the many and varied trials through which I passed, imagination can supply the painful detail; but in so doing, I pray you use the strongest mental magnifying glass in your possession; for frequently the necessary aliment for the sustenance of life was denied me, and when the parent who should have shielded, drove me, at the instigation of one whom he had installed in the place of my departed mother, with curses loud and deep, from the parental roof forth into the cold world, I felt as though a thunderbolt had fallen God (which I at times doubted), in the wide universe of oreation, he would take unto himself his suffering child?

But in the midst of the wild tumult of the contending elements of my nature-which at one moment urged me to launch forth into the unknown future and the next instant brought before my startled senses the image of a despairing soul rushing into the presence of its Maker with a caressing sensation; the angry billows grew calm, and the bark of life glided peacefully amid the still waters. I attributed the wonderful change to the outstretched hand of Omnipotence, unconscious of the dear instrument he had made use of for the accomplishment of his purpose.

Guided, as I now know, by the same angelic care, I started for the north of England, and account of my introduction, and also the employafter many struggles: th ternal aunt, in Derbyshire, who at first received me coldly, until a recital of the sad circumstances which had thrown me upon her protection reached the depths of her heart, opened wide its portals, and, as it were, closed me in in a loving embrace.

But what are the discomforts of an earthly so- | ceived the vortex into which I was plunging, and | had engrossed the fondness of my later years. | reach the whole earth, the blast I would send journ in comparison with the boundless and in- | the hands which were outstretched, for my relief, effable joys in which my soul now bathes? which, | removing the companion of my studies to another by contrast, causes the trials of which I have been position, and withholding ready access to the dearspeaking to appear as the fanciful chimera of a ly loved volumes, throwing me upon my own mental resources, thereby enabling my mind to gain its equipoise, and perceive that my fancied incarnations of deities were only men, with like failings with the rest of mankind, their prominence over the masses showing forth their virtues, eclipsing, as it were, by the brilliancy, their pain-

The history of my own times teemed with marvelous examples of untiring venergy and devoted self-denial. Rumors came booming over the mighty ocean, of a vast struggle for liberty of conscience which was in progress in the Colonial possessions, recording instances of the heroic in man, which threw into shadow the bright deeds of both Roman and Greecian patriots. Strange as it may appear, I sympathized deeply with that which my neighbors and friends regarded as highhanded treason; and had my sex permitted, I doubt not I should have donned the helmet and sword and, like another Lafayette, proclaimed that true nobility of soul was confined to no country. 'As it was, I freely expressed my admiration of the brave enunciators of the God-given proclamation, that all men are created free and equal, thereby drawing upon myself scorn and indignation, with the exception of one noble heart, whom my words fired with an intense desire to take part himself in the great contest; but the care of an aged mother prevented the execution of the cherished wish, until the death angel removed the obstacle. Henry E. L--- m was one of the masterpieces of God's creation, and I idolatrously worshiped the work of his hand. Nevertheless, whilst every fibre of my being recoiled from the sacrifice. I valiantly urged his embarking for the scene of conflict; determined, cost what it might, no selfish fears of mine should detain that noble spirit from upon my devoted head, and I prayed, if there be a lifting his arm for the defence of a principle whose mighty power shall yet, in all its majesty and grandeur, sweep like an avalanche over the whole extent of your at present distracted country. Would that your forefathers' ken could have reached into the far future. These woful times might then have been avoided.

Can you believe, dear sister, as I take upon myself, by control, partially, a form of earth, I realize, rushing into the presence of its Maker with a with a large degree of intenseness, the agony of heavy load of guilt resting upon it—there came the parting hour? It was distined to be a final over me a singular soothing influence, as it were, a adieu, as far as earthly association was concerned. No tidings ever reached my anxious heart of the fate of the loved one, until my entrance into spiritlife brought to my startled vision the form of him for whom my soul had so longed, and I even then imagined the parting struggle from my earthly prison house had produced the hallucination. But I must not anticipate, as I purpose to give an ment of myself and copa

The happiness seemed too overwhelming to be forth would be an appeal to the guardians of real, and I then conceived it to be an hallucina- | youthful bodies and minds to cease their dwarftion, brought about by the strong desire of mind ing and stupefying process, smothering as they just as I was leaving iny body. But when each do every natural and healthy impulse of the soul caressed and then gently lifted me from the fogs | beneath the sway of a deadening conventionalism. of earth, the truth began to dawn, and I could Methinks, were I to give full utteranue to my views bed fancies, assume tangibility, and evolve to my in the shape of great thoughts and majestic inculcations, and find the embodiment, of which they were the ideal, personified in this land of the real. For, believe me, you are living in the shadow, whilst those whom you have been taught to regard as misty and vague, do really possess the substance.

I do not purpose to theorize at present. Would that the vocabularies of earth contained words of with to creet a grand superstructure, whose base sufficient strength and beauty to enable me to detail the sublimity and glory of this upper chamber of our Father's mansion. Language is meagre amid the radiance of celestial spheres. So conand deficient in point and compass to elaborate tinuous would be the chain which the proper the various details of grandeur which press upon our attention, and call forth every energy of our being in adoration and worship.

Oh, could the dwellers in the earth-sphere glimnse for one moment into the apparent dark and unfathomable future, the sight would dazzle and bewilder; and the entrancing scenes would, by contrast, so dull the enjoyments of their present existence, that they would exclaim," In mercy withdraw the vision, or else remove me at once to the participation of such ravishing immortal bliss." Wisely is the yell drawn, or at least only partially opened to the senses of the children of | diance that will clear the vision of the children

But, as I said in a former part of this narrative, the brightness of our sky is at times somewhat millions of bright scintillations from the sun of clouded. For instance, when we come into connection with our loved ones dwelling in the flesh, and find them suffering from the various trials incident to their station, we enter into sympathy, and share, in some degree, the burden of their aching hearts; and did we not realize that such trouble was but transitory, and ofttimes productive of great good, the contact would be indeed painful. But we feel we can aid them, and quicken every faculty for the heavenly ministration. This is one of the employments of spiritlife. Oh, inhabitants of earth, shout aloud, sing halleluiahs to the Most High God who dwelleth not only in the heaven of heavens but in the smallest atom of creation; praise him for the increasing nearness, or, rather, power of disembodied ones to benefit the denizens of his lower courts, for be assured the boon is more to be desired than gold, yea, than much fine gold.

conception of the beauty of angelic guardianship. In fact, no gloom is deep enough to overshadow its cheering light, and, if rightly comprehended, no height of joy could ever he reached to which its entrancement might not yield additional zest. Another occupation of this upper school is the ignorance, and devoid of the finer feelings of the human nature, that were you ushered this moment into the midst of its jostling crowd, you would indeed realize that Swedenborg's hells were a literal truth, and earnestly pray God for a return even to the apparent loneliness of your present existence. We who are privileged to look beneath the surface and scan each 'character, can in every child. of our common Father trace the workmanship of his hand, and ofttimes see buried beneath the rubbish of a pyramid of untoward circumstances, the brightness of the immortal soul, and thus are we enabled to work lovingly and perseveringly the effort has frequently been crowned with unto the polisher the unparalleled brilliancy of the diamond. But, my sister thinks, why not descend to pracnot declare the amount of enjoyment produced therefrom.

perceive thoughts which I had regarded as sick- upon this important subject, your pen would seem dipped in gall and wormwood, so warmly is my wondering view hitherto mysterious conceptions heart stirred within me for the wrong inflicted of the power of the human capacity to outwork, upon the plastic mind of childhood, the evil comeven whilst dwelling in the flesh, forms of beauty mencing ere it reaches the outer life, and continuing all through the molding years, so that ages of time must clapse ere the baneful effects will be entirely obliterated. Were this truth fully understood, how remarkable would be the change inaugurated, both in the home and school system of education. The axe would be laid at the very root of the evil, and the whole of the present fabric would crumble, leaving the material wherewould be the very commencement of embryotic existence, its crowning point reaching far away welding would forge, that not one link would be broken or need refurbishing.

> But I am aware it is utterly futile to endeavor to establish such a system in the present condition of the race. But, thank God, the desirable end will be attained; and it is our duty and pleasure to labor energetically for its realization, even if, in your day, there should prove to be no apparent change effected by any movement; yet the agitation of the question will pave a bright pathway of knowledge, which, like the stars in the vault of heaven, shall twinkle and burst forth with a raof earth, and cause the dark pall of the night of ignorance to blaze with the refulgent beams of Truth.

> Many of the inhabitants of the home of the blessed are employed in the deliverance and imbibation of lectures, the formation of Kinder Gartens, Home Nurseries, and the like institutions. My friend, your mind cannot grasp a conception of the beautiful engagements of this upper world. Verily is it a truth, "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him;" the only fault in the Apostle's declaration being its restrictive nature, for all of the Father's children will realize the blessed prediction.

There is a large class of spirits hovering over and controlling, to some extent, your present national struggle, and though men think and call themselves mighty and terrible with their weapons of warfare, yet there is a mightier host bat-

Another distinctive feature of the operations of tling, invisible agents, to protect and defend, ay, spirit-life is its adaptability to the conditions of and ofttimes direct, the cause they deem just and mankind. The feeblest intellect can grasp a faint rightcous. One motto is generally accepted, that in union there is strength." I do not say the sentiment is universal in this land beyond the veil-would to God that it were. Then would this war have ceased long since; in fact, had there been universality of opinion, no cause would have existed for the present strife. The black training of the minds that are constantly calling man would have had his rights, and all of God's for and appealing by their helplessness, their creatures would have basked in the sunshine of voices reaching us from the crowded purlieus of liberty. As it was, the condition of our darkearth, and amid the scenes of the border land of skinned brother caused the verdict rendered in the heavenly spheres, for, my friend, there is a the court of high heaven to be "Fiat justitia ruat condition scarcely one remove from the confines | calum," and though every living inhabitant of of your stage of action, which is so attainted with your part of the globe should lose their mortal bodies, the stake at issue merits the sacrifice. Yet even amid these upper associations, some minds yet cling to the belief, that, as in the lower order of creation, the stronger controls the weaker, so must the rule continue, even with man, the very apex of existence. But admitting their position-which we do not-have we any proof that the brother whose skin presents a darker hue than ours is different in any other points, did the same circumstancecs surround him? Indeed have we not noble instances, in almost every department of life, of his capacity to fully equal his white brother? I wonder not at the blood flowing, and the sighs and groans ascending, for as cause begets effect, so the to accomplish the ultimatum of our desires, and mightiness of the slave-evil must produce a corresponding magnitude of suffering in its extirpalooked for reward, the blackest carbon of evil (or. | tion. But, thank God! the sacrifice is nearly comcorrectly speaking; misapplied good,) returning plete; and your age will have accomplished, for coming generations, a glorious redemption, paving the way, we hope, for freedom from all thralldom, even for the crying one of woman's wrongs: ticalities? Such I perceive to be the thought re- ofttimes the veriest slave under the canopy of volving through her mentality. Would she de- heaven, hugging her chains, and hiding her mansire to be amid the rag-carpeted rooms, redolent | acles under the cloak of conventionalism, whilst of bacon and cabbage, so graphically described by their canker is eating into her very soul, destroysome media? There is more truth in some of these ing every holy impulse of her being. Oh! it is a descriptions than the ultra refinement of earth | sight over which angels might weep, and one upon would imagine, for it is a fact that some spirits which they gaze with intense interest, witnessing, revel for a time in such delights; but as my sphere as they oft do, the struggle between the fear of the of action has led me into a different path, I can- world's scorn, or the agonizing endurance of a martyrdom more cruel than the lash inflicted upon the black slave. Ahl could the sighs and groans of down-trodden, oppressed woman-nature quently, as one of the glories of the summer-land | cry aloud for vengeance, ages would be consumed in the explation. You, my sister, even whilst dwelling in your clay tenement, will witness a wonderful revoluer conceptions of the endless life upon which they tion in public sontiment and private behavior, in the important matter, and yourself prove an agent in accomplishing an amount of inquiry and farreaching good, of which at present you have not the slightest conception. But I must not indulge either in prophecy or retrospection, but pass toward a finale, regretting that for a season I must part company from one I so affinitize with one who deserves and has my carnest thanks for her

I purpose-should it meet with approval-t

some future day to give through her organism a

But alas! the demon of jealousy in the person of an adopted son arose to disturb those relations. My aunt was blessed with what was then considered a comfortable allowance of this world's treasure in the shape of broad fields and cultivated acres. This young man, failing in the endeavor to win my youthful affections, turned with is necessary for the formation of a perfect characall the rancor and envy humanity is capable of ter. Nature always balances herself. Extremes indulging in, sedulously poisoning the mind of her are to be avoided. upon whom I leaned in my sad strait, with the miasma of suspicion, until she recoiled from her unhappy charge, and I was again compelled to wander forth, this time seeking the abode of strangers, who proved ministering angels, God's vicegerents, to proclaim unto my sinking heart that all good had not departed from earth. Under their never excited my reverence, so the kindly meant kind care and protection, the better part of my na- interference was declined, much to the horror of ture assumed the sway, enabling me to shake off my loving advisers, my physician among the the lethargy which was resting like an incubus up- number; he, unfortunately, having imbibed from on my being; and I resolved to exert every faculty parental training the orthodox ideas of a heaven within me, and in the dignity of my womanhood aspire to the attainment of a purpose in life. For- the lake of fire richly deserves priority of mention tunately my kind friends possessed educated and gifted minds; and tenderly fostered with parental after conversation with my medical adviser, that care the buds of hope and promise which peeped forth in the neglected garden of my mind.

I inherited from my mother a medium share of intellect; and slumbering within me (unconsciousslumber of years.

The young man of whose enmity I have spoken, little imagined he was benefiting, in a high degree, the being whom he so sedulously sought to injure,

Remaining with my kind patrons until health of body and mind was reached, I besought that I D. was beyond comparison. might be allowed to make at least some slight effort for my own maintenance and education, a request which was reluctantly acceded to. A neigh- you the physician, who has so kindly administered boring academy opened its fostering arms and presented ... the prospect of a small stipend, and many opportunities for: the acquirement of the knowledge for which my soul now ardently panted.

It is delightful, even now, to linger amid the recollections of the days passed with the patient tutor, poring over the classic pages of history, each of her heart was accomplished. . Ye of earth can page presenting to my imagination forms for admiration and imitation. Each hero seemed to embody the ideal of some crowning excellence.

So completely was I absorbed in the mental engagement, that, had not circumstances moderated the intensity of my application, both physical and ter-like, ejected the lava tide of my being, which mental, languor and disease would have followed soon formed into a spiritual body. And oh, joy But thanks to the Giver of all good, his minister- of joys! rapture transcending language to express! ing servants prevented that catastrophe. The my eyes beheld, radiant in loveliness, the forms I agents were then enveloped in a cloud of mystery; had best loved upon earth-the mother whom I but since I have entered this sphere I have per- had thought afar, and by her side the being who

tuary of the Most High.

Time and your patience would be exhausted were I to enter into the minutiæ of my daily life, neither would it accomplish the purpose of my narrative. Sufficient light has been thrown upon the subject to show that my lot in life was a clouded and stormy one. I cannot say, were I permitted to enter again upon the arena of conflict, I should select the same path, for I am not of the opinion, that, according to your trials upon earth will be your reward hereafter. A due proportion (as I remarked before) of light and shade

At length disease fastened upon my vital system, and I felt the end of time, so far as this life was concerned, at hand, and the question arose in my distracted mind, whither go I when this pulsating heart has ceased to beat? Friends advised consultation with a minister, but the cloth had and hell; or, rather, hell and heaven, for certainly from its remarkable popularity. I found, from whilst his educated conscience submitted to the old teachings, his reason and judgment entered a strong protest against the man-created God; and ere I shuffled off my mortal coll he acknowledged ly, however,) were the fires of genius, destined to his determination openly to avow his disbelief in smoulder until the incrustation of the form of such a libel upon his Almighty Father, and, I earth had been removed, and amid the associa- have been told, executed his purpose, and drew tions of a more congenial clime it could burst forth upon his head much righteous indignation, and with volcanic energy, the more violent from its | many prayers from the faithful for his recovery from the soul-destroying delusion.

How strange, even now, with my clearer vis ion, appears the means by which a path was opened to administer comfort in my departing moments, for the solace from that strong-minded M.

Can you not, my dear one, perceive, in your own experience, a similarity of angelic care? Think not only to your pain of body, but so oft poured the Balm of Gilead upon your suffering mind, was brought to your bedside by a blind chance? Ah, no! That mother whose early flight heavenward was so greatly lamented, flew upon the wings of love and ceased not her endeavors until the wish little imagine the amount of preparation necessary to bring about such a result; a peep at the modus operandi would greatly astonish mortals.

At length came the parting struggle. Nature moaned with volcanic upheavings, and then, cra-

I was greatly attached to children, and conseis the privilege to follow the bent of one's inclination, I naturally have gravitated to the delightful occupation of training young immortals for highhave entered, of the vastness of the word Eternity, of the power of spirit to soar and bask nearer and nearer the infinite source of perfection, of the power dwelling within themselves to create a heaven or a hell in their own experience.

We have schools and classes, but not modeled after the fashion of earth. We are exempt from weariness, for none are compelled to con lessons without understanding one line of the rote. How kind appreciation of my message. greatly are your teachers mistaken in their mothod of education. Much do I wonder at the proseries of lectures or essays, principally upon the gress made under such difficulties. It is a proof subject last touched upon, involving, as it does the trustment and education of infantile and youth of the power of mind over material surroundings and inharmony.

Ofitimes I feel, were it possible to be possessed ful bodies and minds; and thend shall, if possible of an archangel's trumpet, whose sound could culminate in a grand foous of light from some of

2

the master minds of these upper laboratories of science, who have kindly promised ald in the undertaking; minds who have fathomed intricacies and difficulties, which ever have, and are as yet, puzzling the brains of earth's gifted ones.

When the proper time shall have arrived, a grand outburst of light will descend upon the mental horizon of the children of earth, and a jubilee will be inaugurated, such as the mind of man has as yet scarce conceived of; indeed, were I to give a description of the visions which pass, as it were, in panoramic view before my gaze, I fear I should stand accused of inciting false expectations, so transcending are they in power and magnitude aught that the sons and daughters of earth have yet witnessed. Preparations are being made in these upper courts for the grand illuminating process.

I have lately become the favored recipient of a report of the proceedings of a Congress which assembled in spirit-life, or rather in a higher grade of life than the one in which you now mingle, for all life is dependent upon spirit. The deliberations of the body just named, will influence your present National Convention of Spiritualists,* not. however, to any great extent, outwardly, because, as I foresee, conditions will prevent as free-and pure a stream of inspiration as would be desirable; nevertheless, much good will be accomplished, and many a slumberer and sluggard aroused.

Other occupation has prevented my attendance, as I purposed, here in these upper mansions of our Father's glory. The dwellers within the hallowed precincts esteem it a delightful privilege to answer the calls of duty, knowing full well the highest happiness consists in the rightful employment of each faculty of our nature. Earth has no language where with to express the deep, overflowing, overmastering intensity of bliss which pervades and animates our souls in the contemplation of the incalculable amount of benefit each effort, when properly directed, will produce.

The children of my care and culture have lately made large demands upon my time and love. They, with my assistance, are preparing a model system of education, commencing with directions for the bantism of the young immortal-not in orthodox style, however-upon its entrance within the favored radius of this upper circle of light and instruction, and then proceeding step by step, until the burden of their song passes beyond the comprehension of some intellects, who would consider their capacities greatly underrated by a request to enter, as competitors, the ranks of youthful aspirants; but a tilt with them would soon-the weapons used being mental-convince the plumed, intellectual aristocrat of his folly in disdaining the arms of a David, forgetting the Goliath of ignorance hath, ere now, been slain by apparent pigmies.

Could these mighty giant minds of earth scan with deep, penetrative vision, the fund of knowledge which these infant learners have earned and merited, methinks the stilts upon which the said scientific masters are mounted would totter. I would not undervalue the attainments of earth. No! no! highly do I esteem each advance in intellectual research and acumen, and my pen would be the last to dampen the ardor of any earnest inquirer and delver amid the mines of knowledge awaiting the pick and shovel of the digger after the pure ore of Truth.

Occasionally I doubt the wisdom of describing the scenes and occupations of the higher life, fearing the display of its bright skies, balmy breezes and entrancing employments may produce too intense a longing for immediate participation, and thereby hinder a due attention to the concerns of your lower kingdom. Should such prove to be the effect of the pictures I have been enabled to draw. I shall take comfort from the truth contained in the sentence which forms the caption of this article, and regard the seeming obstacle as merely a breakwater in the mighty stream of God's eternal Truth, the temporary stoppage producing, in the end, a freer and clearer flow of the purling waters of knowledge.

The last employment of the inhabitants of our

BANNER OF LIGHT

Department. Children's 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 sir." [Laign HUNT.

1. 18

MILL-POND ICE; OR, UNCLE PHILIP'S THIRD SERMON.

Uncle Philip had drawn back his curtain, that the glimmering stars of the winter's night might look into his room, and had given an extra punch with the heavy brass-headed tongs to the great pile of wood, that sent up its tongues of fire like great and good thoughts, and he had folded his hands contentedly, while a pleasant smile crept over his benevolent face. He had been thinking of all that the children had done for poor old Ith, and what a power and blessing always flows from loving, cheerful hearts, when there came a sound of merry voices by his window, and a soft, gentle rap on the glass.

'We are here," shouted out several voices; "all of us. Come, uncle Philip, and see who is coming to visit you."

Uncle Philip went to the door, and looked out on the merry group of children.

"There they are," said Louis; "they'll be here in a moment."

"But who is it?" said uncle Philip.

"Oh! it's Rod with Ith Sharp in a sleigh, and he's coming to visit you, and to attend our meeting."

And," said Kate, "Sue is there, too, because old Ith said he wanted she should sit beside him; and his daughter Pattie is coming for him by-andby. She stayed at home to keep up a good fire, that it might be warm and bright when her father returned; for the boys have gone away to work for a few days."

"Hurrah ! here they are !" shouted Tom; and sure enough, it was a merry looking load.

Old Ith was done up in buffalo robes and blankets, and Sue was cuddled down snugly in the bottom of the sleigh, while Rod flourished his fur

cap, as he drove up to the door. When all were seated, and Ith Sharp had his

place in the large arm-chair, he said: "They would make me come, and Pattie said it would do me no harm; but it is so long since I 've been anywhere, I did n't know how to begin; and

then they said you were to have a meeting." "So we are," said uncle Philip; "we have had several, and we have had sermons preached to those who came; but you see all our congregation here, and our only minister; so you need n't be afraid, and our sermons are only stories. Perhaps you have one in mind, and can preach better than I."

"Oh, no, no!" said old Ith. "I need preaching to; but if you would tell them about little Ida Green and the ice, I think it would do'me good to hear."

"An excellent text," said uncle Philip. "I was thinking of that very thing, and I'll call my text the 'Mill Pond Ice.' We have had the 'Snow, and I trust some remember its lessons.

You know how beautiful Stony Brook comes tumbling over the rocks in the summer, and singing its merry song; how it gurgles and winds and whirls in beautiful eddies past the tall maples on the hillside, and over the rocks in its bed, until and reflects in summer-time the bending grass and the gay cardinal flowers that grow on its borders. You remember, too, how it goes, after that, dashing over the dam, and, as if impatient at delay, foams and rushes, sweeping all before it, un-

much desired that he should think well enough of her to take her to a sleigh-ride, that was to be given by the school; but instead of trying to make herself worthy of the attention of Benjamin, she determined in some way to make him think ill of Ida.

I remember well the day that Nannydee began her treachery toward Ida. As I said, we had had a thaw, and then a cold snap, and now the sun shone warm and beautiful, and we had all assembled on the sunny side of the school-house before school.

'You can't make Ida do wrong,' said some one; she alwayş does just right.'

'That's so,' said Benjamin laughing. 'I'd trust er anywhere: The other night, when we had our skating frolic on Mill Pond, Ida would not join the sport because her father had told her not to go on the pond; and though it was perfectly safe, yet she resisted the temptation, and looked on while the rest enjoyed the fun; I presume a dozen asked her to take a scat on the sled behind them, and told her they would skate her close to the edge where there was no danger. But Ida said, every time, "I like to see you best. I will wait ere." I am ashamed to say that I was one that urged her.'

I chanced just then to look over toward Nannydee. I saw the color rush to her face, and her eye flash. I felt sure that she had some wrong thought in her heart, for it looked out of her face. Ida came up just then, and Nannydee put on her smiles and concealed her wrong feeling, and. went toward her; she even kissed her, and asked her if she was cold. Ida's clear blue eves looked out trustingly from her fur-bordered hood, and we all felt as if something brighter than sunshine was with us.

'Ida,' said Benjamin, they all say you would n't go on to Mill Pond to save your dearest friend.'

'I can't say,' said Ida, ' what I might do to save somebody I loved; butsure I am I would n't go to please myself.'

I saw Nannydee turn with a knowing look toward Benjamin, and she pretended she wanted to show him a sum in her Arithmetic, and called him to one side.

'Pooh,' said she; 'I'll bet Ida'll be on the ice before sunset.'

Benjamin's face frowned. 'If she is, she's not the girl I believe her to be,'

aid he. 'I'll trust her anywhere.' ' Will you go up to Ida's just as soon after school

as you can?' said Nannydee. 'You know that your class recites after the rest are dismissed; that will be just the right time, and then I can' meet you by the pine woods, and we can walk home together.'

Benjamin readily assented, for he was too greatly pleased with the thought of a visit to Ida to stop to wonder why Nannydee should make so strange a request.

I remembered, afterwards, that a short time before school closed, Nannydee asked the teacher to excuse her, as she had a severe headache. I mistrusted mischief, and determined to keep a sharp lookout. I watched through the window, near my seat, to see if Nanydee went toward her home. She did not: and I can't tell why, but something seemed to say to me, she's gone to Mill Pond, and I determined, as soon as school closed, to go there and see. Benjamin and I remained for the last recitation, and Ida started for home as soon as her class was dismissed.

