VOL. XVI.

{83,00 PER YEAR.

BOSTON, SATURDAY, FEBRUARY 11, 1865.

{SINGLE COPIES,}

NO.

The Spirit-World.

THE FIRST EXPERIENCE OF VOLTAIRE AS A SPIRIT.

[We have been requested to print the following interesting communication, which was given through the organism of Mrs. G. Sweet, several years ago, and published at the time in pamphlet form by S. A. & H. Hoyt, New York. When the apiric took possession of Mrs. S., he said that while on earth he had resided in France, and was known as Voltaire. The communication was taken down by Mr. Sweet, as spoken, at three different times. The medium describes his influence as being powerful, his aspirations high and noble, and his thoughts far-reaching, grand and elevating. In alluding to this peculiar influence, Mr. Sweet says; "While the spirit is speaking through her she seems to travel with him, and see that which he speaks of; and at times he soars up to where the grandour and brightness of the countiess glowing worlds is so great, that she shrinks, and struggles to return, fearing that the intensity of the light and glory which is opened to her vision will dethrone her reason; and realizing in her case the truth of what we have often been told; that there was much to tell us, but we could not bear it yet—only a little at a time, as we could comprehend and receive it. The sketch is published as an illustration of one of the many phases of spirit-life."]

In the bustle and confusion of the outer life. how utterly do men forget the last great scene to be enacted on the visible stage, before they enter the portals of the unknown land, whither they go, as they think, never to return. My life was one of deep yearning and unsatisfied longing. I was fierce and bitter, deep and grasping, in my search after the invisible wisdom, which was shut out from my hungry gaze. I could not be satisfied with what other men were: I desired something which they had not. The deep within me called to the deep, from which God once spake when he said "Let there be light." But with me there was no light. For humanity's surface presented to me nothing but a fleeting picture, filled with mimic shadows, called men and women. They lived either above me, or below me, I then knew not which. I was among them, yet not of them; their forms and ceremonies sickened my soul, and provoked the ready sneer and the sarcastic remark.

When my spirit came into its earthly temple, it was altogether positive in its manifestations. It had none of the ready sympathy, and the gentle charity, necessary to bear it pleasantly through life; it was angular, and ever going out in quest of some real support on which to lean; but as the world then lived, it found no true resting place, but was tossed about from billow to billow, without an anchor, even left at the mercy of every wave which would dash it hither and thither. When I asked for proof from ancient lore, it failed to reply to my soul's deep yearnings—all were to me as fables, voices of the imagination, enough! perchance for those to lean on who desired no other authority save what they were told was right; who prayed by rule, and served God by measure. I despised, with a heartfelt contempt, the child's play which I saw daily enacted by kings and princes; and I felt within me a power that, could I give it utterance, would hurl all their air-built structures to the earth, and leave them (poor idiots that they were) naked in their own ignorance, and clothed with nothing better, nor more durable, than the gold and tinsel with which they covered themselves, and gloried in their greatness. But it was I who was the madman. If they were as children, I had not thought of my own impetuous and unreasonable nature. I hadnot seen myself as the world saw me, for I had only sought how I might tear away their bright illusions-their dream-like fancies, and probe to the bottom, and lay bare to their gaze, the folly of their so-called religion.

I did not deal in sarcasm and bitter invective because it pleased me; I did not level the shafts of my satire because it was altogether pleasant, but it expressed more forcibly my feelings-it gave the keenest edge to that which I could utter, to cut and tear away the thin veil of conventionalism and rank hypocrisy. Ah! my life was a sad one, in many respects: it was made up of so much that was discordant, that gave pain, that made the victim writhe in conscious knowledge of the truth of what I wrote; for I knew, and felt, that maledictions loud and deep were poured out on my head. But what cared I? I gloried in them! And it made the waters of bitterness flow on more merrily in my soul to see what an army arraved themselves against me, striving to crush me into forgetfulness, that my voice might not be heardthat its sting might not be felt. And I defled them, for I exclaimed, "You, who have the mighty power of Christianity upon your side, the voices of past centuries, the power of kings and sceptres, of popes and of cardinals—you need not raise even a finger against so insignificant a pen as mine, for I am but one man, while you number in your ranks the whole Christian and enlightened world! Why notice me at all? Let me utter my voice, my thought, and be silent. It is only a man who speaks, although it would seem, from the number of my foes, that the incarnation of all evil had himself spoken through me." I did not for a moment shrink; it gave me power and strength, forthen I knew that they were standing upon a sandy foundation, when so slight a cause could so agitate and confound them.