She went, as usual, alone up the long hill, but her step was light and her heart happy. I watched her from the window, between the questions of the teacher, and I saw her climb up the long hill. it comes to the Mill Pond, where it spreads itself sometimes looking toward the grand mountain out into a little lake that is as quiet as the sky before her, and sometimes turning toward-the peaceful valley that lay still and pure with its covering of snow, or, as Ida once said, like the lan of the mountains with a white apron over it. I never had felt so tenderly toward any one as toward Ida then. As I saw the wind blow her til it reaches the beautiful meadow, when it would cloak, I thought, oh, I wish I could shelter you seem never to have had a thought of haste, or a from all that is cold and disagreeable. And then spirit of unrest; for it softly flows to the river, I looked toward Benjamin, with his noble face. and I felt sure that by-and-by he would, by his strong arm and warm heart, be her protector. -I felt impatient to have school close. I did not wish longer to be thinking about the Rule of Three, and puzzling my head with hard sums. My mind was following the gentle Ida toward her home, for somehow I felt a sense of coming trouble. At last, after I had missed several questions that I knew perfectly well how to answer, I said to myself, 'How foolish! Ida is probably safely at home by this time, and warming her cold fingers by the blazing fire of her father's

ows come creeping up out of the past and spre ing and spreading themselves, till it is all as black as midnight. Yes, children, those great bland shadows are old Ith's lics." "May the dear Father of us all, and his loving

angels, take them away from you, because you are sorry for having done the wrong," said uncle Philip. "Amen," said old Ith, and he lifted his eyes

toward heaven, and a tear trickled down each cheek, and the children all thought they saw an unusual brightness on his face, as if some pure angel had indeed placed a loving hand on his brow. Uncle Philip resumed."

"As I said, I told Benjamin it was a lie, for I was up there when Ithis carried the apples, and his father sent them to Ida's father, that he might see if he wanted some grafts from the tree put into one of his trees; and Ida's father told her to take good care of them and not let them freeze; so Ida put them into the chest in her room. I think I never saw a fellow's face look handsomer than Benjamin's after I told him this."

'Why, Phill' said he, 'I feel glad enough to kiss you for saying that. I've felt homesick ever since Nannydee told me, and was half a mind to say I would n't go to the sleigh-ride at all. But tell me, Phil, who are you going to take; I won't tell.'

'Well,' said I, 'I've been thinking: there's Susan Brown-that's your mother, Sue-she's a nice girl, and she has the handsomest bonnet in the town, and would look gay enough; but then, I know that Sam Stark would like to go with her, and there are a plenty more pretty girls, but I know they all will have some boy ready to ask them, except Rachel Ames and Sally Tinker; they are real homely girls, and do n't dress nicely, and nobody seems to care for them, and so I have just about made up my mind that I'll ask them.'

Benjamin looked at me as if he thought I was n't in earnest; but when he saw I was, he clapped his hand on my shoulder, and said:

'Phil, you are the bravest boy I ever knew. If you'll do that, I'll promise to dance with them every other set, after supper; and if any boy laughs at you I'll knock him over; and I'll tell Ida what you 're going to do, and she 'll see if she can't what yeu 're going to do, and she 'll see if she can't get them to take off those horrid bows from their bonnets; but, Phil, if they do n't, do n't you mind, L'll stand by you.' It was thus we chatted until we came to the top of the long hill, and then I began to have a feeling get them to take off those horrid bows from their

of the long hill, and then I began to have a feeling of the long hill, and then I began to have a feeling something more than making generous mention of dread; a sense of danger came over me. I felt of his virtues and no mention of his faults-it in a hurry, and I saw Benjamin did also." "But," said Rod, "I don't understand why you

should have felt so, uncle Philip." "Well, I will explain why I think I felt it. As

my story will tell you, there was real danger, even then, to one we loved; and the guardian angel of our lives and of hers knew that danger, and tried to make us hasten. Oh, children, it is a beautiful truth that I want you all to feel, that ever about our paths are the protecting angels that the good Father places in charge of us. They are near us to guard us from evil, and to lead us ever toward the good and beautiful. If we will only listen to their gentle warnings that often come to us in our thoughts, we shall be kept from much evil, and led toward the good and right."

[Continued in our next.]

DEAR CHILDREN-I hope you are all enjoying this beautiful winter sunshine as much as I. It comes creeping up over this busy city, and sendits jov-beams into thousands of homes. I always think how glad the little children must be who live in cold, damp basements, as a few rays come gleaming through the windows; and yet my heart aches every day as I think of those poor little ones that have no pleasant homes, and no warm fires, or comfortable clothes.

One dear little one I heard of the other day, vhose mother spent every cent for whiskey, so that she was drunk almost all the time, and her only little girl had no place to sleep but on a little traw in the corner of a dark cellar, in which was

BECONSTRUCTION

BY D. H. HAMILTON. and ppeal to Spiritualists to all those whom it may

FEBRUARY 4, 1865.

DEAR BRETHREN AND SISTERS-Jesus, & long "Dails BRETHREN AND SISTERS—Jesus, a long time ago, add, "Thou shalt love the Lord thy God with all thy heart, soul, might, mind and strongth, and thy neighbor as thysel?. On these two commandments hang all the Law and the Prophets." Paul said, "Brethren, ye have been called unto liberty, only use not liberty as an oc-casion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this: thou shalt love thy neighbor as thysel?" If, as Jesus said, on these two commandments hang all the Law and the Prophets, is it not very essential that we understand their full import and significance? Let us lay aside for a while all prein-

significance? Let us lay aside for awhile all preju-dice and pride of opinion, and see what these in-junctions imply, and if they are in any way bind-ing on us individually or as a collective body of Spiritualists.

ing on us individually or as a collective body of Spiritualists. In the first place, Who, or what, is the Lord thy God, that we should love him, it, or her with all the heart, soul, might, mind and strength? To my conception, the Lord thy God is no more and no less than the SFIRITUAL-LIFE-POWER OF THE UNIVERSE, which in its motion—in its male and female—its positive and negative action and reaction, produces Love and Wisdom, Justice and Truth. These principles, through the labor of countless ages, have at length been incarnated, to a greater or less degree, in man, and which must eventually entirely control man. In short, God is that internal estence of things which no man has seen nor can see. Paul has it, "the King Eternal, Immortal, Invisible, the Only Wise God." Now what is it to love that God with all the heart, soul, might, mind and strength? It is simply to love and strive for these moral attributes of his character, viz: Love and Wis-

attributes of his character, viz: Love and Wis-dom, Justice and Truth. If we do love and strive for these, God cannot be dissatisfied with us, and we may safely and confidently call ourselves his in the second place, Who is my neighbor? and

what is it to love my neighbor as myself? My neighbor, in the great general sense, means any and every being that wears the human form, irrespective of complexion or capacity. But in a more limited, specific and practical sense, my neighbors are those with whom I come in immediate social and business contact.

Now what is it to love my neighbor as myself? To love my neighbor as myself implies vasily more than the world as a body, and, it mayhap, than Spiritualists as a body have ever dreamed

of his virtues that no mention of the status-it signifies that I divide with him every known blessing, excepting nothing but my wife, or the other half of myself, for if scientifically and compatibly united, she and I are one, and must not be divided or weakened by separation; for what God hath joined together in the complete positive and nega-tive relation of the serves let no man put asunder. tive relation of the sexes, let no man put asunder;

and, beside, no wise man will want to. According to the law of love, which is the law of all laws, my neighbor, if worthy of the name, (that is, if he be honest in his purposes,) has an un-doubted right to claim of me an equal share of all the advantages which my superior birth or education, any superior talents or genius, any superior circumstances or conditions, or any superior nor circumstances or conditions, or any superior wealth or fortune may have given me. And it seems to me that that man or that woman who is not willing to divide thus equally with every oth-er one who is honestly willing and pledges to do the same by him, is not yet a *Christian*, and can-not be said, in any worthy sense, to love his neigh-bor as himself; nor can he be said to love *God*, for love of God implies first a hearty love neighbor. John says, "If any man says he loves God, and loves not his neighbor, the same is a

lar; for if he loves not man whom he has seen, how can he love God whom he has not seen?" now can he love God whom he has not seen? And now if any man says he loves his neighbor as himself, and is not willing to share all his god things with him, what is he but a liar? This, my dear spiritual brethren and sisters, is my definition of the two commandments on which

hangs all the Law and the Prophets. I feel that I am prepared to live up to the letter of this definition, and presuming that there are hundreds of others that can and will do the same, I make this appeal to know if we shall not begin to make a practical demonstration of our faith in or by our

works immediately? Now, ye who have received the truths of mod-ern, as well as ancient, revelation into good and honest hearts, and wish to bring forth fruit to the glory of God in man and the redemption of our giory of God in man and the redemption of our race from ignorance, poverty, crime and conten-tion—ye who have sought first the kingdom of heaven and its *righteousness*—ye who have earn-estly prayed in *heart* and in *deed* for an answer to our Elder Brother's prayer, *Thy kingdom come*-ye who are tired and sick of the selfish, soulless pursuits of man and sick of the selfish, soulless ye who are tired and sick of the sensh, somess pursuits of men and women generally—ye who long for the good and true in all things—let me confer with you, through the medium of our excel-lent Banner, (our only, yet our all-sufficient gen-eral herald.) upon the subject of the Reconstruc-tion of Construction the place of real bertherity long tion of Society on the plane of real brotherly love. Let me in all sincerity, and with a heart brim-full of love and sympathy for you and the world at large, question you a little as to your duty in this remarkable orisis of our nation and the Do you not think it is high time that we, a professed progressionists, after having graduated, most of us, from the Evangelical churches, and after sixteen years of angel training, should begin to show the world how real Christians ought to live, and try to reorganize society, at least our-selves, on a platform far above antagonisms and hurtful competitions? Have not we, after so long a time as to-day, and after such opportunities as a time as to-day, and after such opportunities as we have had, got religion, charity, consistency enough, to live for the good of each other and the world? Have not we got enough of the fruits of the Spirit-love, joy, peace, long-suffering, gentle-ness, goodness, faith, meekness, temperance-against which there is no law, to band ourselves together in the name of God, Truth and Right-norsness, Wisdom Love and Justice and carry together in the name of God, Truth and togne consness, Wisdom, Love and Justice, and carry out to the letter that long standing and as yet, rarely obeyed injunction of the intuitive Jesus-*Thou shalt love thy neighbor as thyself*? If we have got the best religion in all the world, as we pro-fess to have, ought not we to set the world the best example of brotherly-love-life possible to be lived on the earth and in the flesh? How shall our world he redeemed unless we do? Who shall our world be redeemed unless we do? Who shall bring Heaven down to earth, or develop heaven in the earth, in this seed-time of human progress, unless we, who, in the pursuit of truth and a righteous consistency of life, have cut loose from oll grade all customs all commission over from all creeds, all customs, all ceremonies—even from our own kin—in our desire to see the world of mankind developed and redeemed, shall show, that we have been redeemed, by forming, through associative effort and enterprise, a miniature heav? en among ourselves, as a sample to this as yet, unheavenly, undeveloped world, and which shall, stand as a beacon light to all religions on the face stand as a beacon light to all religions on the lace of the globe, and 'crown our beautiful faith with the halo of divine beneforence? If this is not the way, I ask ye, how shall it be done? I. call upon every thoughtful man and woman of our faith—ay, of all faiths—to answer the great question: How shall our world be re-deemed? How? Ye preachers of the gospel—ye teachers of science—ye rulers of our nation—ye would be Christian reformers, philosophers. and philanthropists—How shall our world be redeemed? In the name of God, Truth and Righteousness—in the name of suffering; groaning, dying humanity —I ask again, How SHALL. OUB wolking BE. BE: DEEMED? Not from infidelity—not from unbe-lief in Holy Days, Holy Bibles, Holy Greeds, Holy Churches, Holy Popes, Priests and Bishors, but from general ignorance; Powerty, Crime and Con-tention? Can it be done; ob ye men of sense; sil-chice and scripture—ye, would be godly, men, Tyr stattering? Bibles and tracts? by multiplying churches and obmirch ministers? by "telling the story of the cross?" by even preaching "Securi-tic fait of the done; of ye men of sense; sil-chice and scripture—ye, would be godly, men, but story of the cross?" by even preaching "Securi-tic done, though all the world turn preachers, till be done, though all the world turn preachers, till the name of sufficient world turn preachers, sill, men learn to bey this one 'Almighty' function—this es-ence of all laws and sill gespels—True. And there in the name of reason and conscience—in the name of divine use and consistency, I ask, why shis eternal preaching about non-essentials in reof the globe, and crown our beautiful faith with the halo of divine beneficence?

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bright regions of which I shall treat, is the supply of the lack of the proper animus, both physical and mental, which exists in the condition of the mothers of earthly bodies; for it is a fact-though at present scarcely dreamed of-that were the assistance of spirit sustenance and care withdrawn, the vast hecatomb of infanticide which now disgraces and afflicts your earth, would be greatly multiplied, and mourning hearts sadly increased. I cannot clearly convey the mode in which this strength is imparted, so will not attempt that which would end in doubt and mysticism. Were you free from the clog of flesh encasing your spirit, the beautiful truth would entrance; it is an engagement in which you will revel, when the shadows of earth shall depart, and you shall have shaken hands with the twin sister of your soul.

MARY E. CHANTWORTHE, of Leeds, England.

Oh, Fountain of Eternal Truth and Wisdom; thou who by thy mighty laws governeth the condition of the life of all thy creatures; whose powor is in the shallow rivulet, as well as in the ocean depths, a child of thy creation and love now ventures to launch her frail bark of experiences amid the contending elements of earth, and prays that such of its waters as are clear and sparkling may be showered upon hearts thirsting for a draught from the wells of truth; whilst those drops which are murky may be filtered by the stream of living inspiration which ever floweth from thee, thou Source of all Truth. Amen and amen.

"This message was given previous to the assembly of the

TRUE SOULS.

Stand up ye, in your manhood free, A right you have to speak your mind, To utter all the truths you se And pour in light upon the blind.

The true soul searches nature's fields. Her nohlest truths to scan and know, Which evermore she freely yields In gentle streams of ceaseless flow.

Wisdom that will forever shield Those minds that seek the higher cause, Will they but to her teachings yield,

Observe her ways, obey her laws.

Man should not yield to Error's away: Truth should not of its strength be shorn, Nor taken from our mind away Should Freedom be for which we're born.

Shall manhood shrink because fell power

Strives ever Truth to overthrow? Its check turn pale when Error lower, And shroud in gloom our plain below?

Stand up thou, then, in manhood free; The patriots fought for Truth, and died, Leaving examples bright for thee; Be firm, be brave, or woe betide.

Linok up, then, each reforming mind-Let your ennobling powers expand; Sublime your mission to mankind-

On Truth's eternal rock you stand.

A poet was walking with M. de Tallyrand in the street, and at the same time reciting some of his own verses. Tallyrand, percelving at a short, distance a man yawning, pointed him out to his friend, saying, " Not so loud; he hears you."

telling sweet stories to the meadow-grass, and listening to the meadow lark, until it pours itself into the broader stream, and we lose its beauty in the grander beauty of the river.

You remember, too, how sometimes a freshet will come and swell the waters of the brook, until it causes the Mill Pond to overflow its banks, and extend itself far over each border, sometimes even touching the maple grove?"

'Yes, we know," said Rod; "for we have been there to-day skating, and the thaw of last week served it just so."

"Well, there had been just such a thaw, and the weather had changed sufficiently to cause the water of the pond to freeze over, so that it seemed perfectly safe to skate upon, or to walk over it. Ida Green's father lived in the farm-house the jamin to hasten. I told him it would soon be sunother side of the pond, and as she came to school, down, and that I must have a few turns on the she passed by its borders. She was the only child of loving, tender parents; and she was herself like a beautiful, tender flower. You rememwhat sweet tones of voice she spoke. Her father

the poud, and so obedient was she, that I do not believe she would have crossed to have saved tell, I hope.' herself four times the distance that she might have saved by going directly over it, instead of around it. Her father used to say, 'The ice is serve you in time of need, and who fall you when you expect the most from them. Ida, always not go toward her home.' seek true, noble friends, and beware of those that

the Mill Pond, that breaks up when most you need it.'

Ida's heart was so faithful and true, that she needed not to be warned on her own account; and fine curling hair; but she had but little love-

light in her eye, and, if you watched her carefully, you would see such an unkind expression on her face, that you would forget her hair and her rosy cheeks, and think of her as a truly homely person.

Nannydee was jealous of the love that everybody gave to Ida; she fancied, as many others do, that if another had much love given to them, that she should have the less. It is never so; for if one is greatly beloved, our chance of being loved is still greater, because the more one loves, the more love he has, and by giving greatly to others, he has the more for us. But not so did Nannydee, think; for, by her own disagreeable ways, she made people dislike her, and because she saw Ida beloved, she fancied that if people loved Ida less,

that she should be loved the more. She pretended, however, to have much affection for Ida, and used to take her, by the arm and tell her how sweet she looked and how Benjamin Young praised her eyes. Nannydee knew that sopool, as well as the best natured, and she very have to lie awake nights and see great black shad-

hearth.' And so I resolutely set myself to thinking about my sums.

When the class was dismissed, however, I felt in just as much of a hurry again. I urged Benpond before dusk.

'But,' said Benjamin, 'I doubt if the ice is safe. 've always noticed that after a thaw, and then a ber, Ith, how mild and true her eye was, and with | cold day or two, that the Mill Pond freezes over and looks wonderfully smooth and tempting, but and mother always warned her against crossing it's shaky-sometimes amazingly shaky. I'll tell you who it makes me think of, only you won't

'I know without your telling,' said I, 'It makes you think of a smooth-faced girl that wanted to be dismissed this afternoon because her head ached. treacherous; it 'minds me of those people who Did you know she did n't go home, though? I belook so very smooth and trusty, but who will not lieve her headache was all pretence. I watched for her clear down the road, and I know she did

'But where did she go?' asked Benjamin, 'Percan't be depended on; they will be like the ice on haps she went to the doctor's, to get him to give her something to help her.'

I felt ashamed, in a moment, of my suspicions of Nannydee, as the charitable Benjamin had for her so ready an excuse, and I felt no longer in such a but she was so loving and gentle herself, that it hurry as I had done to reach Mill Pond. We was not easy for her to believe in the wrong of loitered by the way, talking about the coming others. There was in the school a girl by the sleigh-ride, for Benjamin and I had been appointname of Nancy Dean, or, as we used to call her, ed a committee to make arrangements for it. We Nannydee. She was handsome and strong-that is, she had bright, rosy checks, and a fair skin. ed each other enough to tell what girls we intended each other enough to tell what girls we intended to take with us.

> 'Of course,' I said, ' you 'll take Ida.' 'Of course I shall,' said Benjamin proudly, 'if she'll go with me.'

'Go with you? Why, Benjamin, I believe she thinks you are almost a saint, and I think she'd do anything to please you."

'Well, T thought so till lately. But you must know that Nannydee told me, yesterday, that Ithie Sharp had been up there, and that he carried her some big apples off his father's farm, and that Ida was greatly pleased, and would n't give them to any one, but took them into her own little room, and-'Well, it's a lie,' said I."

"So it was," said old Ith, and his eye gleamed, and he brought down his hand upon the arm of the chair. "And I hate lies. I've reason to hate them." Let me tell you, children, if you want to be happy old men and women, don't you ever tell a He. 'Old Ith would give all the money he ever saw if he'd never told a lie. Oh dear, deat; Benjamin was the handsomest fellow in the to think that I was once Ithis Sharp, and did n't

no furniture, only a few boards. And there, without any love, without any tender care, without any comfort, this poor little one had to live, and perhaps be beaten and scolded by her drunken mother. Shall you feel like complaining if you do not have just as much nice cake as you wish, or just as many fine clothes, when you think of this poor little girl?

But the loving Father makes the beautiful sunlight fall on all, thus teaching us that we should make the sunlight of our love bless the world, and in deeds of goodness carry comfort to all that we can.

I am going to write you a long story, called "The Search for Sunshine," and I want you to be thinking how much of the beautiful sunshine of love you have found, so that when spring comes, and you see the opening buds and the tender flowers, you can know whether, like the sunshine, you are blessing the world by flowers of goodness and kindness, and whether you keep ever shining in your dearts the light of love.

You may expect the story on the first spring days; and if it is not full of wonder and of fun, I hope you will find in it something to make you happier and better.

I have three little plants; they do not look very strong and healthy, but as if they had been pining for more sunlight. I place them where they can get the brightest beams that shine in my room, and I watch them and try to coax them to grow; but they seem to say, "Wait a little while; how can you expect we can put forth much beauty until the sun sends down its warmer beams? Byand-by we will show you how thankful we are for the beautiful sunlight." And so my little plants remind me of those poor little ones that all over the world want to be loved and cared for, and that can't be very beautiful until some one opens his heart, and says, " Dear children, the good Father cares for you, so will I."

I wish I knew just how many persons would read this letter, and then I would say, "Will you not do one beautiful thing for me? Will you not bless some one by a deed of love, and thus let the sunshine of love glow so brightly over the earth that we shall all know that the spring-time is near, and the summer-time of heaven not very far off?" .

Your true friend, Love M. WILLIS.

ANSWEB TO ENIGMA,-Andrew Jackson Da ₹İ8,

PEACE.

Oh that the bells in all these silent spires Would clash their clangor on the sleeping air, Ring their wild music out with throbbing choirs, Ring peace in every where!

Oh that this wave of sorrow surging o'er The red, red land would wash away its stain-Drown out the angry fire from shore to shore, And give it peace again! 3. 2 21 6

On last year's blossoming graves, with summer

Calm, Loud in his happy taugic hums the bee; Nature forgets her hurt, and finds her baim-Ainsl and why not we?

Spirit of Godi that moved upon the face Of the waters, and bade sholent chaos cease, Shine, shine again o'er this tumultious space, Thou that art Prince of Peace! 017744

FEBRUARY 4, 1865.

ligion and the Bible, when the very scriptures themselves declare that the whole Bible code-ali of the law and the prophets-is fulfilled in one word, even in this-THOU SHALT LOVE THY

word, even in this-right Bharr love thy NEIGHBOR AS THYSELF? Why maltiply churches and pulpits? Why ed-ncate and ordain ministers and clergymen? Why preach learnedly about; Christianity when real Christianity is left untouched and unpracticed? Why not, as sensible, honcet men and women, meet and obey this only command of the gospel— this only dictate of philosophy which promises salvation to the race?

Love is the essence of all religion, and without it both Christianity and Spiritualism are bogus redeemers. And is it not time we had learned it? redeemers. And is it not time to nad learned ur Men may do all sorts of benevolent deeds in the name of religion—they may form and talk most eloquently about their Bible Societies, their Tract Societies, their Missionary Societies, their Sabbath School Societies, even their "Religio-philosophical Societies." Unless they form Love-thy-neighbor-act thread Societies at world con party be re

Societies." Unless they form Love-thy-neighbor as-thyself Societies, the world can never be re-deemed from wretchedness and woe. They may form and talk loudly about their anti-societies—their Anti-Slavery Societies, their Anti-Rum and Tobacco Societies, their Anti-Swearing Societies—even their Anti-War Socie-ties; unless they form Anti-Money-Clutching So-cieties, and Anti-Look-Out-For-Yourself Socie-ties, ignorance, poverty, crime and contention will continue to disgrace every opening page of the world's future history, as it has the past, clear down to the Revelator's great battle of Gog and Magog.

Magog. You may multiply Bibles till the world cannot contain them—you may plant churches at every street corner—you may make every third man a street corner-you may make every third man a preacher, and they may plerce and rend the very heavens with their long and loud prayers for sal-vation, unless Capital and Labor, Brains and Mus-cles are reconciled by forming Common-Treasury, Brotherly-Love Fraternities, all heaven cannot save us from sin, sorrow and sighing-war, want and wretchedness and wretchedness.

Let me prove it by both Scripture and philosophy:

The Scripture plainly declares that "The love of money is the root of all evil." Now, while the evil root is most carefully and assiduously cul-tivated, what can the harvest be? Do men gather grapes of thorns, or figs of thisties? Again. While this continued scramble for mon-

Again. While this continued scramble for mon-ey necessarily breeds selfishness, and while self-ishness breeds sin, how can you cure sin but by removing the cause, which is *love of money*? Once more. So long as money-making contin-ues the chief business of life, both in and out of the church—so long as he who makes it fastest, as a general thing cats most honor-and so long as

a general thing, gets most honor—and so long as this premium upon selfishness will continue to be-get that antagonistic competition which is sure to array capital against labor, brains against mus-cles, the legitimate fruit will be what? Love and brotherhood? No; pauperism and pomposity, speculation and extortion, distrust and deception, intrigue and dishonesty, lying and hate, theft and murder; and the older the world grows the worse it will be, for the rich are all the time growing richer and the poor poorer, and their interests are all the time growing more and more antagonistic; and not all the preachers this side of the grave, nor all the angels this side of Jehovah's throne, can save the race from the hell of inharmony till these conditions and these relations are changed by introducing Mutual Interest, Mutual Aid, Mu-tual Protection, Mutual Life Insurance Societies.

Nothing, comparatively nothing, may be hoped from the Church in the way of general redemp-tion while capital and labor hold their present re-lations. The standard of justice in the American lations. The standard of justice in the American Church and the American nation is as far be-Church and the American nation is as far be-neath the standard of justice in Christ's gospel, or a sound philosophy, as savageism is beneath civilization, or Paganism beneath Evangelical re-ligion. Intellect everywhere maintains its right to employ itself entirely for its own benefit and gratification, irrespective of others, so long as it keeps within the bounds of common law and, common custom, especially if it ekes out now and then a driveling contribution in charity. But ohl how far short of the standard which the great teacher has set up, which requires the rich to sell teacher has set up, which requires the rich to sell all he has and give to the poor, and the man of ten talents to divide the profits thereof with him who has but one-in other words, to love the neighbor as one's self.

as one's self. How any man can employ the labor of poor people at necessity prices, and heap up and hold in possession fortune enough to supply the wants of hundreds of poor neighbors, and never open his purse in charity, except to build gaudy churches and pay flowery ministers, can call him-self a *Christian*, heaven may—I cannot tell! Such doings may or may not belong to modern Chris-tianity, sure I am it does not belong to *Jesus Christ religion*, or *Jesus Christ justice*, and there must be a better somewhere in the recesses of the human soul and within the bounds of human pro-ditions. As in the days of old, so now there must human soul and within the bounds of human pronuman soul and within the bounds of human pro-gression, or man is a wicked cypher, and the uni-verse without its proper Lord. But that better, that all-sufficient religion, is found in the soul of Christ's Gospel—"Love thy neighbor as thyself. If any man would become great among you, let him be your servant."

plorable perversion of the acquisitive instinct, and bring them to see that human happiness is in exact ratio to the number of faculties in man's complex organization which are brought into suc-

complex organisation which are brought into suc-cessful play or righteous activity and balance, and that among the most neglected, and yet the most fruitful of happiness, are spirituality, frater-nity, benevolence and sympathy. Yes, friends, love of money can be cured and acquisitiveness brought back to its natural action by simply working for your neighbor and letting your neighbor work for you-in other words, by forming great Family Fraternities, where every one shall receive from love's treasury according to his righteous needs, and labor according to his abilities of brain and muscle, or mind and body, where the strong shall delight to ald the weak, and the rich to bless the poor, Where labor will be equalized,

Where labor will be equalized, So every one can find Leisure well to cultivate And beautify the mind.

educational advantages vastly superior to what

educational advantages vastly superior to what the world now enjoys. Let me now briefly enumerate some of the ad-vantages of doing as Jesus told us to do eighteen hundred years ago, and thus show more concisely that Communitary Life, on the common treasury plan, is the highest, truest, holiest order of life-that can possibly be instituted among men: 1st. Because it is directly calculated to destroy all antegonisms among men by introducing mutu-

all antagonisms among men, by introducing mutu-al interests, which invariably lead to mutual sympathies, and they to that love which works

no ill to its neighbor. 2d. Because it will supply the greatest number of human wants at the least possible cost of toil, and consequently give the greatest amount of leisure for self-culture and educational development.

3d. Because it will change the current of men's ambition from the inordinate and hurtful pursuit of wealth and worldly fame, to the pursuit of wisdom, science, morality and goodness—from animal to spiritual life—from intrigue, policy and

deception, to honesty, frankness and principle. 4th. Because it will reconcile capital and labor, brains and muscles, by inducing all to strive for the general good of the whole, inspired only by the love of usefulness and the coming reward of gratitude, which will flow so naturally from the bying company benefited. 5th. Because it will inaugurate a true system of

philanthrophy, which, while it will not make poor the givers, will continually bless the work by a wise, systematic use of all its surplus treasury in continued efforts to elevate, redeem and win the world to its rightcous principles, and into its loving embrace, where the poor forget their poverty, and the rich their riches—where manhood, and not Mammon, is the standard of respectability

and repown. Here is scope for the highest talent—the highest genius—the highest wisdom—the highest benevolence—the highest ambition even, to display itself without drawback or selfish recoil.

Now, dear brethren, in the name of all that is good and great in religion, redeemed from super-stition and dogmatism by the glorious advent of modern Spiritualism, which makes it to us the model for an the religious world to look at the pattern-a constant reluke, too, to the whole pro-fessed Christian Church, continually saying to them, "Go thou and do likewise." And then with an eye ever open to progress in all directions, and an ear ever open to the voice of the Angel World and the suggestions of the inner life, what is there to hinder us from maintaining the lead in

ditions. As in the days of old, so now there must be a tarrying at Jerusalem, till we be endowed with power from on high before we can go forth. Never was there a time in the whole history of reform and progress when a move of this kind seemed to be more needed, or would be more ap preciated, or when everything seemed to be point-ing so directly toward it as now. The whole country is in civil, political, religious and social ferment and agitation. Disintegration has nearly done its work. Combination must come next, and oh how essential that it be up to the standard of a and my visions, my meditations and my inspira-tions by day and by night for years. The plan is very simple, so simple that none but the simple can appreciate it. It is so simple that I in my loftiness could not see it, till I, one day, van. Hundreds and thousands of progressive minds, cut loose from all their surroundings, are harbor of peace, plenty, progress and social har-mony. And despite the cry of humbug, devilism, and free-love, the whole world is looking for some kind of deliverance through the developments of modern Spiritualism. And now shall we, the recipients of special angel ministrations, disappoint the hopes of the world, prove recreant to the trust commissioned to us, thwart the purpose of all the good angels, and grieve the spirit of Him who bade us love our neighbors as ourselves —till we have made one thorough and godly effort to set the world right, by giving them one practi-cal example of brotherly love association? You need not doubt the importance of the asso-clative enterprise, for it has engaged the attention and the thought of the best talent all over this land, and not only this but other lands, and seve-ral talented attempts have been made, first and Tal talented attempts nive open made, nive and last, to reorganize society—some on the Owen, some on the Fourier, some on the Andrews, and some on other systems—but all of them have failed. And why? Just because they did not obey, to the a some on other systems—but all of them have failed. And why? Just because they did not obey, to the letter, the injunction of my text—Thou shalt love thy neighbor as thyself. They banded, just as other money corporations of the world do, with the god Mammon for their principal leader. They united mostly for the purpose of making money and of becoming individually rich and influential, with the hope, doubtless, that the poor might be indi-rectly aided. But there was none of that self-consecration to the great work of redeeming the world—none of that laying all upon the altar of humanity—that casting of time, talents, genlus, money, all into the treasury of the Lord for the impartial good of the brotherhood. Not Not And so they failed. Do you wonder that they should? Do you wonder that Divine Wisdom should not favor and crown with success any so-cial enterprise which did not reach the founda-tions of society, even its "mud-sills?"—which did not reach and cover the interests of the weak and the poor equally with the strong and the rich? The success of such institutions, calling them-solves, as they did, the introduction of the Mil-lennium, would have given the lie to the gospel of God and the great truth that " No man liveth unto himself and no man dioth unto himself."
When people undertake to make consecration to God, no part of the price must be kept back, or death will be the price must be kept back, or fort, must be made to dethrone the idol Mammon they are. But under the mistaken notion that everything must be measured by the dollar-and-cent stand-ard, money has come to be the representative of all that is good beneath the skies. Men have made a God of this Mammon-have fallon down and worshiped it-are roady to sacrifice home, family, friends, society, intelligence, moral hon-estr, their own souls, seemingly, to got it; and all under the mistaken idea that happiness is done up in worldly possessions—that appiness is done can be made to purchase all that is desirable here, and, perhaps, by a benevolent will at destribute here, and, perhaps, by a benevolent will at destribute the mesatter! May God and all God Antwiss here on herestter! May God and all God Antwiss here en hereafter! May God and all Good Angels help deemed, and common swords and muskets will us to save mankind from such a debasing de- never turn the soil or trim the trees.

Let us try, then. Let us give love and common-sense-consistency one complete, soulful trial; and if we succeed, (as succeed we must, for God the Father, God the Son, and God the Holy Angels their vast sweep of ages we are lost. Mist and their vast sweep of ages we are lost. Mist and

Corner Stones of a True Communitary Life, which the religious, the subjectizing phase, we see in the have been well quarried from the mountains of femitic career. Its mission was and is feminine, modern science and modern progress, by the in- converging to centres of God in man and God out spired action of Love and Wisdom, Justice and of man. If the finer aspect of the feminine was Truth, on which rest the full redemption of the not so much manifested in ultimates by it, it was race from Ignorance, Poverty, Crime and Conten-because the general life was low, and the tone of the solution of the Prophets—the Jubilee of the Saints—the Sabbath Day of the World—and which answers transcendent virtue was latent in that side of the Progressing Elements in man, it seems to me are irenia. Not so may had one of the transcenter of the feminine was transcendent virtue was of femilie origin and the transcenter of the seems to me are irenia. these: 1st, The Domestic. This implies Righteous Mating

and Righteous Propagation, because constitution and capacity are fundamental—are completely depend-ent on germinal conditions, hence no amount of ed-

obstacles.

obstacles. 3d, The Financial. This implies Economy of Time, Economy of Means. Economy saves toil, and gives time for self culture. The wants of the Body, as well as the wants of the Soul, must be supplied while we live in this flesh and blood world. Materiality is the root of Spirituality; therefore as mun sprang from the Earth, he must not forget his

Abrains from the Latence, and the second sec from the lowest to the highest, from muscle to brain, from combativeness to conscience, from alimentiverion comoniveness to conscience, from admentive-ness to veneration—a constant strife for perfection in manhood and womanhood, according to the in-junction of the great intuitive Teacher—"Be ye therefore perfect, even as your Father which is in heaven is perfect." As man's happiness is aug-mented in ratio to the number of faculties brought into successful alow or rightroous activity and deinto successful play, or righteous activity and de-velopment, therefore, after generation, Education is the great work of life.

RECAPITULATION.

and

- Love and Wisdom, Justice and Truth. Domestic and Social, Financial and Pro-Prin. gressive. . Righteous Marriage and Righteous Element
- Propagation. 2. Mutual Interests and Mutual Sympa-Corner thies.
- Stones. 3. Economy of Time and Economy of Means. 4. Education of Body and Education of

Soul. The God-Power in Man must rule in, through and

by the law of fitness, consistency, and common sense When the interest awakened by this appeal

shall be sufficient, the entire plan of inaugura-tion, "Constitution and By-Laws," will be fur-nished in pamphlet form. Address D. H. HAM-ILTON, Lewiston, Me.

Original Essay.

Father, God the Son, and God the Holy Angels are all on our side, and so, too, all the Holy Prom-ises, such as—The willing and the obedient shall the earth—He that will do His will shall know of eat the good of the land—The meek shall inherit the earth—He that will do His will shall know of His doctrine, &c., &c.,) we shall then be instru-ments of greater good to this ungrown world than all the armies that ever tramped the earth, or all the navies that ever swept the sen. And as for myself, let me say, that while the Almighty lends ing all complex as well as all simple movement? —the ability to wield my pen or wag my tongue, till the thing be accomplished. So help me my father. Heaven Muss come to earth. I can afford to speak confidently, for more than sixty well tried souls, worth an aggregate of more than a hundred thousand dollars, are already pledged to the work of commencement, and by another season there will be hundreds of souls and dears and one such and feminine. Now it is pledged to the work of commencement, and by another season there will be hundreds of souls and dears and and casy play of co-action in Unity.

pledged to the work of commencement, and by another season there will be hundreds of souls and hundreds of thousands of dollars consecrated to this move, and the work will be commenced. The Fundamental Principles of Brotherly Love Fraternities must be the moral attributes of the Deity, Love and Wisdom, Justice and Truth. The four well-chiseled, well-cemented, immovable Corner Stones of a True Communicary Life, which the Sacoata Day of the World—and which knowers to the Domestic, the Social, the Financial and the Progressive Elements in man, it seems to me, are hesse: 1st, The Domestic. This implies Righteous Mating and Righteous Propagation, because constitution and But we notice difference in the Indo-Germanic.

and Righteous Propagation, because constitution and capacity are fundamental—are completely depend-ent on germinal conditions, hence no amount of ed-ucation and training can make up fully for want of constitution and capacity, therefore the law of compatibility in marriage is the highest of all laws and the first to be understood and obeyed. 2d, The Social. This implies Mutual Interests and Mutual Sympathics, Common Treasury, Brotherhood, backed up by such injunctions and sentiments of ancient and modern times as these: "Love thy instruction is strength;" "Love is the fulfilling of the law;" "Let no man call God his Father who calls not man his brother;" "Harmony is heaven: "Union is strength;" Combination surmounts all obstacles.

Jesus, the Christ of Love, is here again suggested, at once; first, because in that peculiar charac-ter was the action of opposites, in a singularly beautiful way; and, second, because the Christ-ianism yet to descend is double, the annointed of Intellect and Spirit, the representative of wedded Science and Religion, the Comforter to head and heart, the Mediator and Reconciliator in the clashing contests of opposites, and now flerce antago-nists. Look at the Nazarene in the past-how balanced in the feminine and masculine clements of mind. He was child-like, yet strong; beauti-ful, yet useful; modest, yet bold; lofty, yet ten-derly low; open, yet shut; clear, yet behind a cloud. He was the full adaptive Unity to that Era. But separato sex came out of him, or rathor followed after him, in the characters, lives and acts of John and Peter. The beloved disciple be-came the delegated representative of Love-sweet tender, interior, feminine. But Peter was Truth, the opposite-strong, bold, defiant, masculine, pro-figuring, as representativo, that Universal scheme of Truth already flinging the shadow of its august and approaching personality upon us, and upon which, as a rock, the new and true Church of the Spiritualized Nineteenth Century shall be built. But Paul, the third-he came after. First, the Forerunner to announce; next, the Christ to pro-Forerunner to announce; next, the Christ to pro-claim; then, the Organizer to apply. So Saul, with his powerful masculinity of mind, chastened and subdued and redeemed by a feminine baptism of Spirit, which ever thereafter wedded itself to and molded his life, was legitimately the succes-sor. Combining Love, Wisdom and Will, he ulti-mated into organic and constructive uses. How-ever the rationalized Spiritualist may condemn and reject the systems afterwards built on the Pauline word and way, let him not forget the law and prophets of all Life and all Order, to wit, Or-ganization. Let us not kick against the pricks.

ganization. Let us not kick against the pricks, either of a universal method, a necessity or a use. And I say, that the new Theorentic Democratic State, to rise on the ruins of a disintegrated North, will find its fit counterpart in a new Christian Church. If that be treason against the rights of progressive man, let the arraigner, if he can, put the finger-points of judicial and inspired Reason upon it.

Now go back long previous to, or follow on af-ter, the first Christian Era. The double tide or march of mind meets us at every turn—and the third inevitably comes in. Mr. Frothingham, in his

"Philosophy as Absolute Science," has made the exhibit with commanding and, I think, irresistible

power. Grasping the great fact of Sex underly-ing and outcoming in all expression, he has

to-day, as for instance, in the matter of woman's and the negro's sphere, he yet has written a re-

Northern Light, Swedenborg, the spiritual bridge between the ancient past and the present, vast yet feminine, because a religious genus, prophet of the Age of Love and Wisdom, himself a sort of forerunning embodiment of that dualism. Fourier the Age of Love and Wisdom, himself a sort of forerunning embodiment of that dualism. Fourier was his maculine match. In the one. Spirit over-domod a vast Intellect; in the other, Intellect sub-ordinated a richly endowed Spirit. The one fore-shadowed from the Spirit the feminina New Church; the other preindicated from the Intellect the mas-culine New Social State. The grand doctrine of the first was Correspondence; the other insisted upon the masterful authority of Analogy. What the first (Correspondence) is in Religio-Spiritual-ity, the other (Analogy) is in Reason. These are related as the opposite sides of sex, even as Swe-denborg and Fourier were as missioned men. And it is to be clearly seen by a psychometric measure of both, that they were the two complements of a one majestic Unity. That Unity, in ideal and act-ual, in thought and in practical life, this open-ing Spiritual-Intellectual Era is destined to tri-umphantly exemplify, amplify and enthrone. But passing from the religious to the politica' sphere, sex still confronts us attesting to its ir efu-table self. So, in English history, Fox and ePitt seem like intellectual opposites, with Burke', as master of ceremony in the realm of political vis-dom, mediating between them. It is the same with us. Hamilton with his centripetal, that is, centralizing, tendency, and Jefferson with his cen-trifugal, that is, his democratic, instind, are the

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with us. Hamilton with his centripted, that is, centralizing, tendency, and Jefferson with his cen-trifugal, that is, his democratic, instinct, are the opposite poles of thought; while Washington, poised and majestically balanced, gathers to him-self the feminine quality of the one and the mascu-line force of the other, and is not overcome by either. As a distinguished member of a Moral *aristocracy*, the great shief leans to Hamilton, to the order of strong power, to centralism; but as a lover of his fellow-men, he bows to the masculine Gospel of Jefferson, clear and pure as crystal, for a democratic individualism. Later still, indeed, but the other day, Calhoun and Webster repre-sented opposite spheres of thought. The one as embodiment of the South (which is Love,) was feminine in his insight; but the other, though but for a time, was the incarnation of the North (which is Wisdom,) and was masculine by his logical force. Clay mediated between them, even as the great West (which is Love ther the other

logical force. Clay mediated between them, even as the great West (which is Truth.) took into itas the great West (which is Truth.) took into it-self the excellence of North and South. Hence, Clay legitimately gravitated to the mission of a great Compromiser. Now shall we say that com-promise is fatal? The absolute radicalist spits upon it. Yet, like everything that is, it has its inevitable, inlienable and indispensable sphere. It is not so much against the life of any ill we plot, as its forced and false position. Subduction is not annihilation, but transformation; and the chemistry of Wisdom extracts the divine use of every damnable thing. Truly, Evil is "the left every damnable thing. Truly, Evil is "the left hand" of God, whose right is Good.

Now how do we stand in the flerce and seething to day? The like exemplification of sex stands out like a palpitating statue. The South, as fem-inine, asserts a masculine doctrine of State Rights to conserve its demoralized femininity ; the North, as measuring deliver by account to fact for the as masculine, is driven by necessity to fight for a feminine centralism to preserve its unspiritual-ized masculinity. Jefferson Davis and (now) Wendell Phillips are antipodal necessities. Abra-ham Lincoln, elected by God and man, is the mediator between them. But when the Absolute of Justice (to all sides) finds its fittest hour of expression, a greater than Lincoln must fill the chair of a Theocratic, Democratic State. The womb of the next ten years is big with a man child of a new, great governmental event, the Sponsors of whom, at its baptism, shall be the foremost wo-men and men of this Spiritual Age.

So, as we rise high above all sectional limits, and gather a view of a *Movement*, not simply na-tional, but universal, the fact of dualism, of a divine sexuality, almost awes us by its significant beauty. Is it too much to declare, is it presumption or audacity to afirm that this Spiritual Cause, destined, as we believe, to embrace and mold all others, is as well and distinctly sezed as was ever any other? The rule is inevitable. And we shall find that the fact like former adducenents, attests to and establishes several weighty propositions-to wit:

First, that all things are sexed.

Second, that every separate thing is doubly sexed. Second, that every separate thing is doubly sexed. Third, that the three inevitably proceeds from the conjugation of the two, completing the trinity of mother, father, child.

For instance: Beveral years antecedent to the advent of what is to be distinctly and specifically understood as Spiritualism, came forth, in the be-ginning of its days a magnificent scheme of Truth, called the Harmonial Philosophy. Two points are to be at once noted as connected with it: First, it was and is impotent to demonstrate the fact of Immortality. Second, it did not directly, as did Spiritualism proper, flow from Spirits. But it affirm-ed (amongst others) two grand propositions: First, that man had within him certain independent, spiritual, clairvoyant and intuitive powers; and, second, that Justice was the basis of all true Religion and Life. It was, and is, preëminently macculine—the head-side of a dual Movement, the Wisdom to a Love necessary to match it. But Spiritualism, Modern Spiritualism, then arose—a providential thing, like the other, and special because adaptive. Is filled the gap Harmoialism could not. It, likewise, affirms two propo-sitions: First, that the world of spirits is positive to the world of morthis-that there may be, and is, communication between the two spheres, not that man preserves his identity beyond the grave; and, second, that Charity is the great Gospel of its heart. It was, and is, then, preeminently femin-ine-the heart-side of the double Movement, the Love to a Wisdom (of Harmonialism) matching it. Love to a Wisdom (of Harmonialism) matching it. Then, each in common, amongst other agree-ments, teaches the universality and perpetuity of Inspiration, and a deathless law of Frogress. Harmonialism is prominently Wisdom, which is masculine and individualizing; but Spiritualism is prominently Love, which is feminine and sub-jectizing. Love is the Mother of the feminine child of Charity—the central heart and beat of Spiritualism; but Wisdom is the Father of the masculine child of Justice—the central light and groupd of Harmonialism. The first is more emozospel of Harmonialism. The first is more emo-ional than thoughtful; the other more intellectual than affectional. And each, in certain senses-Wisdom; the other prominently Wisdom and sec-ondarily Love—plays back and forth into each other, like a shuttle in a loom. But each, itself, is doubly soxed—Spiritualism is masculine in the sphere of physical phenomena compelling a certain belief, by prossure of its ex-ternal and fact-istic power; feminine, in the sphere of its emotions, its inspirations and its Gospel of Charity. On the other hand, Harmoni-alism is feminine by its intuitional, discovering spirit; masculine by its intuitional, discovering and applicational power. Wisdom; the other prominently Wisdom and sec-Now the question arises, are these two wings to come into a closer connection, a more beautiful agreement, by the evolution of a third phase, taking up, extending and conjugating, in its tri-unity, the law and gaspel of each? The answer must, I think, be affirmative. For the law of triune movement, as result of opposite sex, so substantiates, and angelic powers make the declaration. I am irresistibly moved to this mediumistic announcement. But how shall the divine marriage be consummated? How shall this third form appear? Let us see. Harmonialism declares itself to be a revelation of Natural (or outer), Spiritual (or inner) and Celestial (or innermost) Wisdom. The first deals with external Science; the second with the laws of spiritual development and association; but the third, with those more subtile and appar-ently mysterious methods of the Divine being and government not now so much outwardly dis-closed to the consciousness or perceptions of men. and government not now so much outwardly dis-closed to the consciousness or porceptions of men. Up to within a late period, (so we are told,) Har-monialism was simply revelative of Natural and Spiritual Wisdom. The deep, and high, and specially divine *Celestial* was scarcely, if at all, made known by it. While Spiritualism, thus for, has dealt with the special spiritual only. True, both Harmonialism and Spiritualism, from the standpoint of the internal, give us exposition of the Natural, or external, as well as that, in part, which lies within; for we go up to look down, and in to look out-but, as yot, nother has reached nor stirred to any extent the Celestial, the inner-most, which is the deep God in man, nor revealed most, which is the deep Got in man, for revealed --the ospecial Divino. Now these three, the Natural, the Spiritual and the Celestial, like body, mind and soul, are in-stantially, one. But we do not see them harmonicompletes the chain of mystery in God, Nature and Man. But it is opposites we are to specially deal with just here. This sex confronts us in every avenue, ten. In the same age, too, shines like a bank of the necessity, as we move along, of a something

BANNER OF LIGHT.

Love of money, therefore, as an individual pow-er or aggrandizement, must be cured, or the mil-lennium can never come. How shall this be done? Let me tell, for it has been the subject of my dreams

forgot myself, and thought, What a pleasure, what a good of minds, cut loose from all their surroundings, are glory there must be in living entirely for the good of afloat, ready to set sail in the first ship that pro-others / I thought, too, if all others were inclined (mises to prove seaworthy, and land them in the to do the same, my wants would all be supplied without obliging me to be selfish any more. And further, I thought if all men were as ambitious to And do good to each other as they now are to make money out of each other, what a happy world this might be. Until I got sufficiently self abnegated to have these thoughts and realize their import, could I see the plan.

It can be done by inducing all the good and the true of our faith-all those who have received the truth into good and honest hearts-all those

Who long for that society Where love 's the ruling theme-Where all disguise is banished, And all are as they seem-

all those

Who long to meet in confidence Each man so frankly true, He could not wrong his neighbor, Though Gantile, Greek or Jew—

to unite their heads, hearts and purses in one de termined resolution to leave no key untouched which they, with the help of angels, can strike, till they have sung the song of harmony-have shown the world that it is possible, ay, easy, vast-ly more easy to live the life of mutual love and sympathy than to plod on in selfish isolation and discord. For

When all of man's possession Shall be given up to God. And every real want supplied Through the treasury of the Lord, *Then*, brains and muscles equally Shall unite in love to bring The blocket earthly happines The highest earthly happiness Out of every earthly thing.

When all the gifts of Providence, In body, head and heart, Shall be cast into the trassury, And each one share a part, Then, these cease corrupting, Then, overy earthy blessing For each one lies in store. . .

By such means, and such only, love of money can be oured, because love of money is not innate in the human mind. Love of money, as such, is a manifest perversion of the organ of acquisitivemens, 'It is the false basis of society, the false am-bitions of men, which produce love of money. The legitimate action of acquisitiveness is to se-cure a reasonable supply to the real wants of all the atting founding her must there must be a must be all the other faculties, be they what they may, moralthe other faculties, be they what they may, moral or intellectual, social or domestic. In reality, it is one of the most unselfish organs in the whole cranium, because it is always at work for its neighbor faculties, and is always satisfied when neighbor faculties, and is always satisfied when

THE TWO WINGS. BY L. JUDD PARDEE.

As the old year goes out, or as the new is ush-As the old year goes out, or as the new is ush-ered in, business men are wont to take an account of stock; and from a judgment thus obtained of the status of affairs, combined with a survey of the general prospect, estimate their financial strength, the promise ahead, the policy of a bolder push, or the contraction of the area of adventure.

Well, in this business of progress, a new year of activity opens. It is a vast concern that is ope-rating—the biggest firm, in fact, on earth. There are no silent members, and the interests involved finger the fate of millions. Heaven, earth and hell are partners. Who shall record the decisions of the ruling board? or publish the aspect of what is, or of what is planned or expected to be? Let him that has the adequate psychometric sense, or anointed eye strong enough, pierce the secret, and be, in absence of authoritative publication, a revelator. Nay, let every man be free to speak his mind. Mayhap, clear, large vision of the soul of things may shine on us from unexpected quarter, and an inspiration of the status and promise of affairs in the which we are flash upon us from some soul humbly conditioned within itself, or wrapped

soul humbly conditioned within itself, or wrapped in the robes of the outwardly unknown. At any rate, let each tell-as he may what he sees. So may the true sight be, at last, publicly owned, and the world of mind get information of where it is and where it is going. I propose to set down what I see. No man can do more. Let no man full of the spirit of inspection do less. If the people's ear cannot be had, the audience within, of the complex mind of every one shall before seit he complex mind of every one, shall listen, and subtly convey that speech by whispering galleries of spirit, magnetically built from man to man. I am struck with sight of *doubleness* everywhere.