I experienced many triumphs in my own way; they were the only pleasant spots which my earthly existence knew, for I did love power, I did desire to hold the reins in my hand, by which I felt I was controlling the human mind, and making it as a mere machine; and God knows since how deeply I have repented the means which I used to bend the fillnd, to bring it on my own plane of action. But it is past, and the memory of it now is humiliating to me. But I could not, be other than I was; my character was strongly marked, and it left its impress behind it, long after the body had perished from remembrance. It met the angel of death calmly, fearlessly. I thought I had proved all things, and nothing more remained to be proved. I thought the yearning would die with me, and I was content to die and

served to enrich the earth; to spring forth in new forms to please the eye; and should not the elements of my body go to perform some like service? I might peer as I would, but no voice answered my call, and I was thrust back upon myself. Ohl it was a mountain which rested upon me, because I felt it all, yet could give it no utterance; and now the time had come to prove it. The limbs were nerveless, the eyes were glazing, the voice was mute; earth was fading-receding; but the intelligence—thought, thought lived still. The body no longer obeyed me-it was no longer mine. All sensation ceased, save in the top of my brain, and there was thought still; it would not die; but there it sat, independent and strong, apparently gathering up force, body and form unto in keeping with the seene. My stoleism gave itself. I made one effort to forget—to die; I could way; the hard walls of adamant were beginning not; but without an effort the thought still lived. to break down in utter wretchedness for want of And now I must say, the spirit left the body and sympathy, and I groaned aloud, "Who shall dehovered above it. So intensely did I believe in liver me from the body of this death?" And now the utter death of soul and body, or of intelligence with the body, that I did not desire to live; I strove to sleep, to forget, to blot myself out. Senseless worm! Nature's laws no longer obeyed me; my control overnatural things was at an end; and I found myself-where? you ask. I knew not where. Gloomy and sullen, refusing to believe myself a spirit, and yet feeling intensely alive, having no desire to be so-can you imagine the keen agony of that moment? Pray God that you never may! I, who had denied this thing, was now compelled to believe it. What! must I myself prove myself to have been deceived, in spite of all I had spoken and written? Was there still a reality in the weak imaginings of what I had heard men prate? Oh no! I could not bear the thought; I would rather die ten, thousand deaths than live to prove the falsity of my own position. It is true I lived, but how, and in what condition? The location in which I was impelled to rest, presented no inducement to the sense nor the eyesight; it appeared as one vast, uninhabited country, bleak and gloomy, mountainous, barren of all beauty; everything wore a sombre hued mantle; no life broke the leaden atmosphere, whose very silence oppressed me and pained my whole being. The very waters flowed along sluggishly in their murky depths, and seemed as though they were molten lava, death and disease lurking beneath their dark surface.

Alone, quite alone, I stood in this bleak solitude till I was fearless and undismayed, still I sought to die-to be blotted out. I would not believe that this was other than a terrible fantasy of the brain. No human being was to be seen, yet I rejoiced in this, for had such appeared I should have fled, and hidden myself in the clefts of the mountains. The thought of my own likeness appearing in any other form was horrible to me. I wandered up and down, gloomy, wretched and incred- die; I could no longer oppose the evidence of a ulous. Proud and defiant I sought to be still, yet | power which made me a very child in helplessfelt that gnawing pain, that yearning desire to ness but not in innocence. My grief was still for know more. I forgot myself in the struggle; but myself. My repentance was not of the right kind. the silence and solitude were so incomprehensible | I was still rebellious in the knowledge of my sufthat I knew not where to turn. Whom could I fering, for I did not feel that I merited such punask for knowledge? Where would I bend my ishment as had been meted out to my sins; and I footsteps to find it?