This dualism makes way through the world vari-ously—sometimes like Siamese twins, breast next to breast fronting on, or goes in couples, like the trail-march of an Indian band, one behind the other. The meaning is evident. Sex is the sub-tile secret of the fact. Bisection is as much a characteristic of the Universe of Mind and Matter as its wholeness. Look, for instance, at the conceptions we get of

the Divine. Whether it be Intellective, Religio-Spiritual or Philosophic, a view from the front brain, a view from the top brain, or a view from the co-active twain, we must catch the glean of this double eye. We say, indeed, that, as respects Intuition, Intellect is masculine, being more external and less fine. But the Intellective conception nal and less not. But the interfective conception of the Divine grasps the same as two-fold. The Great First Cause must be positive and negative. So, also, from the deeps of Consciousness, out of which and into which flows the golden life of Religio-Spirituality, like the ebb and flow of a sa-cred river, we sense, nay, we see, the God-Mother and the God-Father. Nor does the philosophic view fail to afford us its duality. By it we apper-copt the Divine to be Wisdom and Love. How, then, can we suspect any existence but what thus affirms? From stones to stars, from forms to forces, from minerals and men to the divinest dd affirms? From stones to stars, from forms to forces, from minerals and men to the divinest de-grees of elemental Mind, femininity and masculinly show or shine. In truth, the march of that Progress, whose divine Evangel of outward de-Progress, whose divine Evangel of outward de-velopment from within, and upward growth from below, we exultingly accept and proclamate, even abstractly considered, and apart from the figure of events we know of, implies, roveals and preach-es it. Progress is, primarily, from Combinations. And how can these be but by the marriage of op-posites, the conjunctions of sex? Wherever there is one movement, look for another. The right and left wing of the masculine and feminine must de-velop. Nay, look for a third also. For the trinity as necessitously follows the duality, as Existence does from the interblending of opposites. Is there Unity? There is Duality. And the Tri-Unity worker? The loving life, the inspiration, the unc-

markable book. Let no mere hardness, not to say sandiness, of his style, involved and unwieldy, too, as it is, on the one hand deter, nor, on the other, a curt, flippant and superficial criticism of a grave mid vigorous mind in the Friend of Pro-gress, turn aside the thinker from becoming conversant with this new style of thought. The soil wersant with this new style of thought. The soil may seem sandy and barren, but a plentiful crop of the gold of Truth lies within it. If some find it difficult to accept his primal propositions, they will find it still more difficult to adversely handle and refute them. Compelled at once, perhaps, to reject his view of the relative position of sex, and then his application of it, as respects the points referred to, the persistent and pressing mind will be delighted and astonished with the flood of light he pours upon the sex of things and the trinity following after. But, happily, some of us are not left dependent on Mr. Frothingham, or any other man in the form. Powerful minds in the spirit let down their shafts of light, or give haunting, brooding and penetrat-

ing impression. Or, the inward eye of mind, even the clairvoyant and intuitive of man himself a spirit, quickened in its sense by the magnetic grace of the Gods, and so aroused and invigorated in its latent power, is let loose on mystery. Hence there comes interpretation. And that interpretative faculty, taking up the scent of history, follows the tracks of nations, and psychometrizes the peculiarity of great events or great men. Sense and

sight of spirit may here cooperate. So is to be seen and sensed sex elsewhere, everywhere. Here is the noble Socrates capable for a divine object—even a beneficent personal in-fluence over the minds of goodly dispositioned, but badly led youth of Athens—of drinking more Greek layer or whiskey sling than any other man, and yet had be a fine clarity and equanimity of mind-he, the diviner of the Unity of the Godhood, was himself a beautiful illustration, mentally, of sor-unl duality. The spiritual, moral and intellectual were conjugally conjoined in him, and did not occasionally fall out. But he was divided—not against himself, but into Plato and Aristotle. Each extended the separate—yet united—sides of him. It may be said that Plato had the same conception, not the same realization of Ethics with which Socrates was gifted and practically saturat-ed. But Plato was *feminine* to Aristotle. The masculine force and assertion of the latter is in

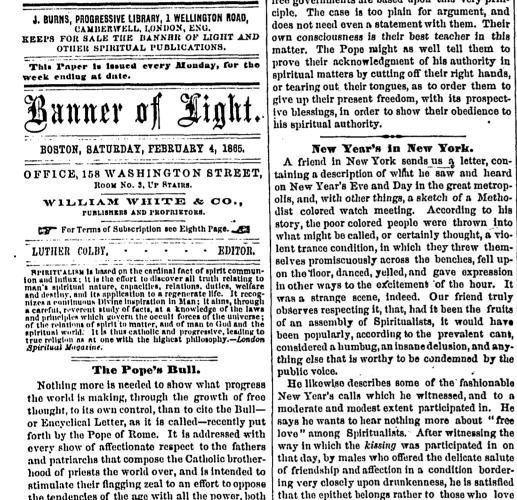
in the *Religious*, and Bacon in the *Scientific* spheres, usher it in, and give it commanding mein. But Luther, as the feminine force, had his co-working counterings. But to that other (and nething het-

higher, deeper, diviner, more really unitary. Hence, the near advent of a phase of spiritual thought and life, nobler and grander than now enjoyed.

What, then, is the point of reconciliation? It is the come forth, both from Spiritualism and Har-monialism, of that *Celestialism* which lies latent montalism, of that *Celestatian* which lies factor in each. Here is the interfusing tie of union, the point of marriage between a Christ-*Religion* of old, deep, emotional, unctional, divine, and the broadest life of a Spiritualized Science. So this Celestialism will be in perfect accord with Spiritualism and Naturalism-three, in short, in one. It is the innermost divine which must reveal itself. which must stir and intensify the deeps of being sin us, and push forth from its own God-centre a Spiritual and a Natural Gospel at one with it. Hence the necessity of a fresh baptism of divine, Celestial, magnetic life, and the evolution of a high as well as universal scheme of thought.

This is the promise and prophecy we have. And it remains to be seen whether in the next decade the word Union shall not have a vastly broader and more pregnant significance than was ever at-tached to it. Then shall Celestial Love, Wisdom and Truth reveal themselves as one, and a divine Harmonialism commence to build its inner and its outer throug. To that and work all present means. outer throne. To that end work all present means outer throne. To that end work all present means. The disciplines of earthly woe, and the inspira-tions of spiritual joy, alike conjoin to bring us to the inevitable and not far distant goal. The Christ-promised Truth-dispensation, inspired by Celestial Love and guided by Celestial Wisdom, is knocking at our very doors. Behold in the present status the shadow and forethrown image of that princely presence, From these considerations, it will be seen that Marriage is the divine mystery of the Nineteenth

From these considerations, it will be seen that Marriage is the divine mystery of the Nineteenth Century's Apocalypse. But it must have no mere limited, human interpretation. The sexto be con-jugally conjoined awaits the bans in every sphere jugnity conjoined awaits the balls in every sphere of thought. In Governmentals, in Socials, in Sci-ence, in Art, as well as in Religious life, so we see. The centralism of Autocracy and the freedom of Democracy, the rights of Individualism and the demands of Socialism, the necessities of Order and the indispensable uses of Progress, the priv-lance of Content and the rights of Labor-all these must meet their mediator. And until that is come, even the reconciliative power of Unitary Truth, contest, confusion and disintegration, will afflict the Nation. But when these have done their full work, the Christ of the new and third movement will rise, stretch forth the peace-bring-ing palms, still the fierce fight of elements, and Justice, Love and divine Use. Philadelphia, Jan. 1, 1865.



all heresics, and deserves reprobation and instant correction.

It is a war, therefore, which the Pope has declared, not only against freedom of thought and conscience, but against free government, and of course against the whole countless list of individual and social blessings which such a government entails. His Holiness has thought proper to array himself, with what authority and influence still remain to him, against the freedom of man, This is a long stride backward into the dark ages, indeed. In vain all these toils, and sufferings, and sacrifices, and all this patience and prayerfulness and waiting, if the hands on the great clock of Time are to be put back in this generation, and the world is to turn its back upon its greatest achievements and only enduring glory. And presumptuous indeed is that man, no matter in what place he stands before the civilized world, who expects by a wordy fulmination to compel mankind thus to forget all they have learned, and to throw away what they have so painfully accumulated. The simple fact that such an order is incapable of producing the effect now which would have once followed its making, supplies undoubted proof of the great gains it has made both in

freedom and accompanying courage. The Catholics in the United States, whatever they may think of the spiritual authority which is still vested in the Pope at Rome, will never try to believe that a country of free thought, free endeavor and free government like this, the asylum cyclical Letters in the world will not be able to undermine their faith in free institutions of every thority for them than any such as the Pope can presume to set up, on behalf of the temper and tution. enlightenment of the Middle Ages. What they have at last got, after so much patience and suffering, no man living will be able to deprive them of. Liberty of conscience they soon learn to be the prime condition of liberty of action; and all free governments are based upon this very principle. The case is too plain for argument, and does not need even a statement with them. Their own consciousness is their best teacher in this matter. The Pope might as well tell them to prove their acknowledgment of his authority in spiritual matters by cutting off their right hands, or tearing out their tongues, as to order them to give up their present freedom, with its prospective blessings, in order to show their obedience to

New Year's in New York. A friend in New York sends us a letter, containing a description of what he saw and heard on New Year's Eve and Day in the great metropolis, and, with other things, a sketch of a Methodist colored watch meeting. According to his story, the poor colored people were thrown into what might be called, or certainly thought, a violent trance condition, in which they threw themselves promiscuously across the benches, fell upon the floor, danced, yelled, and gave expression in other ways to the excitement of the hour. It was a strange scene, indeed. Our friend truly observes respecting it, that, had it been the fruits of an assembly of Spiritualists, it would have been popularly, according to the prevalent cant.

public voice. He likewise describes some of the fashionable New Year's calls which he witnessed, and to a moderate and modest extent participated in. He says he wants to hear nothing more about "free love" among Spiritualists. After witnessing the way in which the kissing was participated in on that day, by males who offered the delicate salute of friendship and affection in a condition bordering very closely upon drunkenness, he is satisfied that the epithet belongs rather to those who love to throw it at others, than to those at whom it is thrown. On the whole, we should judge this New Year's calling business pretty poor business. It does not happen to be a New England institution, and we are heartily glad of it. If it has degenerated into a public exhibition of "free love," "the sooner it is dispensed with the better.

The Fatulty of Science.

BANNER OF LIGHT.

When some future Bacon shall undertake to write the history of the great spiritual movement of our day, he will, with humility, confess that never was the class of minds calling themselves "scientific" so sadig at fault as in their mode of dealing with the subtle, evanescent and seemingly capricious phenomena which modern Spiritualism has evolved. There is nothing easier than for a truly scientific man to satisfy himself of the genuineness of the phenomena produced through the mediumship of the Davenports and others. If he will but approach the investigation in the right temper, and, instead of disaffecting the medium and disturbing the conditions by a rude show of contempt and incredulity, will address himself patiently and perseveringly to a calm study of the phenomena-attending them not once or twice merely, but fifty times if necessary-the cases are very rare wherein he will not be eventually satisfied that the manifestations are not explicable by any supposition of fraud, or any known law of matter.

But assuming at the outset that the whole thing is a miserable fraud and imposture, our savans cannot divest themselves of their preconceived and predetermined hostility. In England the learned Mr. Faraday recently sent the following reply to an invitation to be present at one of the sittings of the Davenport Brothers:

"Gentlemen, I am obliged by your courteous deavor and free government like this, the asylum of the children of wretchedness and want from all quarters of the globe, is exactly the wrong at different times been called, that I am not encountry and government for them. All the En. couraged to give any more attention to them, and I therefore leave those to which you refer in the hands of the professors of legerdemain. If spirit undermine their faith in free institutions of every sort, now that they have once made a trial of them. Their own welfare constitutes a better au-thority for them than any such as the Pope can am very truly yours, M. FARADAY, Royal Insti-

"How they can move my attention !" As if Mr. Faraday were a person of such immense importance in the eyes of departed spirits, that they ought to give him better opportunities than they give to ordinary people to possess themselves of an inestimable truth! Why are things that are hidden from the wise and prudent revealed unto babes, except that the wise and prudent are blinded by their own pitiful pride and conceit of knowledge?

Here are certain phenomena of tremendous noment and significance, for the production of which certain conditions are demanded. Why these particular conditions, and not others more satisfactory to us, are exacted, we cannot say. Why the manifestations cannot be produced in the light as well as the dark, or through one human organism as well as another, or why we are not allowed to scrutinize more closely, to seize, cut and anatomize the spirit hand, or hold on to the floating guitar, is all beyond our explanation. All that we know is, that by accepting the conditions, suspicions, and inexplicable as at first they may seem to many minds, and by patiently and thoroughly investigating the phenomena, under great variety of circumstances, and produced through various mediums, we arrive at certain convictions.

But this false, one-eyed Science cries, "No! must establish my own conditions, or I won't investigate." And so, because in London the Davenports refused to have a pistol fired at the spirit hand, the fools among the audience laughed, and thought the refusal was a proof of humbug. And so, because the other night, in Cambridge, at a sitting where the Boy Allen was the medium, the savans were not allowed to stand up close to the hand and prick it with a pin, they pronounced the whole performance a trick, and went home congratulating themselves, no doubt, that they were not, as other men are, simpletons and dupes It would almost seem as if the spirits took a malicious pleasure in baffling the arrogant approaches of a certain class of men, who, having long ago decided that the whole thing is a delusioh, go to the sittings for these phenomena eager and resolved to see only what may confirm them in their preconceived theories. In these remarks we by no means wish to have it understood that we involve all scientific examiners in the sweep of our rebuke. While we remember that such men as Professor Hare, Professor Loomis, Dr. Gray, Archbishop Whately, Mr. Senior, Lord Lyndhurst, Mr. Wilkinson, and many other minds that have passed through a rigid scientific training, have given their valuable testimony to the genuineness of the phenomena of Spiritualism, we have no cause to regret that true Science, always reverent as sagacious, has not added her voice also in support of the great truths we are proclaiming to the world.

The Scholar, Book-keeper and Merchant

manity cannot be expected, in this age of progress

and new inventions, to record all the improve-

ments for man's material interests; but when we

discover true merit in anything that makes this

claim, we like to call the attention of our readers

to it, and for this reason we notice a book devel-

oping a carefully matured system of book-keep-

ing, by Prof. Wm. H. Eaton, of the Commercial

College, 80 Washington street, which he designates

as "A Book for Self-Instruction in Book-keeping,

Penmanship and Business Arithmetic." From

we perceive that it is what it purports to be, a

self-instructor of a system which can easily be un-

derstood and put in practice by any one who has

but a slight knowledge of book-keeping, and at

the moderate sum of five dollars, thus virtually

saving an expense of from \$30 to \$60, and the time

spent for tuition. But, in order more ranidly to

assist learners who desire to put the system into

immediate practice, Mr. Eaton will give a free

explanatory lecture to schools or clubs where six

of his books are taken, and so on, doubling up;

but if fifty books are taken, he will give a com-

plete course of instruction in book-keeping and

Mr. Eaton has long been one of our most accom-

plished and practical teachers, and is thoroughly

acquainted with all the other systems in vogue,

and can conscientiously offer this system as the

simplest, most compact, and easiest learned, be-

sides being a saving of one-half the labor and

one-half the number of account books: thus ena-

bling the business man to ascertain how his af-

fairs stand in five or ten minutes, by referring only

to one account book. We think if any one will

take the trouble to call on Mr. Eaton, it would not

take him or her-for it is intended for both sexes-

more than fifteen minutes to comprehend the sys-

The book is written up on manuscript, with a

pen, in a bold business or fine lady's hand, as per

order, and bound in ledger size, with entries made

and trial balance taken, leaving sufficient blank

pages for two months' work for the learner's prac-

tice, accompanying which is a printed pamphlet

The Sewing Women of Philadelphia.

The sewing women of Philadelphia held a meet-

ing on Thursday evening, Jan. 19th, which was

very largely attended, for the purpose of remon-

strating against the Government giving the work

of making up army clothing to contractors. It

appears that a large amount of work has hitherto

been given out to the sewing women at the Arsenal

in Philadelphia, but in consequence of the intro-

duction of the contract system the quantity has

greatly diminished, and will probably soon dwin-

dle down to nothing. The difference between

Government prices and contractors' prices was

50a75

It will be seen that it makes a great difference

said blame the women who make up the work,

senals, and that there is an average of four chil-

dren depending on each woman for support. The

Government gains nothing by employing contract-

business arithmetic in ten lectures.

tem and see its superiority.

giving thorough explanations.

stated as follows:

louses..... avalry jackets.....

ntry coats....

Shirts.

rousers...

New Publications. A paper devoted to the spiritual wants of hu-

GAZLAY'S PACIFIC MONTHLY. February, 1865. Vol. 1, No. 2. New York

The second number of this new monthly is prompton time, elegantly printed, and has an air of go-ahead about it which will insure its success. It has the following fine table of contents: The Crystal Cave of El Dorado-illustrated; The Marinera poem; Influence of Women in Society; Singular Phenomenon; Diamond Bracelets; Wheat-growing in England; Joneses, Browns and Robinsons; Gold versus Paper; Agriculture; The Follies of Fashion; Fat People; Selected Papers; Pyramid of Drink; The Art of Parrying a Charitable Subthe brief examination we have given the work, scription; Dottings on Foreign Coasts; Dr. Bellows on California; The Consequences of Luxury; American Express Business and its Origin; By the Night Train; Our Soldier-a poem; Stoning the Desolate; Two Lives in One; Electric Light for Signals; Our Editorial Sanctum; Comic Illustrations: Fashions.

> THE ATLANTIC MONTHLY. February. Ticknor & Fields.

Some of the best contributors to this sterling monthly furnish the following list of contents for the February number:-Our First Great Painter, and his Works; Dr. Johns-I; Roger Brooke Taney; The Mantle of St. John de Matha; Needle and Garden-II; Notes of a Planist-I; Garnant Hall; The Pleiades of Connecticut; Ice and Esquimaux-III; The Old House; Memories of Authors: Coleridge; The Chimney-Corner-II; Pro Patria; A Fortnight with the Sanitary; Art: Harriet Hosmer's Zenobia; Reviews and Literary Notices.

PETERSON'S LADIES' MAGAZINE. February. Philadelphia.

A. Williams & Co. have the February number of this favorite monthly for sale. It has a charming engraving, "The Birds at Breakfast," which, with its usual fashion-plates and other illustrations, and an excellent variety of reading matter, make it equal to any previous numbers.

NATIONAL THANKSGIVING DISCOURSE. By Thomas Worcester. Boston: T. H. Carter & Co.

We have received a copy of the discourse delivered by Dr. Worcester, Pastor of the Society of the New Jerusalem Church, on the day of the National Thanksgiving. It is a production of marked ability, and will be read with interest.

Back Numbers.

We have been in the receipt of orders for back numbers of the Banner, of late, to such an extent that our supply is entirely exhausted, up to No. 19 of the present volume.

Those of our patrons who desire to continue the paper, should renew their subscriptions at least three weeks prior to the expiration of the time for which they have paid. By so doing, they will save us much labor, and themselves the loss of the back numbers they desire forwarded when they do renew their subscriptions.

Artesian Wells.

Massachusetts takes the lead. We mentioned last week that the artesian well in Chicago, Ili., to the poor women whether they work for the | was said to discharge a larger quantity of water Government or contractors, who are compelled by than any other well in the world; throwing out their competition with one another to reduce the 576,000 gallons per day; whereupon J. H. Smith pay of their employes. The women say that the of Springfield, Mass., requests us to give Mass contractors "skimp" their work, cut the capes chusetts her due, adding that the Artesian well short, the waists short, and then if anything is in Dalton, Mass., bored by engineer S. S. Gliman, for Carson Brothers, discharges four hundred and and are ready to swear that they stole it. It was fifty gallons per minute, or 648,000 gallons per day, stated that the names of eight thousand women, and that the water was obtained at a depth of applicants for work, were on the books of the Ar- | only seventy-six feet.

Mrs. E. M. Wolcott.

This lady is laboring zealously and with good ors, as the work is not so well done, and there is results in Vermont. In addition to her lectures, cheating in a variety of ways, as intimated above. she endeavors to circulate among the people the

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the tendencies of of persuasion and denunciation, which it is within their capacity to employ. The old gentleman of Rome is clearly in a fret over the permanent loss of his temporal power by the political extrication and freedom of Italy, and he therefore thinks it necessary to reach out and regain all the spiritual power which he too well knows to be departing along with it. In other words, his Encyclical Letter is more an open confession of his fate than a means of delaying or preventing it.

The real purpose of so circumstantial a literary production is to denounce the liberality of the thought of the age, and, by thundering against it from the Vatican, to hope to stem and stay the tide. Were it an effort to regain temporal power only, in a time when men's minds had not thrown off any of their shackles, we have not so much doubt about its success; but now when even the temporal power is departed forever, there is much less ground for such an expectation than there could have been at any previous time; since there is no lever, as there once was, by which to reach men's consciences by working at their fears. All the old instrumentalities are gone. Since Napoleon has stripped His Holiness of the earthly kingdom of which he used to vaunt himself, the latter has been like a man without his right arm to perform his work with.

But, as we remarked before, what pleasurable and satisfactory reflections does not this last Bull of the Pope call up in every intelligent and progressive mind! It is European testimony, given in in the highest spiritual court known to the Old World, in favor of the advance of the thought of the age. The Pope's feeble and futile attempt to stop it with a circular letter reminds us of the equally vain effort of the English king who seated himself on the beach in his chair and forbade the tides of the ocean approaching him any nearer. We should witness nothing of this frantic ondear or to check the expansion and disenthrallment of the human mind, were not that the real tendency and work of the times. This alone preves that the work of enlightenment is going on in Europe, oppressed as its peoples have been for ages, by governments, both temporal and spiritual, which have existed for themselves only, and not for the populations under their control; and we may feel certain that this enlightenment will lead to their final redemption.

The Pope sees fit to denounce everything that has the germ and spirit of progress in it, high and low. Nothing that belongs to that family is permitted to escape him. He searches into all the corners and by ways of life and action, drags forth the work there going forward, and levels at it the fires of his indignation. What concerns men in this part of the world, too, quite as much as in any other: he huris his denunciations against not merely the spirit of free inquiry, but against that of free government. He does not allow that a government can lawfully exist at all, if dissociated from the Church, and not drawing its authority and inspiration from it. As for the doctrine which maintains that all men are born "free and equal," and that their religious belief is a matter for their own consciences solely, and not to be dictated or interfered with by governments, he sounts it from beginning to end in spirit and let- New York, have been suspended-at least for the the charming poem of the "Lesson of the Winds."

Explanatory.

Our readers will remember that we published some time since, under the "Message Department" heading, a communication, in which the sneaker states that he was a believer in Spiritualism when in the form, but now, since he has become a resident of the spirit-world, it is positive knowledge with him. We refer to the message from "Henry C. Gilbert," given at our circle Oct 18, 1864. He was made to say that he was Colonel

of the 9th Michigan. This was a misprint: he was Colonel of the 19th Michigan. One of our subscribers tested the message by writing to the postmaster at Coldwater, Mich., asking if a man by the name of Henry C. Gilbert ever lived in that place; and if so, what was his occupation. The

etc. We had no knowledge of these facts until the message was given through our medium. He refers to his "dear Massachusetts friends" the blessing of return might be granted him. if it were possible; and, finding that he possessed the power to communicate, came first to our circle, as many others have done who passed on from wounds received upon the battle-field.

Prominent Individuals Spiritualists.

Many of the best minds in this country and in Europe having examined, criticised and thoroughly canvassed the Spiritual Phenomena of the nineteenth century, now publicly endorse its truthfulness. Several of our literary men, who yet consider themselves investigators, often call upon us for information upon this all-important subject: and in good time, they, too, will publiely acknowledge that the spirits of the departed can and do return and manifest themselves to earth's inhabi-

tants. A correspondent of the Commonwealth newspaper, writing from London, says-"It has been publicly stated and not denied, that John Stuart Mill has become a convert to Spiritualism. Certainly the Spiritualists have an imposing catalogue of names to present before England: Mrs. Browning, Ruskin, Mill, Wilkinson, Dr. Whately, William and Mary Howitt, Mr. and Mrs. S. C. Hall, and (it is said) Frederick Tennyson. Doubtless, the majority of these have been, helped to this conversion by the extreme reaction against Positiveness and Atheism, with a violent yearning to find something beyond the grave other than the 'desolate perhaps."

We are sorry to inform our readers that Rev. Mr. Willis's Sunday meetings at Ebbitt Hall, ter al This, he holds, is, the very starting-point of Present ; , , , is bounds en and sour addant. If was given, a set the development to shift and real

Petroleum.

"Rock oil" is now the great theme of talk and the great cause of excitement. Almost everybody is speculating in petroleum. The instances of very sudden and very great fortunes having been made in it are frequent, and have nearly ceased to challenge particular remark. This article, reply came back in due time, to the effect that a which, by the bye, is by no means a new product lawyer by that name formerly lived there; that of the earth, has come in very fortunately to take he "went out as Colonel of the 19th Michigan the place, in some degree, of our cotton crop, so

Regiment, was wounded last summer, and died," far as shipment is concerned, and is exported in immense quantities to foreign ports. There are some three hundred and fifty petroleum companies already organized in the country, and the in the message, in the sense only as Spiritualist capital invested begins to count by the hundreds friends. He asked (being a firm believer) that of millions. No doubt the present excitement over this product will blow over in good time, leaving a substantial and regular business, which will yield sure and adequate gains for the risks and application.

European Opinion.

The tone of the foreign press, particularly of the British press, is greatly changing toward us since the recent marked military successes. The London papers give us credit for ability to take care of ourselves, after all, and it will not be many weeks, if it is days, before the Times will have so changed about with reference to us as to be scarcely recognizable. They begin to realize abroad that the United States are to be forever united, and that no internal or external assaults will be effectual to break up the fabric of our government. There is nothing so good for some minds as a positive and practical demonstration; which foreign pewers are getting at our hands just as fast as they can.

Mrs. Hatch Lectures.

"Conservatism vs. Progress," was the theme of Cora L. V. Hatch's afternoon address, on Sunday, Jan. 22d. which she treated with her usual ability. In the evening the audience decided upon "Metempsychosis" as the subject. After a brief explanation of the question, she proceeded to speak upon" the changes of the human soul." The discourse was listened to with deep interest, but, for want of time, many of the positions taken, were not made sufficiently clear to the audience.

work, and declared that by it they would starve philosophy-thus working in a double capacity in by inches, while contractors were loading themselves down with bushels of greenbacks. A com- ists of Mount Holly, Vt., next Sunday, Feb. 5th; mittee of three was appointed to go to Washington and lay the matter before the President.

A Discussion on Spiritualism.

The discussion between J. G. Fish and Elder Miles Grant, is to take place in Pratt's Hall, Providence, Feb, 14th. The following subject is to be discussed:

Resolved That man has a spirit which exists after the death of the body, in a conscious state, and communicates to the inhabitants of earth. Mr. Fish, who is a very talented Spiritual lecturer, takes the affirmative, and Mr. Grant, the well-known Advent preacher, and the ablest in their ranks, will argue the negative.

Mr. Fish has many friends in the West, and have the discussion reported in full and printed in pamphlet form; but we cannot afford to do it. Perhaps some one else can.

Canadian Affairs.

In Canada, the Government is paying some little attentions to our relations with it. The Governor General has sent in his address to the Cana dian Parliament in the course of which he made allusion to the outrages which have taken place on our side of the border, by organized bands of robbers and thieves, which he said he had raised an effective police force to protect from future incursions. A force of volunteers has been called out by him. The Governor General comes out in strong language for the complete political independence of the Canadas and the Provinces, and says the plan is strongly approved by the Government. It is plain that a future is before Canada which will bring her into closer relations with us than ever before.

Jennie Lord in Lockport, N. Y.

A correspondent informs us that Miss Jennie Lord is in Lockport, N. Y., holding scances for physical manifestations, and is creating a great sensation among skeptics, because of their inability to account for the astonishing manner in which a large number of musical instruments are played upon at the same time and floated around the room, hands felt, etc. Many acknowledge that it must be done by spirit-power, and none attribute them to deception, but say "it is wonderful." The manifestations given in presence of Miss Lord are similar to those witnessed at the scances of her sister, Annie Lord Chamberlain.

J. M. Peebles.

We had a flying visit, last week, from this true, gentleman and efficient co-laborer. It gives us pleasure to observe his apparent good condition of health, and trust that he will long continue to labor in the good work of spreading spiritual traths before the hungering millions. He informs. of

The women were severe in denouncing contract best books published in relation to the spiritual a glorious cause. She will address the Spiritualthe following Sunday she will be at Danby, and Feb. 19th in Mechanicsville.

The Banner in Philadelphia.

Our patrons in Philadelphia complain to us that they cannot get a supply of the Banner in that city. Won's some enterprising periodical dealer take the business in hand, and supply customers? A full supply can be had from the American News Company, New York City, our wholesale agents, if ordered in season each week.

The Allen Boy-Medium

Will continue to hold seances at No. 8 Avon place every afternoon at 3 o'clock, excepting Sunelsewhere, who would undoubtedly be pleased to days. Also, on Monday, Tuesday, Thursday and Friday evenings, at 74 o'clock. The manifestations are given in the light, and are of the most reliable nature.

Miss Lizzie Doten in Lyceum Hall.

The numerous friends of this favorite and talented lecturer will be pleased to learn that she is to occupy the desk in Lyceum Hall, in this city, during the month of February. She will speak next Sunday afternoon and evening.

J. V. Mansfield.

This gentleman and superior medium is holding. cances, daily, at No. 102 West 15th street, New York city. We consider him one of the most reliable instruments the invisibles use for answering sealed letters.

Emma Hardinge.

In answer to inquiries, we will state that since Miss Hardinge's return from California, she has remained with her mother in New York. Her address is No. 8 Fourth avenue. She is engaged to speak in Philadelphia during March and April.

TWO YEARS IN A SOUTHERN PRISON .- Joseph Colby, of Salisbury, after serving two years in Fletcher Webster's regiment, and passing through a Fletcher Webster's regiment, and passing through many terrible engagements, was captured by the rebels two years ago, and since that time has been held as a prisoner. He was first confined in the famous Libby prison, and at the last accounts was one of the few who had survived the horrors of that institution. From thence he was sent to Charleston, from there to Andersonville, and then to Florence, where he now remains. It has been suggested that special efforts be made for his er-change or release, as the time for which he enlist ed—three years—has expired. If the attention of the authorities could be directed to this matter, it is thought his release might be secured. It would be a source of gratification to his mother and sis-ters to learn that such efforts had been made,— Salisbury Fillager. Salisbury Villager.

The attention of the proper authorities has been alled to this case, and no doubt an early release of the young man will, be effected. , It is a burn . us, that he has withdrawn his engagement in ing shame that a general exchange of the prisonal Washington for February, and will speak during ers of war is delayed to this late day. Thousands At the close of the lecture, the second part of that month in Dodsworth's Hall, New York. Cord of our brave soldiers lives might have been saved, the charming poem of the "Lesson of the Winds." respondents will address him while there in care had the authorities at Washington promptly done "The Friend of Progress," 274 Oanal street.) their duty in this respectively antiquest of the

FEBRUARY /4; 1865.

BANNER OF LIGHT.

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	Written for the Banner of Light,	FALL IN GOLD,-There was a serious decline	TO CURE DE UISES In case of a Wound, Bruise,	
		in gold, on the receipt of the news of the fall of	or Fracture, add one table-spoon of Br. T. B. Talbet's	
	LILY-A VISION.	In Rold, on and theotheor and moun or see or 1	Modicated Pineapple Older to half-plat of cold water;	POSITIVE
		FOLF FISUEL DIE BIT BLUCIGE OF DECORPTA AND HOP	drink six times a day-this will keep the bowels all right,	
	BY WILLIAM P. BRANNAN.	sympathize so closely with the movement as they	Add ten drops of the Cider to a quart of cold water, and keep	G
	at a Hana Jan Jana mag		the wound thoroughly saturated with the preparation until	
	In sleep we die-yet live in dicase,	stocks of goods, on being asked why prices do	well. If there is faver, add ice to the water.	MEDI
	A life-in-death most neavoiry rate,	not go down as gold goes down, since they went	For sale everywhere.	Magnetism is
		not go down as gold goos down is shot even if	B. T. BABBITT, SOLE AGENT,	Polarity is po The Positive
	My waking life-for standing there	up with it, tell us that they expect that even if	64, 65, 60, 67, 68, 70, 72 and 74 WASHINGTON ST., NEW YORK.	thing.
	The waking mo- for building more	peace should be secured there will be a large de-	Amariana should nationize Amariana Tustites	Disease is a P
	I saw a form divinely fair.	mand for such articles as they now control, espe-	Americans should patronise American Institu- tions. The "Hadley Co." Spool Colton is six cord, soit fin-	The Positive
	m turner alung about has naale	cially throughout the South; and so they keep	ish. Competent judges pronounce it superior to the best im-	true science of The Positive
	Dark tresses clung about her neck'	the articles and keep up the prices. The same	ported. Every patriotic American lady should use it, as it is	polarized.
	In such a captivating guise,	the articles and keep up the prices. The same	entirely the product of free labor. 4w-Jan. 21.	The Positivi
	As would have made another wreck	rule, however, holds good even down among the	ente ely cue produce or gree tubor.	medicine.
	Of Adam, and his Paradise;	dealers in milk; they offer their commodity at no		The Positivi The Positivi
		lower a figure than when gold was at \$2,50, not	ADVERTISEMENTS.	The l'ositivi
	But saving grace was in her eyes.	being able to see as yet why milk should go down		In FRVERS of
	No Monny plaing from the see		Our terms are twenty cents per line for the	NERVOUS DI
	No Venus, rising from the sea,	because gold does, although they very quickly	first, and fifteen cents per line for each subse-	ache, Cramps,
	By an immortal pencil limned,	understood why milk should go up when gold	quentiusertion. Payment invariably in advance.	ness, &c, And Diskass
	Could show such loveliness as she.	1080.	JUST PUBLISHED,	For full lists
	All praise that poets ever hymned			Malled, postr
	Her virgin purity hath dimmed.	There is a mountain of salt in St. Domingo six	THE NEW BOOK,	PRICE, \$1,00 WANTEDA
	Her virgin purity nam animon.	miles long, from a mile to a mile and a half wide,	BY THE AUTHOR OF	lieularly mediu
	The peach-bloom blushed upon her cheek,	and five hundred feet high.	"CUDJO'S CAVE," "NEIGHBOR JACKWOOD," &c.,	United States,
	The lin maled when her headt			Commission giv
	The lily paled upon her breast,	We know little of Spiritualism. It is transcen-	THE THREE SCOUTS!	Office No. 91 Address, Plu ery, New York
	The love-light shone from eyes as meek	dantly glorious and beneficent. What we do		
	As ever soothed a soul's unrest;	know is little more than the creaking of the rusty	The demand for this	For sale a
	I blest her as my angel guest.	hinges of the great door that has shut inspiration	NEW BOOK	Washington
		out of the world for ages in the past except the	Is greater than for any previous work. It will take	
	My spirit blest her, not my voice;	little, now and then, that has come through the	The First,	
	I feared that words would mar the spell,	keyholeC. D. Griswold, M. D.	The Second,	A A NTIF
	And trembled lest some alien noise	· · · · · · · · · · · · · · · · · · ·		CAN'
	And trempled lest some anen holse	O'Larey, gazing with astonishment on an ele-	The Third and	Bleep is the
	Should ring that radiant vision's knell,	phant in a menagerie, asked the keeper, "What	The Fourth	l -
	And break my heart with its farewell.	kind of a baste is that aitin' hay with his tail?"	EDITIONS	
	• •		TO SUPPLY THE ADVANCE ORDERS.	(· · · · · · · · · · · · · · · · · · ·
	She stood with eager lips apart,	Digby stopping at a country tavern recently,		18 A POSIT
	Like one who listens for the sound	was introduced to the barkceper, whose name was	THE TENTH THOUSAND	L lays all irrit
	That echoes music in the heart,		In Pross Before Publication!	system. It pr
		Drum. "Ah," says Dig., "I suppose you belong		agitated mind
	Or stabs with discord's cureless wound;	to a military band." "No-why?" was the brief	Owing to the certainty of large sales, the price is made	TAINS NO O
	When all is lost-or love is crowned.	response. "Because I see you are a 'spirit-stir-	50 cents less than for a book in moderate demand.	or herb. It I CIAL. Sold
		ring Drum.'" The company smiled.	PRICE BUT \$1.75.	and by all res
	O, sleeping joy! O, waking woe!-		, 2000 200 40,101	
	It was my Lily's form divine,	A New England soldier, who has served three	BY THE SAME AUTHOR, THE FAROUS	j Tl
	The loved and lost of long ago;	years creditably and received three wounds, was	CUDJO'S CAVE,	THE
		sent in from camp at Washington last week, and	· · ·	THE
	But now, in dreams, forever mine-	sent in iroin camp at washington tase week, and	Ditto, Illustrated, Paper Covers,	CLAR
	The angel of my spirit's shrine.	made to exchange an infantry uniform for a bon-	"TRAVELER'S EDITION," 81,50,	
		net, dress and hoops-the appropriate garb of her		<u>}</u> . →
	I clasped her to my heaving heart;	sex, which she had kept concealed from her col-	said of this book : " Cudio's Cave' I could not help reading.	SP
١.	We spoke as lovers only speak;	leagues.,	1 It interested and impressed me protoundly."	1 21
	We vowed we nevermore would part,		ALSO, BY THE SAME AUTHOR,	
	And sealed the vow on lip and cheek-	Carry in your pocket a book abounding in good	NEIGHBOR JACKWOOD, \$2,00	TEXT BOOK
		thoughts, and you will always have about you a	MARTIN MERRIVALE, \$2,00	PLETE C
	I, and that maiden fair and meek.	well filled pocket-book.	Feb. 4. FOR SALE AT THIS OFFICE.	MH0
	That form has fled-alas for aye!	· · · · · · · · · · · · · · · · · · ·		l I
		OUR SOLDIER.	A BOOK FOR SELF-INSTRUCTION	
·	The vision lives within my brain;	Another little private	IN IN	}
	Till heaven and earth shall pass away	Mustered in	BOOK-KEEPING, PENMANSHIP,	1
	I ne'er may see her like again-	• The army of temptation	AND	"EXCELI Spiritual May No book from sal interest an
	Yet God is good-and angels reign.	And of sin!	BUSINESS ARITHMETIC.	Spiritual Mag
,	Cincinnati, O., Jan., 1865.		BY WM. H. EATON,	No book fru
(renorminated and a construction	Another soldier arming	OF BATON'S CONNERCIAL COLLEGE, NO. 80 WASHINGTON	
		For the strife,	STREET, BOSTON, MASS.	nanla There
	Meetings in Portland.	To fight the tollsome battles	PRICE	people. The fion will be ex
1	Mrs. Laura Cuppy is to speak before the Socie-	Of a life.	will deliver one Free Lecture upon Book-keeping and	The best critic nouncing this
* "	of Spiritualists in Portland, the first two Sun-	Another little sentry,	Commercial Study, to Schools or Clubs who shall purchase	and instructiv
		Who will stand	Six Copies: two Lectures to purchasers of Twelve, four to pur-	and instructiv to all classes it is an indis
8	ys in February.	On guard, while evils prowl	f on Hook-keeping and Business Arithmetic to the Club of View	dispensation
		On every hand.	with a presentation copy to the person getting up either club.	dispensation, i or infallibility
	ALL SORTS OF PARAGRAPHS.	Lord! our little darling	PRIOE	It is as a ha
	ADD DUALD VE FARAURATID,	Guide and save.	and quantice arranged for time bystein, and will, if a Schedule	ences, circles,
	and the second secon	'Mid the perils of the march	the commencement in so clear & manner, that the merchant	need; a text-
Ŋ	The narrative of the experiences of Mary	To the grave!-George Cooper.	can go on with them himself at once.	inquirers, edit
	Chantworthe, late of Leeds, England, will be	and the second sec	CIAL COLLEGE, No. 80 Washington street Boston. Feb 3	faith, the doul the afflicted;
		Persons interested in the manufacture of paper		ers; an indisp
	rused with interest. We have placed it upon	from the husks of corn, invite farmers to preserve	\mathbf{T}	an advocate o
	e first page of this number of the Banner. It	that article, as it is probable that it will soon com-	THE best, simplest, cheapest and most powerful Microscone	a plain guide,
7a	s given through a lady medium of Philadel-	mand a high price.	I in the world. A beautiful present to old or young. Got-	cal, searching persistently b
	ia, and sent to us for publication through the		ten up on an entirely new plan. Magnifics near-	safe to be put
		The new three cent notes, which have appeared	twenty dollar Microscopes. The only instrument	pointed in the
g	ency of our ever active friend, H. T. Child, M. D.		which requires no focal adjustment, therefore it	and facts in p
	F A. J. Davis and wife were present at the	in small quantities, have a likeness of Washing-	can be readily used by every one-even by chil-	experience in
1	wine and the start is and with we have a start of the	ton on their face, with the figure three in relief on	THE best, simplest, cheapest and most powerful Bicroscope in the world. A beautiful present to old or young. Got- ten up on an entirely new plan. Magnifics near- ly 10/00 times-a power equal to complicated twenty dollar Microscopes. The only insigument which requires no focal adjustment, therefore it which requires no focal adjustment, therefore it can be readily used by every ono-even by chil- dren. Adapted to this family circle as well as scientific use. Shows the adulteration in food, animals in water, globules in blood and other flukis; tubular structure of hair, claws on a fivs	and facts in p experience in jecturing field plons, visiting
ц	niversary celebration of the Philadelphia Child-	a shield in each of the upper corners.	animals in water, globules in blood and other	States; and
<u>a</u> ,	n's Lycoum last weak and both addressed the	• • • • •	I I I I I I I I I I I I I I I I I I I	I voara I+ la

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19 annive ren's Lyceum last week, and both addressed the audience.

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"A GLIMPSE OF SPIRIT LIFE."-We have received, through the mediumship of Anne Lincoln, another interesting message from the invisible world, which will appear in a week or two. We have the promise of more in future.

"VOLTAIRE IN THE SPIRIT-WORLD."-A sketch bearing the title of Voltaire in the Spirit-World will appear in our next. It is very interesting.

It is said there is nothing new under the sun; but we doubt the statement. Read Bro. Pardee's essay, and then you will agree with us. No doubt Bro. Pardee will behold a realization of his "adautimals in water, globules in blood and other fluids; tubular siructure of hair, claws on a fly's foot, and, in fact, the objects which can be ex-amined in it are without number, and it lasts a life-time. Agents wanted everywhere. Liberal terms at wholessie. Send stamp for Circulars. Priceoniy 52,53. Beautiful Bounled Objects only

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ITIVE BLERSING to Nervous (Sufferers. It al itritation, and, like sleep, promotexiall the proper thus equalizing the Nervous Fluidthroughout the produces a delicious acmos of repost rains the ind; quiets the throbbing muscles and twitheling repairs the waste of the vital force. IT CON-OPIUM or MERCURY, neither polonous mineral t is ALWAYS SAFE, and ALWAYS BENEFI-id fory BELA MARSH, 14 Bromfield street, Boston, respectable druggists. is if-Dec. 31.

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K, REFERENCE BOOK, HAND-BOOK, COM-COMPEND. THOROUGH GUIDE FOR ALL WOULD KNOW SPIRITUALISM IN

ITS HUNDRED PHASES, FORMS, AND APPLICATIONS.

BY URIAH OLARK.

LLENT • • • both the informed and uninformed uld read it."-William Howitt, London (England)

uld read it."—William Howitt, London (England) lagarine. tom the spiritual press has ever elicited such univer-and approbation as the "Plain Guide to Spiritual rol is no dissenting voice, either from the press or the tee first large edition sold rapidly, and the second edi-exhausted as soon as the third can be brought out. titles on both sides of the Atlantic are agreed in pro-his one, of the most readable, thorough, interesting thy books of the age, and most felicitously adapted tes. To every Spiritualist and every spiritual family lapensable sort of New Testament to this modern n, though the author erects no standards of authority ity.

dispensation, though the author erects no standards of authority or infailbility. It is as a handbook for constant use, for centre tables, confer-ences, circles, conventions, the arena of discussion and public rostrums; a reform book to which to turn on all occasions of need; a text-book for believers; friends, neighbors, skeptics, inquirers, editors, ministers, authors; an ald to the weak in faith, the doubtful, the unfortunate, the failen, the despondent, the affilted; a complete companion to lecturers and mediums, and an divocate of their claims as well as the claims of the people; a plain guide, embracing the pros and cons: theoretical, practi-cal, scarching, frank, free, farices; offensive to noue but the persistently blind and infatuated; liberal and claritable to all; as fa to be put into the hands of all; claste, cloquent and at-tractive syle; distinct in the presention of principles and pointed in their application, and overwheiming with arguments and facts in proof of Hybritualitem. The author has had a large experience in the ministry, and in the editorial and spiritual iecturing field, having been among the earliest phoneer cham-pions, visiting all the Northern. Eastern, Middle and labors of years. It is the first and only book going over the whole ground.

years. It is the first and only book going over the whole Bround. Among the varied contents of this volume are numerons pointed quotations from ancient and modern authors on spirit-ual intercourse, Spiritualism in olden times, modern rise and progress, startling statistics, glorious triumplus, what presses and pulpt say, they are startled, the world's domand, the spiritual theory, various manifestantions, mediums, vast array of facts given, the various phases of Npiritualist belief, theories, science, philosophy, reforms, the Biblo array of facts; all the popular objections, theorier, alanders, etc., met: "Free Love," "Affinity," marringe social questions thoroughly yet delicately handled; innety-five questions to religionists and skeptics, the philosophy explained; how many kinds of mediums there are; how to form circles, develop mediumship, and enjoy spiritual authors, writers and speakers; shall we organize forms, ordinan-ces, etc.; how to advance the cause, hecturers, mediums, confer-ènces, circles, libraries, Sunday Schools; warnings, imposters; appeal to Spiritualist; the circs of the age; wars, revolutions, revelations; as chapter of quotal and general reform; touching incidents and ancedotes; hopes, encouragements, inspirations, consolations; as the speak, speak, suce involved, startling revolutions and momentous events impending: the coming Pentecost; the heavens opened; the angel smiles in ansishaling antw; the angels of pacce; the end of the war; cclesial mes-ago. 200 large pages, superior type, cloth, \$1,25; postage, 15 cents.

BLOSSOMS OF OUR SPRING. BY HUDSON AND EMMA TUTTLE.

5

IN this elegant volume of two hundred and twenty-eight pages, will be found some of the fluest Poems in the lan-guage. All lovers of beautiful poetlo thought will find a fich treat in their perusal. The spiritual harmony willch per-vades most of them will find a response in the hearts of bellev-ers in the Spiritual Philosophy: They have received the criticism and commendation of the press in various parts of the country.

The book opens with a National Poem, entitled, "AMERI-CA," from which we make the following brief extracts :

The book opens with a National Poem, entitled, "Am "from wildch we make the following brief extracts: "The messenger approached, and in their iaps An ear of Indian corn he graceful cast: Thow Nation's Goddess and great Bages met 1 From the far North, where icchergs quark the pole, "Cross torrid heat to the antarotic zone, A continent lies thoating on the sea. Inhabited by savage men, to war And daring chase devoted. They but waste The bounded by savage men, to war And daring chase devoted. They but waste The bounded by savage men, to war And daring chase devoted. They but waste The bounded by savage men, to war And daring chase devoted. They but waste The bounded by savage men, to war And daring chase devoted. They but waste The point as the bride awaits ther sealthe lakes, where glides the light canoe, Would font the combined navies of the world. Her monarch mountains, were they bled, would car A golden river in a nation's isn; Her rivers vasiy, marching to the sea. Would float the commerce of a mighty realm She is all titline; hence to her virgin howers Let the brad occan sever from restraint The hardy soule who raily to thy staff i Go plant thy standard where the red man's yell Rings harshest discord through the forest alsies, And rear a noble State!" " America, thou pet child of the world, Theo brightest of all jewels in flue crown The Goddess of the Nations wears, long live Thy Liberty, thy Honor; and thy Peace! But thou, Eternal Nation, will live in Forevernore. Thy starry flag shall float Above all nations, conquered by the power Of thy intrinsie Truth and Liberty. The Tyrant's throne sind vanish from the earth; No man be master, none a clastielled serf. But thou, eternal Nation, it round the world, And heaven shall neath in the carthy aphere, Throw out thy banner, bind it round the world, And, like thy eagle, onward to thy Destiny." The next peem of any considerable length, is a "Vision

The next poem of any considerable length, is a "Vision or 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 stau-zas, at follows:

a faint idea of its plot, by reading the first and last stat as follows: "The Mortal garb fell from me, and I woke In blinding light. My Guardian Angel spoke: 'Mount this magnetic stream, and soar away From cartily aliadows to supernal day.' Before we rested on the sugel-lands and heard the welcome volce of spirit-bands. 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 acean of Space's ether blue: I pansed in thought; I must be earth again, Or distance soon would break the silver clain ' Which bound my soaring spirit to its thrail. I sped, and ere in glass a sand could fail By a galvanic touch the body woke, And cartily scence once more upon me broke.'' touching heart story is told in the fate of "LELE":

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

A touching heart story is told in the fate of "LELE": "A year has gone by with its wildness and anguish, And Lele again is arranging her hair: She clings to her palor, but wears not the languish Of old-roxy liope makes her dread wildteness fair. To-day he is coming 1 With thin, pallid fingers She wreather the green ivy, which lives on decay. Among her brown ringlets. "No longer I linger Away from the bridd. He's coming to-day ! The mailen pale Took a glory vell. And passed from our sight like a pale beam of light. "The Course of Emurge" is another hobe noem h

"The Course or Empire " is another noble poem, begin ning thus:

ing closs; 'Beneath the moss-grown arches of mighty cities dead, Whose bards and hereses cherished, the ancient Ages icd; passed with ling ring footsteps in ruins gray and ione, While on the crumbling columns sat the ghosts of ages flown." "A VISIT TO THE SEA-SHORE" has the true poetle ring. Hear the pleading for

- r the pleading for "A blushing shell, or sca-weed green, Bome trilling gift from thee, grand sca, Memento I can ever keep— A souvenir from thee to mo is all that I can ask of thee. The Ocean's suffer answer growled, As 't threw upon the waye-washed strand A lock of algentic hair; And a scapen's curious wand, Bielewelled o'er with ruby sand."

- "The Sow " 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 searched among the poor; They 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 poor; And yet you welcome what the millions curse!"

"Srinit-Voicss" is a sweet gem : When the sunset clouds, like vessels, Coast upon the sity sea, Beaming with the forms of angels, Spirit-voices come to me."

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SECOND EDITION .- JUST PUBLISHED.

A NEW BOOK OF POETRY, BT A

VERMONT AUTHORESS:

The Poet, and Other Poems,

vance ideas" several thousand years to comenot till then. It is well. Were the seed not sown, no harvest would follow, however remote.

Mrs. Lizzie Wetherbee resides at No. 12 Lincoln street, and not 10, as stated last week.

Probably the largest salary paid to any church singer in this country, is received by a boy but twelve years old-Master Richard Coker, of Trinity Choir, New York. This salary is one thousand dollars per annum.

The city of Paris is about to be supplied with pure water, a la Boston.

"Have a drap of the crathur, Michael?" "No, sure; I've joined the timperance pledge." "Yes; but did n't St. Patrick advise Tamothy to take a little wine for his stomach's sake?" "Maybes he did; but my name is n't Tamothy, and there's no throuble with my stimach."

"A correspondent is anxious to know where she can procure the new reform, or " mail costume." Digby suggests that she apply to Barnum, of New York.

. It is stated that when Hood entered Tennessee. he had 40,000 men and 110 pieces of artillery, while Thomas had only 20,000 troops in hand. When Hood left Tennessee, he had 18,000 men and twelve guns, while the army of Thomas now numbers 40,000 veterans. He has beaten his enemy all to pieces, and begins a new campaign with a numerous army, flushed with the most complete victory of the war.

HONORS TO PRINTERS .- An address recently delivered before the Typographical Society at Washington stated these facts about honors to printers:

"The United States Senate has chosen a printer for Secretary, a printer for Sergeant-at-Arms, while a printer occupies the Vice President's chair. In the House a printer has been elected clerk, a printer postmaster, and on the first Monday of December, 1863, the House of Representatives chose a printer for their foreman or speaker, and also of the fourteen gentlemen who had filled the office of Mayor of Washington, six were printers, namely : Rapine, Gales, Seaton, Weighiman, Force and Towers."

It appears from recent statistics that England has as many paupers as electors.

"I like you," said a girl to her suitor, "but I cannot leave home; I am a widow's only darling; no husband can equal my parent in kindness." "She may be kind," replied the wober, " but be my wife-we will all live together, and see if I do n't beat your mother."

Dr. P. B. Bristol is still healing the sick with marked success at the Venzie House, Geneva, New York, and will remain there until February 1st.

The Taunton Gazette says that at a recent churchfair a set of Cooper's works were promised to him who should answer a set of conundrums. The winner received a set of, wooden pails.

The King of Prussia's hotel bill for three weeks. was \$11,000. The Emperor of Russia's, \$35,000.

A CARLEN AND A CARLEN AND A CARLEN AND A CARLEN AND A CARLEN AND A CARLEN AND A CARLEN AND A CARLEN AND A CARLE

Remarkable Cure---Correction.