"No," I said to myself, "this is a dream, a horrible dream—one of those strong delusions under which men labor who are grappling with disease and death. I shall return to earth and forget this; it will serve as a vision for some of the puppets to profit by." And again I held my head erect, waiting to a wake from out of the unnatural trance

I know not how long I waited, but that my heart sickened within me. A great heaviness and sense of desolation fell upon my spirit, a weakness overcame me, and I trembled with an undefined dread. I prayed-no, I did not then praywished that none might see me in the hour of my weakness and great humiliation. I gradually became accustomed to this scene of desolation and dreariness; it well accorded with my spirit's gloomy mood, and I spent long periods of time in meditation, deep and profound. I wandered up and down the place I had been compelled to inhabit, seeking in vain for some trace by which I might discover the laws which forced me thus to be the only inhabitant of the country. And I sought long and in vain; I asked not for sympathy nor love, I only asked for knowledge, and yet it was denied me. But I demanded it with a heart full of revilings toward the cause of all my misery. No answer came—no marvel that it did not to such as I then was. When I would blaspheme or when I would rail, it was alike impotent—there was no object upon which to vent my feelings, or to combat my vengeful threatenings.

I prided myself upon my solitary life. I said, 'I desire no human sympathy; I could exist without it-within myself." Thus far I had been looking without, and had become weary, oh, very weary, of the changeless prospect. I turned to look within. Ah! what was there to see but a fountain filled to overflowing with bitterness and unbelief, of railing against everything good and lovely; a heart of adamant, walled around with brass, impervious alike to fear or love. I prayed for slumber; as well might the eagle slumber sweet were their tones, and how gentle and kind while winging his way through the pure ether, of their looks! They led me along by a pleasant heaven's blue arch, with the sun's rays blazing in path, and sought to make me forget the dark his eyes, as I could forget for a moment that I lived, that I thought, that I knew there was a something beyond myself, which I yet knew not of.

I know not how long I tarried in this place, monotony and silence were dreadful. The little acted as my guide thus far, bade me not to fear, knowledge only gave additional fear and dread of for I had lived there long enough to know my what might next be revealed. Oh, death to me lown power, and my own strength of endurance. had been the gate of horrors, the plaything of mys- I had learned to crave, yes, even to beg for the I know not how much the pleasure of my earth- have hailed with joy the most ignorant companmy intellect, diversion and requestion to my every | me and the Delty the chain of electric intelligence.

ing flower, and the withering grass; they but | misery, the want of companionship which I then experienced! At first I had thought I would flee from the face of a fellow being. I abhorred the thought of a witness to the downfall of my theories, but the rocks gave me no reply when I up-braided them for their silence; the winds did not fan my cheek caressingly, but harshly; the trees appeared as though formed of rock, so unbending in their appearance. Everything seemed locked up against me. The grass was crisp and hard, and when I sought to hear the waters ripple, there was but a hollow echo, as of a moan, from their turbid depths. I saw no twinkling star, no silver moon. All was inanimate save me. And who, what was I? A thing of life; of what value was it? I had better be a stone, for then I would be there arose within me a desire for sympathy; of something which was pervaded by human life. A dog would have delighted me; it would have called forth a flood of tears; something, anything, to which I might unbosom my overcharged heart.

The still small voice, whose silvery tones I had crushed back for so many years, now came up faint and indistinctly, as a silver thread; the slightest jar might have snapt the feeling and smothered its tone forever in my heart. But the voice grew stronger, and I wished, oh how earnestly, for some human feeling to be aroused within my breast. Tears came at length. Strong and mighty was the struggle, but the citadel yielded; the strong man bowed down and wept like a child. And I prayed, as I had prayed when an infant at my mother's knee. And I had prayed to God all along, before I had known it, but now I felt it. It was the beginning of repentance, the break-

ing down of the barriers which had so long kept me separated from the better impulses of love and human sympathy. Too long had I steeled my spirit against every power but that which I vainly conceived was of myself and within me. I disdained to own other authority than my own; but now I wished to flee from myself. I wished but to know that there was a power beside myself, that I might see it. My earth-life rose up and con-fronted me with nothing but dark images of distrust in all things sacred, of reverence for nothing good. Gloomy picture! How it pained me to look back upon the seeds of dissension and unhappiness which I had planted ! thousands of hearts. Iturned away and stroyed that my eyes upon the dark picture; but go where I would, my sins still found me out, they followed me; and ten thousand vices seemed to upbraid me, and point their fingers toward me as the author of their great unhappiness. I could not curse God and wished, if there was a power wise and good, that I might be made to feel it. If I had sinned beyond recall, I desired to know for what I was thus harshly judged.