We reprint the following certificate with pleas-

ure. Mr. CHARLES A. MANN was the gentleman

who signed it-not " Chas. A. Maine," as misprint-

ed. We would here take occasion to remark that

electricity, and sometimes by medicines prepared

by spirit aid. For further information, write to

Mr. Mann, who we have no doubt would be pleased

to respond to any one in regard to his case.

Dr. White cures by the "laying on of hands," by

recommend him to all who are suffering, as I be-lieve him to be all he professes: and more than

'God's noblest work, an honest man.' CHAS. A. MANN. No. 35 G street, South Boston, Mass.

Here comes a little bit of romance, wafted over from la belle France:

"A lady residing in the Rue de Rivoli, Paris, re-turned some time since from a visit she had made in the department of Finisterre, bringing with her Yuonne 8----, whom she engaged as her waiting mald. Last month, a short time after her return to Paris, the lady died. When the body had been prepared for the coffin, and was for a short time left alone, Yuonne was seen to go stealthily into the room, lift up the shroud, and then hastily leave; the first idea was that she had taken a ring which, at the express desire of the deceased, had been left on her finger. On examination, how-ever, the ring was discovered to be untouched, but a paper was seen attached with a pin to the shroud. On inspection it was found to be a letter, addressed by the young orphan^{*} to her mother, who died two years ago, and was as follows: My good mother, I have to tell you that M. B----has made me an offer of marriage. As you are no longer here, I beg you to nake known to me in a dream whether I ought to marry him, and to give me your consent. I avail myself, in order to write to you, of the opportunity of my mistress, who is going to heaven.' The letter was ad-dressed: 'To my Mother in Heaven.' The person alluded to in the letter is one of the tradesmen of the deceased lady, who, having been struck with the good conduct of the young girl, had made her an offer of marriage."

The instrument known as the Cabinet Organ is quite as great an improvement upon the melo-deon, introduced some twenty years ago, or its successor, the harmonium, as a concert grand-pianoforte of to-day is over the imperfect pianos in vogue a quarter of a century since. The me-lodeon lost favor from a lack of capacity for expression. Its music was monotonous to a degree annoying to cultivated ears. The harmonium was an improvement upon the melodeon, but still was an improvement upon the melodeon, but still failed to satisfy to the extent demanded by its use in chapols, school-rooms, or halls, as a support to choral singing. Within a couple of years, Messrs. Mason & Hamiln, who have always taken the lead in this country as manufacturers of reed instruments, have succeeded in largely overcom-ing the defects roticed in instruments of this class.—New York World.

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.].....

E. M. F. D.-Incidents, etc., will be very acceptable. Bit it

About the middle of December I was taken very suddenly with a severe pain in my right eye, When I awoke in the morning the eye was closed and very painful and very much discolored; right side of face and mouth very painful; cold chills, and "slok all over." I sent for Dr. Wm. B. White. Ho came and examined me; said it was a humor in my blood, which had been there for years, Ho operated on me, which gave immediate relief. He visited me eight times and I was cured. My left eye had been almost blind since I was a year old: he also operated on that and restored the sight so that I was able to write a note without spectacles threw off, and she was well in twenty-four hours. I have known several sufferers of different dis-threw off, and she was well in twenty-four hours. I have known several sufferers of different dis-eases which Dr. White has cured, and I cheerfully recommend him to all who are suffering, as I be-

Wainut, dailio Co., Oino. EMAIOE FOX. The above is but one of the many. This INDIAN HEMP will break up a Fresh Cold of the worst kind in forty-eight hours, and is the only known remedy that will posifietly cure CONSUMITION, BIONCHITIS and ASTHIMA. One bottle will satisfy the most skeptical. \$2,50 per bottle, three bottles \$5,50. Bend for circular. Address, CRADDOCK & CO., Feb. 4--2w eow 1032 Race street. Philadelphia.

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SPECIAL!

Jan. 28 .--- tf

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BT LEVI K. COONLEY.

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Message Department.

6

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

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

them the characteristics of their earth-life to that beyond—whether for good or evil. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition.

We ask the reader to receive no doctrine put forth by Spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

The Circle Room.

Our Free Circles are held at No. 158 WASHING-TON STREET, Room No. 4, (up stairs,) on MON-DAY, TUESDAY and THURSDAY AFTERNOONS. circle room will be open for visitors at two o'clock; services commence at precisely three o'clock, after which time no one will be admitted. Donations solicited.

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MESSAGES TO BE PUBLISHED.

REDDAULG TO DE FUBLISALD. Tuesday, Dec. 20. — Invocation; Questions and Answors; James Hendley, to friends in Janesville, Wis.; Frances Ar delle Grossejand, to her father, mother and brothers; Michael Smith, to wife Mary, and brother Phil; Ben Graffun (or Graf-ton), of Boston, Mass., to friends who have called upon him. Thursday, Dec. 22.—Invocation; Questions and Answers; Major Henry L. Crawford, of Savannah, Ga., to his brother Albert; Dennis McCarty, to friends, in Washington Square; Wm. Olney, to friends, in Brownville, Ala., and his uncle, Jo-siah, at the North; Grace A. Phillips, on board the "Os-W^{CEO."}

stah, at the North: Grace A. Phillips, of New York, to her motiver, and her father, Nathanlel Phillips, on board the "Oswego."
 Thursday, Dec. 29.—Invocation: Questions and Answers; James Canagan, to his brother. Robert Canagan, at Savannah, Gu.; Marin Foster, to her brother, Major Edward T. Foster, a prisoner in Federal hands; George W. Lolley, to his friends; Jacob O. Stevens, to his friends, in New York State.
 Monday, Jan. 2.—Invocation; Questions and Answers; Wim. Baker, to friends in this city; Joe, a servant, to the friends of Lieut. Thomas J. Hailley: Sergeant Geo. Mason, to his father, Joseph T. Mason, of Richmond, Va.; George W. Benson, of Concord, N. H., to a lady friend; Carrie F. Collins, to her future, David Collins, on board the Oscocla, and Answers; Gardine Collins, in New York; Charle Pomeroy, to three friends George W. Benson, of Concord, N. H., to a lady friend; Carrie F. Collins, to her future, David Collins, on board the Oscocla, and mother, Caroline Collins, in New York; Charle Pomeroy, to three friends (George W. Benson, Of Field Abble.
 Tuesday, Jan. 3.—Invocation; Questions and Answers; Tautestay, Jan. 6.—Invocation; Questions and Answers; Josiah Parks, to his wife Annie, and brother: Major Lucius T. Clarke, to friends South: Unompson, who served under Gen. Early, to his mother, Mrs. Annie J. Thompson, Hanover Clarks, to bins 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 (Clarks, of Dinwiddle Co., Ya.
 Monday, Jan. 5.—Invocation; Questions and Answers; Jandes Other, South: Henry Thompson, who served under Gen. Early, to his mother, Mrs. Annie J. Thompson, Hanover (Clarks, to bin widdle Co., Ya.
 Monday, Jan. 6.—Invocation; Questions and Answers; Annes Hill, of Montgomery, Ala., to her uncle, Nathan Clever land, and husband, Samuel P. Hill, Berisoner in Federal hands; Michael Connelly, to his irother Dan

Wakefield, N. H.

promised to return to, Johnnie Gates, and his grandmother, in Wakefield, N. H. Tuesday, Jan. 10.—Invocation: Questions and Answers; John Morgan, of Fennessee, to Southern frieuds; Charllo Til-bot, of Charlottsyllle, Pa., to his twin brother: Licut, Martin Ciffton Turner, th J. W. Turner, at the Wild golice, Rich-mond, Va.; John Klink, to Thomas Lefar, Charleston, S. C. Thurstag, Jan. 12.—Invocation; Questions and Answers; Licut, Henry Price, to his sister Angella, and cousin Joe, in Richmond, Va.; Ginsde Harlee, to her father, Gen. Hardee; Ilirum Fales, to friends in Garieton, Mo. Monday, Jan. 18.—Invocation; Questions and Answers; James Lyle, to Thomas Lyle, of Macon, Ga., and to Phineas Collins, of Savannah, Ga.; Casslus Emmons, to Friends in Wakefield, Conn.; Mary Townsend, to friends in Bother, Monday, Jar, Berny, Way, Tong and Answers, Cant. Bone, and Med In the hospital at New Orleans, La., to Cant. Pone and wife, of Boston, Mass.

Capt. Bean, who died in the hospital at New Orleans, La., to Capt. Pope and wife, of Boston, Mass. *Taesday, Jan.* 17. – Invocation; Questions and Answers; Bergreant Alfred Taft, to his mother, Jirs. Mary Taft. Montreal, Canada: Job Williams, of Brownsville, No, to his son Job; Annie Burns, to her mother. Ilving on Christy street, New York City; Major Thomas Althorpe, of Charleston, S. C., to his friends.

an existence were it not for life. It must be peran existence were it not for ind. It must be per-meated by life-breathed upon, in other words, by the Infinite-else it could not be matter, even. If this table were dead, it could not exist as matter, because there would be no life in the particles. That it does exist, even as an atom of matter, proves that it has life, that the Infinite holds it as much be does not a bablis the button soul much in his control as he holds the human soul. All things that are, that have been, all that will be in the future, are permeated with life, which is

God. Q .-- What is the process of the growth of the hu-

man spirit? A.—The human spirit has grown through its multitudinous surroundings in the past. It grows by that which has surrounded it in the present; and in the future, judging from the past and pres-ent, it will no doubt grow in the same way.

Q.-What is the process of assimilation to the future after death?

future after death? A.—Precisely similar to that which soul passes through while in earth-life, only more spiritual, more refined. In other words, it is a sublimated outgrowth of that which is. Q.-What evidence is there that mind did ex-ist before matter, that does not apply to the oth-

er side of the question? A.—The evidence of our own senses, backed up by observation through life. Life, to be sure, is dependent upon matter, or in other words, upon form, for its growth and manifestation. But it does not depend upon form or matter for its life. It only depends upon it for its manifestation, or

growth. Q.-What is the process of induction of a sub-

Ject by a developing medium? A.—Well, the process is a changing of the magnetic and electric condition of the subject under a course of treatment. For instance, there may be a superabundance of magnetism. The developing spirit endeavors to equalize the forces, or to bring about an electrical and magnetic condition that shall be adapted to the return of the disembodied spirits, and the making of various manifesta-

Q.—Are these changes affected by the brain? A.—No; the nervous system is generally first affected, then the system entire; not simply the centre, but the system entire.

Q.-Has the spirit any other way of manifest-ing itself except through the brain or nervous instruments?

A.-Yes. Q.-Where a spirit controls the hand of a medium to write, is the impression always made through the brain?

-Sometimes the control is what is termed Α. mechanical control, then the connection between arm and brain is entirely severed, and yet the manifestation is made through what is called the mannestation is initial through what is carrent the nervous, fluids, a certain portion of which is re-tained in the arm for the purpose of action. But when the manifestation is what is called an im-pressional manifestation, then the brain and the

ntire nervous system is used, Q.—Where the arm is paralyzed is the manifestation made through the ordinary channel?

A.—Yes, generally. Q.—How is it possible that the human mind can become deranged?

A.—It never does. Q.—How is the healthy action of the mind dis

turbed, then? A.—It is always to be attributed to the disturbance of the nervous forces. There never was an insane spirit, and probably never will be one.

Q.—Is the substance of the spirit hand, as shown by the Davenport Brothers, an odylic force? A.-Well, yes, you may call it that, if you

please. QR.-I wish to call it by its proper name.

A.-That is as proper as any name you could apply to it.

Q.—Is it precisely the same as electricity? A.—Well, yes, as electricity. As electricity is understood to be the force by which action is pro-duced, so then it is electricity. You might as well call it that as anything else. Yet the time will come when you will give it another name. Q.-We can see the results of a force, but cannot

see the force itself, can we?

A.—No: neither can we. Q.—Is this electricity referred to, the same as animal electricity?

-Yes, certainly. You are all animals, so far A.as the physical is concerned.

as the physical is concerned. Q.—But you make a distinction between ani-mal, vegetable and mineral electricity? A.—Not in essence, only in combination. It dif-fers simply because it has been projected through a different source, not because it, in itself, is any different different. QR.—Water projected from a hydrant may be the

same as that projected through a pump, yet the apparatus through which the water is projected is different.

A.-Yes: but the component parts of the water

even your human laws. They certainly are better than none.

Q.—What shall a person do? Obey his own in-tuitions of right, or human laws? A.—In the language of Jesus, our brother, "Ren-der unto Casar the things that are Casar's, and unto God, (or your intultions,) the things that are God's." Dec. 15.

_____ Captain W. B. Gordon.

I am Captain W. B. Gordon, Company I, 13th

Virginia Cavalry. I was wounded and captured on the 21st of August last, and died on the 23d or 24th. I have a, family and many friends who in sadness await my return, thinking I am simply a prisoner in your hands. If there is any way I can give them any information concerning my true condition, I shall be very glad to: I was a stranger to these things, therefore suppose I had some differily in making myself in a condition fit to return in this way. I must confess I feel somewhat sad when I see a I am able to the condition my friends I see, as I am able to, the condition my friends are in, how they are waiting for every truce boat

to bring some intelligence from me. I thought, when I was here, that on the other side of Jordan, as I termed it, we should either be very miserable or happy; but there seems to be the same admixture of happiness and unhappiness characterizing life there as here. For my part, with the exception of the loss of my body, I feel about the same as I did here. Will you be kind enough to do what you can

toward getting my message through? I presume, as my friends don't know anything about this way of return, I must provide some way to con-vey intelligence to them through sources that will reach them.

Now I have thought if you would ask-well ask the Richmond Examiner to copy my letter, if you will. [Do you think it is liberal enough to do that?] Yes; I don't see any reason why it should n't. I know my friends take that sheet-I am sure of that. Well, sir, I hope to succeed. You won't forget, I trust, that we all have human feelings still.

I appreciate your kindness; will endeavor to re-turn it. Good-day, sir. Dec. 15.

Ann Elizabeth Swan.

Oh, if ever there was such a thing as liars ever lived, our folks, are. I've been deceived-I've been deceived by our generals, our capt'ns, our colonels, our majors; they're liars, every one of

'em. Why, they told us that all your folks wanted to white folks: do was to make slaves of us poor white folks; that you had n't anything to eat, anything to wear, and did n't know what was going to become of you. Well, I aint seen any God yet, but if there is one, if his vengennee don't fall upon their heads, I sha'n't think he's just. I've got a boy I want to talk to, if I can. In

my younger days I wa'n't as bad off as I was in the latter part of my days here. I knew what it was to live well, but since then I've seen hard times. For eighteen years I've been poor; have n't had much to do with, or much to do Well, this boy of mine, he's captured. He's on your side. You took him prisoner, and my ob-ject in coming here, to-day, is to get a chance to tell him what infernal liars our folks are, if I can, that's what I want to do.

Well, I suppose I must give something, so I'll be known. My name was Swan-Ann Elizabeth Swan. I was sixty-seven years old, and I lived just on the outskirts of Warrenton, Virginia, when I lived anywhere: haint lived anywhere for some I lived anywhere; haint lived anywhere for some time; been driven from place to place, like a hound. [Rather disagreeable:] Disagreeable? That aint the sort of word to call such treatment by. Disagreeable! it's perfectly hellish! That's the most you can make of it. I said so when I was here, and I say so now. If this war had been only upon themselves, if they'd brought it all upon themselves, I would n't have cared; but they heat to the to the to as the rest of us here. hint got into it yet, not as the rest of us have. Why, I've suffered everything; I was bad enough off before, but I was comfortable compared to what I've been since this cussed war's been ra-ging. I thought I was a good Christian once, and tried, God knows, to worship his holy name; but I're lost my reliated by a supervision and I don't

tried, God knows, to worship his holy name; but I're lost my religion, lost everything, and I do n't know, but I sometimes think I shall lose myself. [No you won't.] Well, I do n't suppose I shall, but, then, I get wild myself. Well, I believe my son is in the old Capitol Prison. I'm glad ho's there, and I hope he'll stay there, if he's any idea of going back to the South. I do n't believe he'll be fool enough to go back if he get's my letter. I want you to tell him all about me; how I're suffered since he went away—laid out nights, gone two days at a time without eating anything at all, and when I died without eating anything at all, and when I died I had n't a pair of shoes or stockings to my feet, or a thing to put on my head. Maybe he'll ask why I did n't appeal to the authorities for help. Well, I did; and because I got wrathy when they refused to help me, I was kicked out of doors. Yes, well, I went with about forty-more than forty-others, to see if we could n't get up a mob to break open the bread stores of Richmond. What did I get for it? Put in prison. Well, that's better than I was off before that, for I did atand a chance of getting something to eat once in a while. [Why do n't Mr. Davis take better care of his people?] How can he take care of emi Can't take care of himself. Why, he's sick two thirds of the time, and can't see t other third. Last time I see him he was almost blind with inflammation of the eyes. [He must have been blind when he undertook this rebellion.] Well, he fection as higher or lower than intellect? A.-Lower, certainly. Q.-There will be a time, then, when we shall outgrow our natural affection, will there not? A.-Yes, certainly, the natural will have been outgrown; but there is a spiritual affection far more heautiful, more enduring than the nat-ural. You will have done with that when you shall cease to be attracted to things natural. But contact suppose you will cease to love, cease to be attracted to those who were dear to you when [Did n't you believe in the rebellion when here?] Yes, I did; of course I did; thought you at the North were nothing short of a set of devils. Did n't I just say they were a set of liars? Oh, I tell you, I was terribly deceived. No; I turned before I see the end. I did n't know, until I come here to-day and see how things were, that I'd A.—It is said that opposites generally where the end. Laten theory, and the each other. We believe it to be true. Q.—Why are there two electricities at the end of here to-day and see how things were, that I'd been deceived; because we suffered so, because we did n't have bread to eat, or money to buy it the formed against them. with, I turned against them. I want Robert to get a chance—if he ever gets a chance—if he wants to fight at all, I want him to fight on your side, and his father says so, too. I hope you'll have mercy on our poor folks if you conquer. I think, however, them folks that brought this war about ought to suffer; think they ought to be punished—the leaders of this rebellion. Well, how do you send our letters? [We print mazes of doubt, and are sometimes in the midst of a night of Egyptian darkness, and all because they have been trying to render mysterious that which is very simple. Now to us, God, the Great Spirit, our Father and Mother, our Source of Life, is the most simple of all things in the Universe, and yet theologians have robbed him of his simplicity, by enveloping him with mystery upon mystery. They have beaped night upon night around him. But its the simple Presence the loving power that us. I don't know anything else to call it, Well, goodby. [Rest easy about your son.] I'm easy enough about him so long as he's in prison. But if he's any idea of going back to the South again to fight, if he gets a chance, I hope he won't get the chance Dec. 15.

[Yes. Were you ever here before?] Yes, a few times. I'm from the 102d New York, air; second

lieutenant, Company E. The first and the sale is a second state of commune with, if I could just as well as not, is my brother Josiah; and through him I'd like to reach all the rest-well, the others, all the boys, my comrades, I'd like to talk with. It don't matter to me who comes to me and says, "Charlie, can you talk with me?" If I can, I'll be pretty sure to.

I was twenty-three years of age; Charles T. S. I was twenty-three years of age; Onation 1. 5. Downes my name; weighed from one hundred and fifty to one hundred and sixty-five pounds when I was in a healthy condition. Was, what you'd call rather fair complexion, light hair, blue eyes. Do you give description of yourself here? [Sometimes.] Oh, you do, or not, just as you please

Well, then, to tell the truth, my folks used to say I'd "one day he sorry for my loose way of expressing myself," when here. Be kind enough to say I've not changed at all in that respect since death. To that class who are Universalists, I would say, their religion seems to be the one most used in the spirit-world. Say I'm all right, and I rather think they 've got a pretty good staff' to come across on. And if I've got any friends who belong to the class who think spirits can re-turn, let them just give me a call, and I ll be on hand. I'll demonstrate the fact of my coming, at

Oh, tell my brother Josiah I've met his wife and child in the spirit-world, and if he knew how and child in the spirit-world, and if he knew how anxious they were to communicate with him, I don't think he'd let the sun go down upon another day before giving them a chance. They are like, ten thousand others on this side, who don't see their way clear to return to earth, and so have to wait for friends to call them. You have an idea, you folks around here, that we are nothing more or less than ghosts. Of course, there are exceptions; but you know it's the im-pression, that we're ghosts, that there's nothing to us; and most people would be afraid to shake hands with what they call a ghost. Ah. well. hands with what they call a ghost. Ah, well, times are changing, so they say. I should rather think that this war that's going on about you would get you so accustomed to ghostly scenes, you'd get over your fear. Well, I do n't know how I can get my friends to

meet me, or me to meet them. Let them avail themselves of the usual means, and I rather think I'll turn up Charlie Downes, if I get a

chance. Well, sir, good-by; if I had an eagle, or some greenbacks, I would square up with you. You must wait till you can come on this side. Good-Dec. 15.

Invocation.

Invocation. Our Father, Infinite Jehovah, we recognize thy loving countenance beaming through the dark-ness of this external day of tears. It causes the soul to mount upon the wings of praise, and utter glad thanksgivings to thee. Oh thou who art the light of our darkness, whose life is around us, within us, above us and beneath us; thou who it is an influence upon the tides? How do as-tronomers arrive at that fact? A.—How? why, certainly by mathematical cal-culation, and offen by intuition. It is often the case that you arrive at the truth more readily by your intuitive faculties, than by any external study. The ancients received through the heavenly bodies though to be sure, they were clothed in within us, above us and beneath us; thou who art a Presence without form, hidd yet having all forms for thine own, thou whom we carnot com-prehend, we praise thee; we soar away from Time and enter Eternity, and there hold sacred communion with thee, for thou art our Father, art our Mother, and we are thy children. Oh God, there is no fear between ourselves and thee. We have learned to worship thee in Spirit and in Truth, and because we have learned to do this, we have least all that fear that the past has thrown around us. It has gone like the mists of morn-ing, and has been succeeded by the glad suo of noon-day. Oh God, for this more than all else we praise thee. We only hope, Great Spirit of Infinite Love, that we may be able to baptize not only these mortal children, but all those whom we may hold converse with, with that sacred feeling; take away the fears that have so long encompassed their souls; unlock the doors of the tomb for them, and set their spirits free. Oh Father, though darkness be abroad in the land, and man be going to war against his brother man, we way know thy nowar: thy wisdom is about art a Presence without form, and yet having all forms for thine own, thou whom we cannot comand man be going to war against his brother man, yet we know thy power; thy wisdom is about yet we know thy power; thy wisdom is about them, thy love, thy mercy, thy justice is able to redeem all, restore all, perfect all. Therefore it is we know, oh Great God, all thy children are safe; that thou didst not bring them into being to forsake them, nor to suffer them to wander from thy presence, but to care for them here, and from thy presence, but to care for them here, and from thy presence, but to care for them here, and from thy presence, but to care for them here, and from thy presence but to care for them here, and from thy presence but to care for them here, and from thy presence but to care for them here and the will for the life the second to it. from thy presence, but to care for them here, and finally, oh Father, to usher them into that haven

of peace which is the kingdom of Wisdom. Re-ceive our praises, our thanks, all the glad aspirations of our inmost being, for unto thee we render all that which is ours. Father, these thy children ask for light; we know thou wilt not refuse to give it them. They ask for truth; we know thou wilt not give them falsehood. They ask to FEBRUARY 4, 1865.

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The intelligence seemed to say it would give indi-viduals a just appreciation of joy to know sorrow. A.-Yes; as far as human experiences are concerned, you have quite as much need of sorrow as the earth has need of sunshine and rain, clouds and clear sky. Q.-It is the earth that is benefited, then, is it not?

not? A.--Not alone, Q.--Then if the earth is not alone affected, is not spirit also affected by sorrow? A.--It seems to be, yes; but in truth soul, or spirit, is perfect in itself. It has no need, so far as its own powers are concerned, of the experi-

as its own powers are concerned, of the experi-as its own powers are concerned, of the experi-ences of human life. Q.--What influence does the remembrance of misery, or sins committed here, have upon the spirit in the spirit-world? A.--Well, so far as external thought is con-cerned, or the manifestation of the spirit, it is sometimes not of a pleasant character. It is often so. You are exceedingly apt to confound the spirit-essence, or life-principle, with the mani-festation of the principle. The time will come e when you will see, as we see, that the principle, the spirit, the life is perfect, ever has been, and ff must ever remain perfect. If it could be molded by human individuals, then it would be molded according to the condition in which they lived for n the time being. It is not so. The soul is ever tfresh 'from the bosom of Deity. You might as well talk of affecting Deity, as to talk of the soul's being affected in that way. well talk of affecting Deity, as to talk of the soul's

being affected in that way. Q.—What proportion of astrological laws, as laid down in English books, do you recognize as

A. Well, about one-sixteenth part. Q. —Do you know anything about the matter particularly?

particularly? A.—I do, somewhat, Q.—Will you please state some astrological law or principle? A.—That would be useless, inasmuch as we are unable to demonstrate it. Q.—Do you believe that a person born under the planet Mars is of a more warlike nature than if he had been born under some other planet? A.—No. not necessarily. It's add we here

A.—No, not necessarily. It' is said, we know, that Mars exercises a warlike principle upon all other heavenly bodies; but this is mere assertion. We do not know it is true. We have no real evi-dence that it is true. It is impossible to state what smeath influence approximate mark here. dence that it is true. It is impossible to state what specific influence any planet may have up on any particular individual's life. That influ-ence doubtless depends upon the individual acted upon; must depend upon the combinations of that physical body. Q.—It is said that the larger proportion of chil-dran horn during the way are males. Is it say

dren born during the war are males. Is it soy A.-No, we have no reason to believe it is, Q.-How is it ever demonstrated that the moon

exerts an influence upon the tides? How do as-

control all life.

Q.-What is the precise object of prayer, under

not opposed to it. Q.-Does not the doctrine of free will originate from ignorance, rather than knowledge?

A.—According to the usual definition of the term free will, it may be said to. Q.—Spurzheim said that man is free to act in a certain direction; but it proves that he is fated to.

Invocation.

Our Father, there are sounds of contention, there is warfare and bloodshed greeting the senses on every hand. In the midst of this American people, on these fair shores where once the dove of people, on these fair shores where once the dove of pence rested in security, now therefrom the in-cense of mourning and woe is arising from her many altars. Man is struggling to gain suprema-cy over his brother, each claiming that they are right, that they know the way. In the midst of all this darkness and desolation, all the widows' tears and orphans' wails, still there is war. And what mean this? Is it because soul has wandered from its God; has it forgotten to obey its maker? Nay, that cannot be, for then art Infinite in power, wis cannot forget its obedience to thy laws; soul can-not fail to worship thee. Then what meaneth fail to worship thee. Then what meaneth ? Why is this contention? why this bloodthis? Why is this contention? Why this blood-shed? why this great tempest of human passion? It is because thou art ruling in majesty and in wisdom; because thou art calling the nation out of the slumbering past into the living present. Thou art saying to thy sons and thy daughters, "Arise, and come forth out of the darkness of the past I come and live in the tracent which is mine Come and live in that present which is mine past! forever." Oh thou Great Spirit, we will not mur-mur because of the darkness. We will not bow down in abject fear because darkness hath settled upon our spirits, because gloom is upon the land, because nearly every household is divested of its son or its sire. Nay, we will rather, in unison with these thy mortal children, lift up our souls in thanksgiving to thee for the darkness and strife that surrounds them, for we know thou art calling upon all thy children to arise and know them-velves, which is to know their God. It has been said that they have known liberty and right, have understood justice as it meaneth with thee. But this cannot be; nay, this cannot be. We know, oh our Father, that they have not known that justice-that is justice as it means with thee, the Intice—that is justice as it means with thee, the In-finite—for had they known it they would not now have been called to pass through these scenes of darkness and war, but would know only peace. Oh our Father, we will, like our brother of long years ago, say, "Father, forgive them, for they knew not what they do." We know they are in thy arms, that every soul is dear to thee, every soul is a portion of thine own Infinite Life, there-fore ace, never die, therefore must be redeamed sour is a portion of time own infinite Life, there-fore can never die; therefore must be redeemed from ignorance, all that men call sin, all that men call darkness. So, our Father, we are safe, and all thy human family are safe. It matters not whether it storms, or the sun shines, whether we dwell in prosperity and peace, or whether we dwell in adversity and war, thou art ever with them, able to sustain them; thy love is able to protect them. Therefore unto thee, Great Spirit of the Hour, be all honor, and glory, and power, forever and ever. Amen. Dec. 16.

Questions and Answers.

CONTROLLING SPIRIT,-What subject shall we give an opinion concerning?

give an opinion concerning? QUES.-J. B. C., of Liberty, Maine, sends the following question: "It is said that all matter is permeated with life, and that life is good.' Now I would like to ask the controlling spirit of your circle, if that life in us comes through matter, or from matter, to form mind or the real man in us, or

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are not essentially changed by simply passing it through a pump instead of a hydrant. But that element known as electricity in the human sys-tem, in its passage through mineral life, takes upon itself the qualities of that life; therefore the manifestation of that electricity will be altered through the form through which it passes. It be-comes identified in the external with that form, Not so with the passage of water through a hy-drant. All these different degrees of power, when restored to their simplest form, is life; and life is the same everywhere. We know it is not in form, but we know it is in essence. Q.—In the order of degrees, do you recognize af-

fection as higher or lower than intellect?

iere.

Q .- What is the essence of that spiritual affection, like cleaves to like, or the reverse? A.-It is said that opposites generally attract

same character all along? SPIRIT.—Are you sure that they are opposites? QR.—It is so reputed. One end being positive, the other negative. A .- But clear demonstration proves that it is

not so, for if it were we would see different results. Q .- Do you understand by positive and nega-

tive, more or less of the same kind, or different kinds?

A.-Well, this principle that has two names, is a rinciple—is not a compound, is a unit. Men of sci-these different forms of life. They get lost in the mazes of doubt, and are sometimes in the midst of the set of t

tains us, novertheless. Q.—The passages of the human mind are not simple, are they?

A.-Yes, when resolved to their primal source. Q.-They are not simple and easy to compre-

hend, are they? A.—They certainly' are, when once you start aright to comprehend them. Q.—Please indicate the right way to start, will

you?

A .- That would be impossible to do, inasmuch as the ages have been wandering in mystery ai-together too long. Again, what would be right to me might be wrong to you. Each individual soul knows what is right for his own individual soif. We do not believe in a general way to go to heaven. Each one has a straight and narrow heaven. Each one has a straight and narrow way of its own, and no one else can travel on it. It is not a highway. You must go to heaven, or find happiness or wisdom—it is all the same—in your own way, according to your own ideas of right. It is folly to endeavor to set up any gen-eral standard of right. You cannot worship my God, I cannot worship yours. Q.—Do you think man would live nearer the right if all so-called human laws were abrogated? A.—No, certainly not. Your human laws, faulty as they may be, yot approximate to divine law. heaven.

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Lieut. Charles T. S. Downes.

How do you do, sir? That's not one of the F. F.V.s. that's very evident. Excuse me, sir, for joking, but that's my way. [She seems to have suffered a great deal.] Oh, she's only a mite-one of the mites. I'm sorry for her, but rather think she's on the right road now. I was once told by some of our folks, that they

bolloved I would crack a joke if I knew i should die the next minute. Rather think I should, I never see a place so dark yet there was no sun-shine in it; never yet saw a time when I could n't laugh.

Well, when the surgeon told me I could n't live wen, when the surgeon told me i contributive more than half an hour, said, J, "it's all right. I'm going to die laughing, anyhow.". He wanted to know, what religion I had., I told him I did n't have any—told the truth, too; I guess he thought I was a queer chap. My folks, however, were of the Universalist faith. I believe I was rather an outside, in religion; did n't have anything to lean outside, in religion; did n't have anything to lean matter, to form mind or the real man in us, or does it come outside of matter? If it comes through matter, then does it not depend very much on what that mind is sustained for a harmonious devel-oment?" Ars.—Or in other words, which had a previous existence, mind or matter? Mind, life, to be sure, stands above all else. Matter would, be without that mind is is the good old thy of Boston, is it?

come higher; we know thou wilt not cast them down lower. To thee, oh Spirit of the Universe, be the undying praises of our souls. Amen. Dec. 19.

Questions and Answers.

CONTROLLING SPIRIT .- We are now ready to consider the inquiries of correspondents, also those of the audience.

QUES.-Can you throw any light upon the subject of astrology? This topic was briefly dis-coursed upon here about three years ago, with the

coursed upon here about three years ago, with the promise of further remarks. ANS.—Astrology is, in truth, absorbed in the science of astronomy. Astrology, so-called, per-tains more particularly, as astrology, to the reli-gion of the ancients; but when merged into as-tronomy, it is the science of the heavens, and as such relates not to the heavenly bodies alone, but to all forms existing on the earth, under the earth, or in the atmosphere. The field which your correspondent has opened to us is one exceeding-ly vast, and in order to can vass even a brief porly vast, and in order to can vass even a brief por-tion of it, we should be obliged to take up all the time which has been given us for other purposes. Your correspondent is doubtless anxious to know

whether or not astrology is a science. We dis-tinctly affirm, as astrology, it is not a science; but when merged into astronomy, it becomes such.

Q.—Then the stars, or certain conjunctions of the planets, have a visible influence upon man's life, which is perceivable to human eyes? A.—Yes; that is our belief.

-The science of astronomy does not recognize astrology. How is that?

A.-No; because you have glanced only at as-trouomy through its external phase, and have not progressed far enough to reach the internal, the real life. You are now discussing the philoso phy of the body more than the spirit. By-and-by you will reach the spirit. Q.-Is there any truth in the assertion that

man's destiny is governed, by the planet he is born under?

A.--Yes; it has a certain specific influence over the physical life of an individual.

We find individuals who have been born under the same planet, whose destinies are totally at variance.

A.—Yes, so they may seem to be; yet, perhaps, in reality they do not vary as much as you sup-

Q.-One's life is a life of misery, the other of prosperity; these differences are distinct enough for us to perceive them.

A .- You talk with me because you cannot help

A.--You talk with me because you cannot help it. I talk with you because you cannot help it. You had no voice concerning your entrance into this world, and probably will have none in your exit from it. You may think you can will to do or not do this or that; but if there is a Supreme Power governing you and I, he never forgets to govern us, even in the smallest act, in the most minute thought. It is our opinion that Jesus in-tanded to convey this truth to the minds of his followers, when he said, "Consider the lilies of the field: they toil not, neither do they spin, yet I say unto you that Solomon in all his glory is not ar-

rayed like one of these." Now Jesus wished to indicate that the Great Father cared for all things, at all times; that he controlled all things; that it was mere presumption to suppose even that finite humanity could have a will of its own independent of Deity. Why, my friends, it is a beautiful belief, when once you understand it. You may think it rids you of all responsibility, but it certainly does not. . You must strive to attain certain positions, either spiritually or physically, because this same Deity that controls all things impels

you to do so. QR_{-} We have no right to say, then, that the good man deserves no praise, and the evil man no censure, any more than the fortile earth brings orth good fruits and the sterile soil bad fruits.

A.-You are right. Q.-Is it fated for some to live in ignorance all their lives, and die so?

A.—Yes, certainly. Q.—If it is fated for us to live in ignorance, where is the blame?

A .- Well, wisdom begets for itself the reward of wisdom, and ignorance begets for itself the consure of ignorance. But this is but the natural

action of divine law. Q.—How do you know that man has not need. to live precisely as you find him, in ignorance? A.-We do not know. Q.-If he has no light here, where does the spirit-world find him? A.-Where this life leaves him, the other life

finds him. Are you sure that he has no light at .

QR.—Light that he receives here.

A .- Sometimes the soul is unable to transmit Its powers through the physical through which it lives, or from which it derives strength while on the earth. But because it does not, it would be very unjust to say the soul itself was in darkness.

Dec. 19.

Liout Johnson Dickinson.

I can us to perceive them. A.—It should be remembered that you, as hu-man individuals, as physical bodies, have other relations than these dwelling merely upon the physical or spiritual plane. You are related to the granite just as much—only in a different way —as you are to some other physical bodies can ex-ercise certain powers over other physical bodies can ex-ercise certain powers over other physical bodies must be related to all other forms, whether they are in the so-called animate or inanimate worlds. Q.—Dees not the difference in the combination of foutiers cause the difference in the combination of suffering upon the soul, or spirit, can in no way be affect-ed by sorrow or suffering. Q.—Ves, peak of the soul's suffering?-A.—Te soul, or spirit, can in no way be affect-ed by sorrow or suffering. Q.—We speak of the soul's suffering?-A.—Te soul, or spirit, can in no way be affect-ed by sorrow, than it ican be affected by either joy or sorrow, then it is alone to the according the base, with him to therore, is any -and there

Chapte: tory; Immo bill-) Bpirit aliem. and ti pende ter V Relat derab ter IJ Beinj mal 3 iosop. Ctair Fhilo Price

BEn ta hita Ap-New, 7 conta,

FEBRUARY 4, 1865.

is better that I give just enough, I take it, to be recognized by, until I know whether my letter reaches my friends.

You are quite as considerate with our folks, I suppose, as with your own. [We give them ev-ery opportunity, are just as glad to have them come as any of our people.] Thank you, Good-day. Dec. 10

David Lawrie.

My mother, sir, I-I want to get some word through to her, if I can. I want to get it through, sir, to Brownville, Missouri. I want her to know

through to Brownville; Missouri. I want her to know i was shot; had my arm cut off, and the doctor said he could n't stop the bleeding, somehow or other, and I had to die. I was sixteen years old only. My father died when I was nine years old only. My father died my grandmother took me, because my mother was sick. After I grew large and able to work for her, I went back to live with my mother. She's got nobody now. I kind of thought it would be beautiful to be a soldier; but it was n't so nice. The more you get used to it, the less beauty you find in it. Yes, stranger, it looks well enough before you go into battle. I was n't scared at all; 't was n't that; I was n't scared at all. I should n't be afraid of the devil; but I do n't like the suffering part. Well, it kind of makes you feel-I do n't know-it makes you feel bad to see so many falling all around yon, and expecting, every bullet that comes, the next one sure 'll be for you. Well, it's all over now. But tell my mother I died happy, and I am

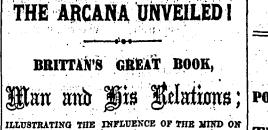
But tell my mother I died happy, and I am But tell my mother I died happy, and I am happy now, and I only want a chance to say some-thing to her, and do something for her. Oh, tell her, tell her to write to Sam Downes, in our regi-ment, and ask him what she 'll do to get the back pay. He can tell her all about it. Tell her how I come here. I don't know how myself, sir. All I know is, those that's best fitted to talk here, do, for the time. She don't understand anything about this thing. You can tell her that I aint dead; that is to say. I'm dead so far as llving on earth is concerned, but I'm just as well, I can talk just as well now as ever I could, only I 've bor-rowed a body; that's it. You can tell her I had my right arm sawed off, most to the shoulder.

Tell Charlie Hill that Joe, Joe Carson, of the 11th New Hampshire, has turned up all right, and his doctrine is all true. Tell him I died a pretty hard death, but am all right when I'm away from the body. Ask him to go to my folks and report myreturn. I did n't believe in it when I was here, but he did; and I said if I died first I would come back, and the word I should give would be "Columbia," for a test. Dec. 19.

William Bliss,

These boys that return on the high pressure principle, I should think would rack such a delicate machine as this (alluding to the medium) all to pieces in once or twice coming, but they don't

and william Bliss, a native of Newburyport, I am William Bliss, a native of Newburyport, Massachusetts. I do not purpose to enter into the particulars of my life, for it was, in some respects, like the city of Philadelphia—checkered.
During the last months of my stay on earth, I a person who believed somewhat in these spiritual?things. He said he had evidence that the spirit could return after death: I fought him on that point very hugely, and, moreover, I expressed myself somewhat in this way: "For my part, I shall outlive you, and you will come back through some medium, and you 'll speak of this time, what will berry and you 'll speak of this time, what will be retained to leave the earth and all remembrance of it altogether."



THE BODY; THE RELATIONS OF ITS FACUL-TIES TO THEIR APPROPRIATE ORGANS; TO THE ELEMENTS, OBJECTS, AND

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MORE WONDERFUL THAN FICTION.

The book is making its way, and exciting a peculiar interes oth in America and Europe, as will appear from the follow

VERDICT OF THE PRESS:

my right arm sawed off, most to the shoulder. Somehow or other, they could n't stop the bleed-ing. The surgeon tied np something-1 do n't know what-but it broke way, and by-and-by ho could n't tie it again, and he told me I could n't live. I do n't know what was the trouble, but I bled to denth. I'm from the 9th Missouri; was wounded at the battle of Gettysburg. My mother knows that, She know 'a I was killed, but do n't know I can come back; that's what I want her to know. My mother's name is Huldah. Well. stranger, I've got an arm here, but it

 Bate know 's I was killed, but do n't know I can
 From the New Fork Daily Twnes.

 She know 's I was killed, but do n't know I can
 "It is impossible to give in a small space any idea of this

 come back; that's what I want her to know. My
 "It is impossible to give in a small space any idea of this

 wother's name is Huldah.
 "It is impossible to give in a small space any idea of this

 Well, stranger, I 've got an arm here, but it
 it is treated in a manner that shows the author sensible of its

 mine. [Did the surgeon kiss you when you left
 importance. Di. Butrraw has for imany years been an attentive student of psychological phenomena, and apart from the theories they illusirate, ibs work has great yalue and curiosity is a collection of remarkable cases in which the influence of bit of its and a manner that shows a great yalue and curiosity is a collection of remarkable cases in which the influence of bit of psychological phenomena, and apart from the otold met a good deal better than I was. Well, stranger, good-by.

 Joe Carson.
 Dee 19.

 Tell Charlie Hill that Joe, Joe Carson, of the 11th New Hampahire, has turned up all right, and his doctrine is all true. Tell bit in I died a pretty

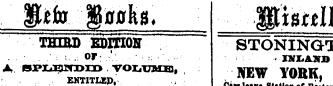
 May the New Hampahire, has turned up all right, and his doctrine is all true. Tell bit I diver the lim I died a pretty

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While conversing with him one day, some three weeks before my death, he says to me, "Bliss, I shall outlive you, and you will come back through some medium, and you 'll speak of this time, what you and I have talked on together." I believe I laughed at him at the time; did n't believe I could return in this way, even if I were disposed to. But I am here—why, or by what power, I 'm not able to say. That man is doubtless expecting to hear from me. When he does receive my letter, I want him to notify my friends, shall I say?—no, for I had n't any acquaintances—relatives, that will do, of the fact of my death. Well, at one time I lived on the fact of my death. Well, at one time I lived on the fact of my death. Well, at one time I lived on the fact of my death. Well, at one time I lived on there, off and on, perhaps in all six or seven years: might not have been as much as that. Now you 'll doubtless receive, sir, some reply to my letter. Some one may tell you I was a rascal,



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	PAR	TL	p. Of
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C.	The Embarkstion, Kepler's Vision, Love and Latin,	The Meeting of Sigurd and Gerda.	-
10	PAR	T II.	1
A-	The Spirit-Child, [By "Jen-	Life, [Shakspeare.]	
h	nie,]	Love (Shakapaara 1	
•	The Revelation.	Love, [Shakspeare,] For A' That, [Burns,]	u
1	Hope for the Sorrowing,	Words O' Cheer, [Burns,]	b
	Compensation.	Resurrexl, [Poe.]	Y
st i	The Eagle of Freedom,	The Prophecy of Vals, [Poe,]	P
٧-	Mistress Glenare, [By Ma-	The Kingdom, [Poe,]	
	rian.]	The Cradle or Coffin, [Poe,]	1
	Little Johnny,	The Streets of Baltimore.	
	"Birdle's " Spirit-Song,	[Poe,]	
1-	My Spirit-Home, IA, W.	The Mysteries of Godliness,	19
18	Sprague,]	A Legture.	11
r-	1 Still Live, [A. W. Sprague,]		15
W		,	I I
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TP All persons unable to pay, may come and be cured without MONET OR PRICE." tf-Feb. 4. JAMES V. MANSFIELD,

might not have been as much as that. Now you'll doubtless receive, sir, some reply to my letter. Some one may tell you I was a rascal, thief, murderer, etc. Well, if they do I sha'n't deny it.

Well, I suppose I had but one object in view in coming here; that object was partly to please my friend, my acquaintance, rather, to assure him that he was right. And perhaps I'm here also to inform certain members of my family, shall I say? -no, I have none-certain of my relations, that will do, that I'm dead, gone over. They don't knowit; will be glad to hear of it. As I always like to be the bearer of good news, I'm much pleased to be able to tell 'em just where I am; that I am on this other side of life. Dec. 19.



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are certainly broken in the reflections furnished by Frances Power Gobbe, an English woman who is known to us as hav-ing compiled a collection of the works of Theodore Parker. She is a woman of ability, working in a direction to which the tastes and convictions of very few women would lead. She discusses the various forms of Christian theology with scrupu-lous candor, so far as she understands them, heing evidently science, and is doomed to capitulate in the struggle. Mhe ac-counts for the acceptance of prevalent doctrince by the as-sumption that "men's minds are saturated with such ideas from early childhood. — She takes the ground apparently that reason is the loftlest of human powers. She is unwilling to accept in defence of the acg; asserting that the Maker of the human Intellect knew how to address it, and the inference which mankind have drawn from revelation must be what ite meant that they should draw. Few of her opponents will dispute this state the the trightle outling the strightle outling the conditions, holding appritual food for diverse natures, and admitting countiess in terpretations, all vitalized by some underlying truth. Nhe thinks it incredible that God's Word could have contained taochings which for eighteen centurics have failed to compre-the for her on by which the system of historical reli-gion can possibly be saved. She admits that this expedient is but a forlorm hope, and adds:—"If Christianity be not true, and addition of nicerse will on suce to learn that the resisted by any campaing and the surprised to learn that the resisted by any campaing and whose weight cannot be resisted by any campaing and whose weight cannot be resisted by any campaing and whose works on the Point an possibly be saved. She admits that this expedient is but a forlorm hope, and adds:—"If Christianity be not true, and whose faith rests on rational evidence, will gaze with in-resisted by any campaing and whose weight cannot be resisted by any campaing and whose the headi

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And quoted odes, and jewels five words long, That on the stretched fore-finger of all time Sparklo forever."

THE OLD HOUSE.

My little birds, with backs as brown As sand, and throats as white as frost, I've searched the summer up and down And think the other birds have lost The tunes you sang, so sweet, so low, About the old house, long ago,

My little flowers, that with your bloom So hid the grass you grew upon, A child's foot scarce had any room Between you are you dead and gone? I 've searched through fields and gardens rare, Nor found your likeness anywhere.

My little hearts, that beat so high With love to God, and trust in men

Oh, come to to con, and trust in mon, Oh, come to me, and say if I But dream, or was I dreaming then, What time we sat within the glow Of the old house hearth, long ago?

My little hearts, so fond, so true, I searched the world all far and wide And never found the like of you: God grant we meet the other side The darkness 'twixt us now that stands, In that new house not made with hands -[Atlantic Monthly.

À firm faith is the best divinity; a good life the best philosophy; a clear conscience the best law, honesty the best policy, and temperance the best niedicine

TRUTH AND NATURE. "Truth, crushed to earth shall rise again, The eternal years of God are hers; But Error, wounded writhes in pain, And dies among his worshipers,"

Well hath Nature kent the truth She promised to thy earliest youth, The radiant beauty shed abroad On all the glorious works of God, Shows freshly to thy sobered eye, Each charm it wore in days gone by.

No faithful workman finds his task a pastime. We must all toil or steal-no matter how we name our stealing.

> GOD'S VOICE. How often in our listening souls, By a delightful awe subdued, God's voice, like mellow thunder, rolls, All through the silent solitude.—[Wilson.

Lowliness is the base of every virtue. And he who goes the lowest, builds the safest. God keeps all his pity for the proud.

MAN'S ATTRIBUTE. For man the living temple is: The mercy-seat and cherubin, And all the holy mysteries He bears with him. — -[Whittier.



Race street, Philadelphia.

Phonographically Reported for the Banner of Light.

As I was walking the streets of our city not long since, a beloved brother, (Charles P. Ricker,) who has recently passed over the dark river, came to me and said, "I have met here a band of spirits, who have at times approached thee and asked thee to give for them sermons to the people; and now they say they would have me speak to thee for them, as I am nearer to thee. They desire to present another sermon."

A word in relation to this brother and friend who now walks the star-gemmed sky a shining spirit: He was a descendant of the old Puritan stock of New England, fired with some of the noblest and hest thoughts of that people. He entered, in early life, into the ministry, but not finding in the forms and ceremonies of the Church those living realities which his nature demanded, feeling that the shadows of modern Theology too often rose up as a dark and impenetrable cloud between the human soul and the beautiful light of the morning-land toward which it was aspiring, he was discouraged. He left the profession. sought other pursuits, returned to his mechanical labors, and drank freely from the founts of spiritual knowledge that are being opened in this age. He labored on zealously, earnestly, but feeling ever that the aspirations of his soul were asking for a wider range, a nobler field of labor, wherein he might find ample scope for the unfolding of his loving nature, and do something more toward uplifting humanity. The kind angel of death came to open this door for him, and while yet it hovered over him, he said, in tones of brotherly affection, "I will come to thee, and we shall labor together." And now he stands by my side, and the thought thrills me as I see the loved ones standing all around, and I list to their voices falling gently upon my ears as dewdrops on the thirsting flowers. Hark! do you not hear them saying, "How beautiful upon the mountains are the feet of them that bring glad tidings" unto the people? Never was this declaration more applicable than at this time, when throughout the length and breadth of this, land, and of all lands, there are ever coming sweet messengers, white-winged angels, with glad tidings of great joy to all people. Always upon the mountains they come; yea, from the lofty peaks of the bright land of the Hereafter, from those exalted positions so beautifully typified by the mountains. And then, too, the feet, the moving members. How eagerly do we watch these, to see the approach of the loved ones with their sweet and harmonious notes. Everywhere, in all the departments of life, the feet of those who bring glad tidings are beautiful. The brother or sister who stands hovering over the erring and the fallen, and with gentle words of love and kindness and sympathy, call upon these to "come up higher, and I will show thee the bride, the Lamb's wife, the pure condition of innocence in which the God nature within sits enthroned and has dominion over all the beasts of the field, the fowls of the air, and the fishes of the sea," each of which finds its representative in man's nature. Man is not alone in this world. He cannot be in a state of isolation. He is linked and bound to his fellow-man by ties as indissoluble as eternity itself. He sees and worships God. He realizes goodness and truth mainly through his fellow-man, and as his soul perceives the throbbing pulsations of the Divine in his brother, there opens before him the beautiful spiral pathway of progression: the ladder on which he shall not only see, as Jacob did, the angels ascending and descending, but on which, he, too, shall be able to ascend to the highest heaven. In every movement of life, when our interior natures and our aspirations go up to that which is higher and purer, we approach this through the gateway of the spirit of another, and then in turn we open avenues to those who approach near enough to us to see the footprints that we are making upon the sands of time. How little has mankind understood this in the past, the planes have each and all had their votaries advanced in years, and not a believer in Spirit-Well did the inspired writer say, "No man can and their followers, who, approximating more or unlism, and who is well acquainted with the facts

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31 MB

love God and hate his brother." We will say less nearly upon the same plane, have interthat no man can love God save through the love changed their influences and cooperated in their he bears to his brother. This is, and ever must labors. And to day, whatever may be a man's be, the measure of our love to God.

The importance of this subject demands that we should enlarge upon it and illustrate it further. anything more than its own existence and a few the state of two human beings that brings them into close and intimate association. In this rela- satisfactory. tion to each other the brightness and beauty which we may have acquired in our journey through life, as well as the dark and sombre

shades, are each and all daguerreotyped faithfully and truly there, in such unmistakable characters, that he that runs may read them, and no one can fail to recognize their clear and living forms.

We are not only bound to each other, but we are of necessity either tempters or saviours of one another in all our movements; and the whole career of man, from his birth in earth-life throughout the countless ages of eternity, is a succession of social intercourse, of interblending with each other; and this is essential to our happiness and progres sion, and to all that shall make us great and good both in time and eternity. We cannot understand this fully until we have studied ourselves-come in some measure at least, to comprehend the importance of the old Greek maxim, "Man, know thyself." It is through others, chiefly, that we shall hearing of blood; that shutteth his eyes from seelearn to know ourselves, and through ourselves that we shall learn to know others. It is not only defence shall be the munitions of rocks; bread true that in blessing others we bless and elevate ourselves; but the reverse also holds true, that in cursing or injuring others, we blast our own hap-

piness and lower our conditions. There is presented to me now a vision: I seem to be out upon a broad and beautiful plain beneath the vaulted dome of Nature's temple, and planted in the earth, and reaching far away into going. the heavens. so that its summit is lost in the disstanding upright, and clear as crystal, exceeding-

pure and beautiful column which rises from its is set before us." centre, but can look out upon this garden and see that in all the departments thereof there is har- in our watch over ourselves and each other. ever mony and order.

The vision inspires me with feelings of admiration by its grandeur and beauty; but it has uses, too. And now, my brother says, this vision is to illustrate human life and human character.

The central pillar, which is so perfectly upright and just in its form and proportions, represents the human soul. The divine and interior nature of man, which is pure and incorruptible, and which, though planted in the earth, will ever reach far away into the heaven of heavens. Clouds may envelope it so that it may become lost to our vision; its base may and often does become covered with those impurities which rise up around the temple, which, in the vision, represents the mind or mental organism, which forms a very beautiful temple, and is appropriately erected around the central column of the soul, from which it derives its general character. This should be built all around this central column, for if it be only on one side, it presents an onewalar of our mail facilities in the shape of periodicals, &c., &c., when the Banner will again be eagerly sought

condition, if he be an earnest worker, laboring

zealously in any direction; he will find those who are ready and willing to aid him. This concen-A human soul standing alone does not perceive tration of human power is a beautiful manifestation of the great law, that in union there is of its interior feelings; but when it stands beside strength. And though the concentration of forces another soul it sees, as in a mirror, not only the in certain directions may not produce the most condition of that soul, but clearly and faithfully desirable results, still the law is both good and reflected, its own condition. It is the similarity in useful, and when mankind cooperate for proper and desirable objects the result is correspondingly

The times are full of significance. The dawn of a new era is upon humanity. The coming of this spiritual dispensation is like a fire that sweeps over the prairies, its rolling, seething flames devouring and consuming everything of a combustible nature, A few who are so buried in the earth that they are, as it were, in cellars under the surface of the ground, may escape; but most persons will find it as a consuming fire, from which the only proper means of escape is by obtaining that purity which will lift us above its burning influence; and to do this, now, as in the former days, we may ask the old questions-Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings? He that walketh righteously and speaketh uprightly; he that despiseth the gains oppression; that shaketh his hands from the holding of bribes; that stoppeth his ears from the ing of evil. He shall dwell on high; his place of shall be given him, and his water shall be sure." Another vision opens before 'me now, illustrat-

ing the modern Spiritual Dispensation. I see mankind plodding and delving in the earth, or floating in little barks upon the troubled ocean of time. tossed about by the waves of strife and contention, often covered over with the angry spray of before me there stands a magnificent column, discord, and not knowing whither their barks are

Now I hehold the angel-world opening above tance. It is round, smooth, perfectly straight, these, and they come, the sweet messengers of peace and love, but they are almost powerless: ly beautiful and attractive by its form, and the they cannot lift man out of the world and its conpurity which it presents throughout its entire ditions and temptations; but I see them coming length. As I approach it, it seems more lovely to each one with beautiful balloons, but these are and beautiful. Now 1 see that around its base all empty, and mortals must obtain for themthere is a grand temple, with finely arranged selves the pure and proper elements with which to and attractive architectural decorations. I can inflate them. If any can succeed in getting hold see that it has spacious apartments, and is well of one of these balloons, which I see are offered arranged and designed as a dwelling-place. I to all, and can fill it with the proper substance in have now come closer to this, and perceive that a pure condition, they will be raised out of and around it is a beautiful garden in which there is a above this discord and confusion which is now great variety of plants and flowers-some for all around them. Friends, the invitation of these beauty and some for use. There are divisions dear ones, who are looking down upon us so lovin this garden, in which there are various kinds | lovingly, is ever sounding thus: "Come up highof animals, dwelling each in their appropriate er," "laying aside every weight and the sin," place, and each properly fed and cared for. And the which, from repetition and habit, " doth so easily occupant of the temple cannot only look up at the beset us; let us run with alacrity the race which

Finally, brothers and sisters, let us be faithful remembering the divine injunction-"Inasmuch as ye did it unto the least of these, ye did it unto me;" thus clearly and positively establishing the two great corrolaries-the Fatherhood of God and the Brotherhood of Man-which are not only essential to all true worship, but the pillars of all true progression and happiness.

Correspondence in Brief.

From Colorado.

my correspondence to order the Ban I renew

And such occurrences, daily transpiring in our pilast, are awakening the world from all third is death-sleep to a higher life beyond. Yours truly, WALTER B. FISER, Yours truly, WAI Providence, R. I., Jan. 23d, 1865.

Timely Help.

It gives us pleasure to know that there are appreciative souls who are determined that the Banner shall be sustained.

" Dear Banner-I perceive the time has arrived for me to put a shoulder to the wheel and help to keep the wheel moving. I herein send five dol-lars for another year's subscription, and any other

purpose you may see fit to appropriate it to. THOMAS A. ALDRICH. Woonsocket, R. I., Jan. 17, 1865."

The Plain Guide to Spiritualism.

"I have received the 'Plain Guide to Spiritualism, for which I sent some two weeks since to your office. I think it one of the most candid, well written, and taken altogether, as interesting a work as I have ever perused. If that is the kind of books you Spiritualists publish, you will hear from me often in that line. Sugar Grove, Warren Co., Pa."

A Witty Irishman.

Two lawyers were walking out one summer

noring when they were met by an Irishman noted for his ready wit. "Good-morning, Pat," says one of the lawyers, who happened to be acquainted with the Irish-man, and wishing to show his friend some of Pat's

wit. "Good-morning, your Honor," says Pat. "Pat, my friend and myself have had quite an argument this morning as to whether there ever was an Irishman in heaven or not, and we have concluded to ask your opinion on the matter." "Bette there was "any Pat.

concluded to ask your opinion on the matter."
"Faith there was," says Pat.
"Well, how did he happen to get there?" says the lawyer, at the same time nudging his friend to notice Pat's witty answer.
"Well," continued Pat, "there was once a good old Quaker who had an Irishman living with him, and the Quaker told him that if he kept on and served him as faithfully as he had until he (the Quaker) hed the the would take him the the would take him the time. (the Quaker) died that he would take him to heaven with him. In the course of time the Quaker died and the Irishman went to heaven with him. But when it was known that there was an Irishman in heaven there was a great time, and he was ordered to leave, but he refused to leave, unless he was put out by a regular course of law; and they searched heaven all over, but the divil a lawyer could they find; so there was one Irishman, but never a bit of a lawyer."

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.

Obituaries.

"Of such is the kingdom of Heaven." Passed to the Spirit-Land, from York, Me., Eva, eldest laughter of Charles H. and Julia A. Crowell, aged 7 years and

We heard not the voice, we saw not the hand, Which led her away to the Better-Land. We only know that she passed from our sight, Out of Earth's darkness into the light.

Her joyous footsteps we never may hear, But we feel that her spirit still lingers near,

And our sorrowing hearts are thus reconciled. For she still is ours, though an angel-child.

Passed to the Summer-Land, from Monroe Centre, O., Jan. 1865, Mr. Wheeler Woodbury, aged 81 years. He leaves a wife 83 years of age, who soon must follow him. They have lived happily together sixty-two years, and been blessed with eight children.

eight children. Mr. Woodbury was an examplary man. He belisved in proving all things, and holding limself ready to receive that which was good. He was a progressive man; formerly be-longed to the Christian Church, and enjoyed their confidence as a good Christian man. He progressed from that to the Disci-ple Church, and onward to the enjoyment of the Spiritual Gospel. This was all-in-all to him, and his soul feasted upon the spiritual truths until it was ripe for the spirit-world. He gave directions concerning his funeral services, and talk-ed freely of the higher life and the better world to which he was going. A very large concourse of sympathizing relatives, friends and neighbors assembled at the Free Church, on Fri-day, Jan. 6, 1865, to pay their last tribute to the body, and lis-ten to the funeral discourse given through your humble ser-vant, H. P. FAIRFIELD.

Went with the Angel of the Resurrection, Dec. 19th, 1864 from Lodi, Medina Co., O., Mrs. Rhoda Merrifield, aged 63 years, of lung fever.

With a firm faith in our glorious Philosophy, she placed her hand in that of her conductor, and went willingly

LECTURERS' APPOINTMENTS AND ADDRESSES. FURLISEED GRATUITOUALY EVERT WERK IN THE RANKING ITp be useful, this list should be reliable. It therefore be

FEBRUARY 4, 1865.

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hooras Societies and Locinters to promptly notify us of ap-pointments, or changes of appointments, whenever they ocens, Should parchards any name appear in this list of a party known as to be a lecturor, we desire to be so informed, as this column is intended for Lecturers only.)

this column is intended for Lecturers only.) Miss Lizzis Dorgen will speak in Boston during February. Miss Examples of Tremon's street, Boston, Miss. Miss Examples of Tremon's street, Boston, Miss. Miss Examples of the street of the street of the street Fourth avenue, Now York. Mas. Larga Curfy will jecture in Portland, Peb. 5 and 13; in Dummerston, V., Feb. 19; in Chelsca, March 6 and 12; in Taunton, March 19 and 36; in Malden, Ayril 3 and 9; Address as above, or care Banner of Light. N. FRAME WHITE will speak in Somersville, Conn., during May in Chelsea during Junei in Lowell, July 2, 9 and 18; lie will answer calls to lecture week ovenings. Address as above. DE. L. K. Coopusts: will lecture and heal, the two last ing and Morrison III. Address during February, and to March 15, Dison, III. He will speak in Batting Creek Way.

of Light. F. L. WADSWORTH Will speak in Battle Greek, Mich., one-half of the time for six months. MISS MARTHA L. BECKWITH, trance speaker, will lecture in Stationd, Conn., during February; in Worcester during in Fortiand, Me., May 20 and 27, and during Beptember. Ad-dress at New Haven, care of George Beckwith. MES. B.: WARKER will speak in Willimantic, Conn., during February; after which time she will return West. Those de-diring her services on her way West can address as abore. J. H. RANDALL and HENRY B. ALLEN will remain in Boston for the present. Address, Bauner of Light office. LOIG WAIRBEONER WILL Speak in Generge O. m.

LOIS WAISENCOKKE will speak in Geneva, O., Feb. 5 and 12. MES. SOFFIA L. CHAPPELL will speak in Dayton, O., one Sunday every month. Address, care of MITS. A. Fatterson, No. 250 Wainut street, Cincinnati, O.

No. 260 Walnut street, Clucinnail, O.
 MRS. FRANCES LORD BOND will lecture in Lowell, Mass. in June. Address. CORD BOND will lecture in Lowell, Mass., in CHARLES A. HAYDER will speak in Chelsea during Webru sty; in Haverbill during March; in Flymouth. April 3 and 9; in Providence. R. I., April 23 and 30; in Lowell during Mar. MRS. M. S. TOWNSEND speaks in Chelsea during February in Oharlestown during March; in Troy, N. Y., during April and May. Address as above.
 AUSTEN E. SIMMONS will speak in Bridgewater, Vi., on the first Sunday, and in East Bethel on the fourth Sunday of ev-ery month during the coming year.
 J. M. FEESLES will speak in Dodsworth Hall, New Tork, WARREN CHASE may be addressed at Baltimore, M. com

WARNEN CHASE may be addressed at Baltimore, Mew York. Feb. 1 to Feb. 15, and from Feb. 15 to March 1; will lecture in Vincland, N. J., Feb. 26. He will receive subscriptious for the Banner of Light.

Mas. AUGUSTA A. CURBIER will speak in Lowell during Feb-ruary. Address, box 815, Lowell, Mass. Mas. E. A. BLISS, of Springfield, Mass., will speak in Charles-town, Feb. 5 and 12; in Plymouth, Feb. 19 and 26; in Lowell during March.

MRS. E. M. WOLCOTT will speak in Monnt Holly, V. 74. S; in Danby, Feb. 13; in Mechanicsville, Feb. 19. Address Rochester, Vt.

Bochester, Vt.
 J. L. POTTER, trance speaking medium, will lecture in Day Moince, Iowa, every Sunday until further notice.
 Miss. A. P. BROWN will speak in Danville, Vt., every other Sunday until further notice. Is at liberty to speak on week-day evenings, if wanted.

day evenings, if wanted. MISS SUSIE M. JOHNSON will speak in Taunion during Feb-ruary; in Plymouth, March 19 and 26; in Providence, R. L. during June. Address, 80 Warren street, Boston, or as above. MRS. LYDIA ANN PRABBALL will lecture onc-half the time at Utics and Washington, Mich., until further notice. MRS. ALGINDA WILHELM, M. D., inspirational speaker, will lecture in Greensboro' and Richmond, Ind., during February. Those wishing lectures on the route through Missouri to Kan-sas will direct as above. J. M. and G. F. ALLEW will active the state of the sta

J. M. and C. F. ALLEN will speak in Malden, Feb. 19 and 26. Address, Banner of Light office, Boston.

Address, Banner of Light office, Boston. J. G. J Y n will speak in Worcester, Mass., during Febru ary: in P. wildence, E. L., during March. Address, Ganges, Allegan Co., Mich., or according to appointments. W. K. RIPLEY will speak in Foxboro', Feb. 5 and 12; in Pori-land, Me., Feb. 18 and 26. Address, Snow's Falis, Me. Miss EMMA HOUSTON will lecture in Providence during February; in Taunton, March 18 and 26; in Somerwille, CL, April 2, 9, 16 and 23. Would be happy to make engagements for the spring and summer. Address, Manchester, N. H. Mas B. A. HORDON has removed her residence to Parti-

MRS. S. A. HOBTON has removed her residence to Rutland Vt. She will answer calls to speak Sundays and attend fune rals. Address, Rutland, Vt. MES. CORA L. V. HATCH. Address, New York.

MRS. SUBIE A. HUTCHINSON, South Hardwick, Vt. MRS. SARAH A. BYRNES, 87 Spring street, East Cambridge,

D. H. HAMILTON will visit the West this winter. Will lec-ture of the route. Subject: Reconstruction, or the Millen nial Fraternity. Address for the present, Lewiston, Me.

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

MRS. FRANCES T. YOUNG, trance speaking medium, No. 12 Avon place, Boston, Mass.

MES. ENNA M. MARTIN, inspirational speaker, Birmingham Mich. MISS LIZZTE M. A. OARLEY, inspirational speaker, our part

MBS. FRANK BEID, inspirational speaker, Kalamasoo, Maa. A. P. BOWMAN, inspirational speaker, Richmond, Iowa BENJ. TODD, Decatur, Ill. MISS BELLE SCOUGALL, inspirational speaker, Rockford, III.

MRS. IDA L. BALLOU. Fond du Lac. Wis. W. F. JAMIESON, inspirational speaker, Decatur, Mich.

MRS. H. T. STEARNS will answer calls to lecture. Address South Exeter, Me. WILLIAM H. BALISBURT, trance speaking medium, will an-swer calls to lecture. Address, No. 7 Bank Row, Taunton, M. Miss H. MARIA WORTHING, trance speaker, Oswego, IIL, will answer calls to lecture and attend functals. South Exeter, Me.

This physical nature, if properly cultivated, will divisions for all that belongs to it. There will be action had. the places adapted for fruits, flowers and animals. and each will serve its proper use in the economy. the enclosure is not broken and confusion reigns; support. weeds and briars grow where good and useful plants only should be found, and the animals roam at pleasure and prey upon each other. Every one may apply the figure to their own conditions.

Jesus gave us the key to the philosophy of human nature when he declared that "the kingdom of heaven was like a little leaven which a woman hid in three measures of meal." In order to study human nature, we must look carefully at each of these three divisions of man. It is through these on that plane, and as is their conditions, so will be "Whence come wars and fighting?" And another ancient writer has said, "Let the potsherds of the earth smite together." It is upon this plane, sometimes stimulated by the action of the others, that most of the strife and contention, wars and bloodshed that have made so many dark and fearful pages in the history of mankind, have existed. The herdsmen of Abraham and Lot strove with each other; and there is a beautiful example and lesson to mankind given by the old patriarch, where he says, "If thou go to the right, I will go to the

left; behold, the land is before us." Mankind are attracted to each other on the phy sical plane, and it does not necessarily follow that there should he strife and contention here; on the contrary, the bonds of social union, and the fracontrary, the bonds of social union, and the fra-ternal and conjugal relations, are more or less founded in man's physical nature—though these must be regulated and modified by the mental and spiritual natures before they reach the highest and best conditions. The garden is seen first. then the tomple, and lastly the pillar.

Mankind are living mostly upon the animal plane, hence the existing social and conjugal conditions are manifestations upon that plane; and tures-the mental and the spiritual-are brought to mingle with and control this more fully.

The entire record of history, both sacred and profane, is full of illustrations of human charaoter and human destiny. Men have ever been esteemed great upon the various planes of lifewarriors and statesmen, poets and philosophers, religious teachers and devotees; strong men on all the planes have each and all, had their votaries

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only on one side, it presents an angular and un-by its old readers. At present the interest in pleasant appearance, and is really not so useful, Spiritualism concentrates about Central City, in and does not add to the beauty of the whole. This temple of the mind, when properly constructed, forms a very appropriate portion of the edifice. It not only takes its character from the central column, but gives to man the means of looking out upon the world around him. The garden represents the physical nature of the garden represents the physical nature of

man. Solomon speaks of "a garden enclosed," This physical nature if properly cultivated will that one or more mediums would be sustained in this Territory; and yet no lecture has ever been delivered, no organization exists, no concert of

Mrs. B. holds public circles at her room on Sabbath evenings, when her health permits, Latterly she reads sealed letters. In addition to But, alas! there are very few gardens in which blindness, she has a daughter ten years old to

No accredited medium or lecturer need fear suffering while the few of us have anything left. We guarantee no certain sum or results. We want all men and women to assume some share of the responsibility. On the first day of January, we propose to or-

ganize a Quartz Mining Company on a different basis from any extant here; namely, in addition to the usual way, we propose to divide annually a liberal per cent, of clear profits among our hands who continue with us during the year. Thus we shall make them directly interested in the results these three divisions of man. It is through these that we approach each other; and all the relations of life, civil, social, political and religious, spring from these. Physically, man meets his brother man on that plane, and as is their conditions, so will be their meeting. The apostle asks, significantly, for labor of all kinds at good wages-particularly female labor. Many have written about school We have no use for many teachers. Good teach

rs, with patience, will find employment. Even here the churches fear a liberal religion and resort to small things to prevent the light from shining; but in this country they bring their own cause into contempt with sensible people. JOHN B. WOLFF.

Denver City, Col. Ter., Dec. 9, 1864.

A Touching Incident.

Dear friends of the Banner, for the encourage-ment of the cast down, in whom no cheering ray of inner life has yet glearned with its glad sunf Spiritualism, that they may be steadfact in the sith, and to the mourners who have laid their little blossom down, I send you the following in-cident, which occurred a few weeks since) in a

wish to be taken into the parlor. The father hes-itated; the child persisted. The father at last con-sented, and taking the child in his arms, carried him into the parlor. As he entered the room his eyes brightened, the color came to his cheeks, and n raptuous joy the child exclaimed, "Oh, father see an angel, and another, and still another!" the terribly revolting pictures which these present cannot be effectually changed until the higher na-tures—the mental and the spiritual—are brought asked. "Do you know grandma?" "Yes, I love grandma. 1 1 11

And then "Bnow-white, snow-soft, snow-ellenily, Our darling bud up-duried, And dropt i' the grave-God's lap-our wee White rose of all the world."

How beautiful is the ministration of angelsi and did they not come to welcome this child? and was it not a test to this family of angel presence? I was told of this incident by a man well

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" To the land of the hereafter."

"To the land of the hereafter." She was a good dial-medium, and has shown herself to dif-ferent members of the family since her departure. Brother Merrifield was sick at the time, and continued to grow worse, till the fiends were called in to see him go. He approached so near the gate of the celestial city, that its brightness was reflected from his face upon the beholders, but for some reason ho was not permitted to enter in. He is now recovering, and the body of his companion waits in the vault till he is able to attend the funeral services, at which Bro. Barnum, of Nor-walk, has been chosen to officiate. LOIS WAISBROOKER.

Passed to the Summer-Land, from Clyde, O., Nov. 29th, 1864.

Passed to the Summer-Land, from Ujyde, U., ROY. 2011, 1007. Henry McMillen, Jr., aged 33 years 6 months and 14 days. He was a firm believer in the Spiritual Philosophy, and hav-ing been an invalid for a long time, its many beautios cheered him on life's way, and prepared him for the change called "death." Many laborers in the cause will miss him. ~ Mus. B. TUTTLE.

NOTICES OF MEETINGS.

Bosron.-Meetings will be held at Lyceum Hall, Tromontst., (opposite head of School street.) overy Sunday, (commencing Oct. 2.) at 2% and 7% P.M. Admission, fileen cents. Lecturer engaged :-Miss Lizzie Doten during February.

Gospel of Chastry will meet every Thursday evening, at the corner of Bromfield and Province streets. Admission free. THE SPIRITEAL FAMEDOM will hereafter hold their meetings at Clicard Tomple ASI Washington street. There will be a Sid at Girard Temple, 554 Washington street. There will be a Sab-bath School every Sunday, at 1% P. M. All interested are in-vited to attend. C. L. Veazle, Superintendent.

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

during June. CHELERA.—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. Grandon, Chelsea, Mass. Speakers en-raged: --Mirs. Laura Cuppy, March 5 and 12; N. Frank White during June. QUINOT.—Meetings every Sunday in Rodgers' Chapel. Ser-vices in the forenoon at 10%, and in the afternoon at 2% o'clock.

TAUNTON, MASS.—Spiritualists hold meetings in City Hall regularly at 2 and 74 P. M. Speakers engaged:—Miss Mattie L. Beekwith during January Miss Emma Houston, March 5 and 12; Mrs. Laurs Cuppy, March 19 and 26.

The state of the second
Miss Martina L. Beckwith, May Sana 13. Loward.—Spiritualists 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:—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.

IN ANY 1 SITS. FRANCES LOTA BOND 107 JUNE. HAVERHILL, MASS.—The Spiritualists and liberal minds of Havenhil have organized, and hold regular meetings at Music Hail. Speakers engaged:—N. S. Greenleaf, Feb. 19 and 26; Charles A. Haydon during March Mirs. S. A. Horton during April; N. Frank White during May.

Aprili, N. Frank White during May.
 Woncestres, MASS. — Meetings are held in Horitoultural Hall every Sunday afternoon and evenling. Speakers engaged: – J. G. Fish during February; Miss Beckwith during March. PROVIDENCE, B. I. — Meetings are held in Prati's Hall, Wey-bosset street, Sundays, afternoons at 3 and evenings at 7% o'clock. Frogressive Lyceum meets every Sunday forenoon, at 104 o'clock. Speakers engaged; — Miss Emma Houston during February; J. G. Fish during March; Mirs. A. Cur-rier, April 2, 9 and 16; Charles A. Haydon, April 23 and 39; A B. Whiting during May; Suste M. Johnson during June.
 PORTLAMD, MS. — The Spiritualists of this city hold remuter

dail and Henry B. Alfen, Marcon II, 19, 26 and April 27 Mattle L. Beckwith, May 20 and 37, and Auring September. Orno Town, Ma.-The Spiritualists of Old Town, Bradley, Milford and Upper Stillwater hold regular meetings every Sun-day, afternoon and evening, in the Universalist Church, The FRIENDS OF PROGRESS ANS SPIRITUALISTS of New York hold their meetings at Dodworth's Hall, No. 806 Broadway, every Sunday, at 10% and 7% o'clock. Seats free, and the pub-ling spnerally invited. 'The Children's Progressive Lyceum also holds its regular sessions at 2 r. M. Speaker engaged :--J. M. Peebles during February. The FRIENDS OF PROGRESS will hold spirifual meetings at Union Hall, corner of Broadway and 23d street, New Tork, ev-ery Sunday. Circles, wonderhul diagnoses of dissues, and pub-lic speaking, as per notices in the daily papers. BROOKLYM, N. T.-The Friends of Progress meet every Sun-day creaing at the Belentine and Progressive Lyceann, No. 135 Washington street, Brooklyn, N. T. Kuwarat, N. J. -The Spiritualists hold meetings avery Sun-day in Upper Library Hall, Markel street, at 24 and 7 o'clock, r. M. Everture - Mrs. M. J. Wilcoxson.

P. M. Lecturer - ants a. J. Wittorton. Wasmustow, D. O. - Spiritualist Meetings are held every funday. in Smeeds Hall, 401 Sth street. Speakers angaged L. Judd Pardee, Feb. 19 and 26; Mari F. O. Hywer during Marchi-

MRS. E. K. LADD, No. 2 Kneeland street, will answer calls to

GEOROE KATES, of Dayton, O., will answer calls to lecture on Sundays, at accessible points.

IBA H. CURTIS speaks upon questions of government. Address, Hartford, Conn. MES. LOVINA HEATH, trance speaker, Lockport, N. Y.

MRS. SABAH M. THOMPSON, trance speaker, post office box 019, Cleveland, O.; residence, 36 Bank street. C. AUGUSTA FITCH, trance speaker, box 4295, Chicago, Ill. MOSES HULL, Kalamazoo, Mich.

MUSES HULL, Malamazoo, Mich. MISS A. P. MUDGETT will answer calls to lecture, and attend merals. Address, Arthursburgh, N. Y., care of D. W. Odell MRS. A. P. BROWN, inspirational speaker. Address, 84 fohnsbury Centre, Vt.

MES. FRANCES LOED BOND, care of Mrs. J. A. Kellogg, Am-MRS. H. F. M. BROWN may be addressed at Kalamazoo, Mich.

F. L. H. and LOVE M. WILLIS, 192 West 27th street, New York Cit

MES, N. J. WILLIS, trance speaker, Boston, Mass. REV. D. P. DANIELS will answer calls to lecture and attend funerals. Address, Lafayotte, Ind.

MES. MABY J. WILCOXON, Hammonton, Atlantic Co., N. J. DR. JAMES COOPER, of Bellefontaine, 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. STORKE, Foxboro', Mass., or 4 Warren st., Boston.

MISS L. T. WHITTIER, Danaville, N. Y. MB. and MES. 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 Nineteenth Century.

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