There arose within me at length a most intense desire for some intelligent being, with whom I might take counsel; but none came near me. Long and dreary seemed the time which I spent in that place, reviewing the past, uncertain and unprepared for the future. One by one my stern resolutions gave way, and with no witness save the voice within. I was compelled to acknowledge, in that dreadful solitude, that there was a power, grand, supreme and inscrutable. My spirit was bowed in shame and deep contrition to the very earth, and I prayed, oh so humbly, that the great Intelligence would vouchsafe to hear me, to speak in some manner, to break the wretched sense of loneliness which was becoming insupportable. And I slumbered long and deeply; and a vision was given me, for I thought I knew that bright forms stood beside me, that they soothed my weary spirits, that they spoke in silvery tones of love and peace to my breaking heart. And I thought I had left that place of gloom with those bright guides; its chill air no longer oppressed and benumbed my movements; its death-like quiet was only a dreadful dream. But I thank thee, oh my God, that it was no dream, but a bright and glorious reality. I had left that place, and with it all the repulsive attributes, all the dark garments of sin and selfishness, unbelief and arrogance, which had so long been my closo companions. The heart which had seemed as of marble, cold and insensible, was now fresh and

warm. Oh, I had found sympathy! Human voices greeted me. They took me by the hands, they called me brother, and they said I had come up from out of the vale of repentance; that I had learned that God was love, and all-powerful; that I was but a spirit who depended upon that great cause for every breath which gave me life. Oh, how place which had been my abode so long.

I still trembled, uncertain and fearful that I but it was a very long time; the sameness, the should have to return. But the spirit who had tory growing greater and denser as I proceeded; sympathy which I had before so despised; I would life had consisted in opposing, assailing and set- ion which might have been given me, so deeply ting at neught the opinions of my fellow-man. It | and sensibly was I made to know how much I had called forth my energy, it had given play to had to depend upon others, who formed between

ence before me. Now I knew that I lived. It | the thought which is given to man, which raises once, to compass the whole at a glance; but I fell back upon myself weak and nerveless.

"Brother," said my guide, "first learn the principles which govern the vast system of wisdom revealed before thee; then lay the foundation, stone by stone. It is thine own temple; make it as beautiful as thou desirest, but mind that thou dost hew the stones out of the quarry of eternal wisdom. Too long hast thou dealt in the imagination; too far-fetched have been thy groundless theories; therefore build not a baseless fabric which shall crumble away from before thine eyes in the hour of thy need and thy trial. The structure which thou didst erect for thyself while on earth was not sufficient for thy support when thou hadst left it. Therefore be free, and try thy newly fledged wings, and see if thou caust find aught worthy of thy labor in this sphere. Long thou didst stand alone in thy supposed strength and might. Stand alone still, when thou canst, but when thou dost need assistance thou hast brothers and equals who will gladly aid thee. Thou dost behold but a hand's breadth, vast and boundless as these domains appear to thee, and yet thou canst not tread one inch of this holy ground but what is teeming with hidden knowledge, precious wisdom. Dost thou behold the many souls who are passing and repassing thee? more humble. But thou hast not outlived all of volve around it before ye reach it. earth and its errors; yet thou wilt overcome them one by one, and daily thou wilt acknowledge that man's heart is a universe, wherein is contained all divine Godhead, constantly unfolding a spark at a time; but never, never canst thou imagine the heights and the depths to which it shall reach in the unending cycles of eternal thought."

I was fired with enthusiasm. I would now obtain new knowledge, new power. I would go back and confess my errors, and astonish mankind by the new revelation. It was a boyish dream, conceived in a moment, but not to be carried out until many, many long years had rolled away, and been forgotten in eternity's great gulf.

Said my guide:

'Dost thou conceive that thou wouldst be welcome shouldst thou again return to earth? Nay I tell thee thine own followers would hoot at thee: they would call thee a thing of the imagination. Dost thou not know that the wise, the good and the loving, who have passed from thy world to this long before thee, have endeavored to do the by the few, but refused by the many; because man | True, the sphere in which I was placed was peounderstood not the goodness of God, nor the laws | pled by those of an elevated character, but how for thou hast placed a great barrier in thine own | self upon every lineament of their countenances. canst obtain it. Thou askest for knowledge. It left earth's plane for another and higher. may be had for labor. Thy face is now turned in | It was a curious study to observe how each one the right direction. Thou hast felt thine own approached me according to the feelings which weakness, yea, and thou hast felt thine own strength, unaided by the power above thee. As man would approach me cautiously, carefully, thou wert great in evil to thy fellow-men, it is thy and express his feelings in the form of a prayerprivilege and thy duty to become great and that I had been snatched as a brand from the mighty in the benefits which thou canst confer | burning; that I had been stopped short in my mad upon them. Thou canst become an instrument career, and brought suddenly to a sense of my now to counteract the very power which thou didst labor to build up. And inasmuch as thou mise to help me with his prayers. The free thinkdidst crush back the divine voice speaking within thee, striving for utterance, but grieved and silenced by thy power, thou must now go to others and call it forth in their hearts, strengthen them in their struggles, that they may not be as thou | panding. They could overlook my weakness and wast, and thou shalt become a beloved one among give me strength; they could understand why I us when thy works shall testify to the greatness had committed the unpardonable sin of speaking of thy love and the repentance of thy soul. For my thoughts, although they brought condemnaremember, that for every angelic gift which is tion, lasting, bitter and deep, upon my memory. given thy soul, tenfold labor will be required of I was in a strange company, and strange enowithin thy soul shalt thou be permitted to know Thy life was peculiar; even so thy repentance bears the same form of reparation." Wisely he spoke. He knew me better than I

know myself. Long and earnestly did I labor, thought laden. I communed with the spirits of the past only in spirit—they could not come near me; and I conceived of such mysterious knowledge to be obtained by me, such God-like which their eyes had beheld, and their hands had power, that at times it almost maddened me. I touched. But to me their tale was a fleeting shadcould not understand it, so overwhelming did it ow. I wanted the proof; to see, to know for myfrom the hand of Deity, would strike me speechless. Infinite wisdom! the like of which only an- | benefited, nothing wiser, for they returned into gels could bear down in small portions to the lit- the same place which they had occupied before tle pulsating thing called spirit. Oh, how I trav- their departure. niled! The thought, the power which came upon me was too great. I was smaller than a particle of dust in the sunbeam. I was less than a thought, existence, then the spirit asserts its kindred with | the rapidity of its desires. had soared far up among the wonders, the gacountless world to speak, and send down an echo. and extended, beyond your grandest conceptions. words, such as you know, are inadequate to exbe forgotten. Third often desired to know the day existence; and, now there was more but myphilosophy of death. Thad looked upon the fadself to strive against myself. Oh the utter, utter laws controlling the newly opened phase of development, house of their knowledge, their words would fill

was a pleasant hoping life, and there were within him far from earth, among the archangels in me ten thousand thoughts, new and undefined, power. And I would tell you how one great asking for knowledge, wishing to grasp it all at mind may struggle, and force his way upward, leaving behind him countless millions, toiling and striving, while he may soar up as the eagle, bold and fearless. And he may hear sounds and see sights, he may know mysteries such as man hath never dreamed of, such as spirits have not seen, such as the archangels dare not reveal, because it belongs not to the earth. It never descends, but is accessible to him who grasps it. Who will have it, it is his own. Oh, when man does know the power which lies within himself, he is an archangel, his progress cannot be opposed; it tends upward toward the divine centre; it draws him near that blazing light, and into that vortex which is only approached by the sons and daughters who lived far back in the olden days, when they walked and talked with God as children.

There is a land of rest for those who need it, and there are worlds of research for those who deserve it, teeming with light, redolent with beauty, inexhaustible in wisdom; and so illimitable that all humanity which ever has been, or ever will be upon this small centre of intelligence, will be but an infant school, in numbers and size.

Children of earth, ask for knowledge, and it will be given you. When ye have received it, then ye know that ye have power. Cease not to struggle; do not get weary, nor faint by the wayside. Ye have only taken hold of the first link Their numbers seem countiess, but every one of in the sparkling chain which leads up to the grand them is more exalted than thou, because they are centre; countless millions of times shall ye re-

But I cannot give you more. My voice is faint and weak; your words are few, and inadequate to convey my thoughts. I have shown you very the mystery, all the beauty, and all the love of the imperfectly the first chapter in my life, when I entered the abode of spirits. I tried to give you a glance into the upper glories, but the time has not yet come. The heavens are unfolding as a scroll of light, and the day of new things is dawning upon the children of men, and they shall know, because God hath willed it so, and sent his holy spirits to tell them, that they are free, because truth is free, and light is free. And God hath said, "Let there be light," and lo, it cometh so soon as men can bear it. Therefore prepare vourselves to receive it.

PART THIRD.

After having entered upon the duties of my new state of life, I again commenced the study of character; and I discovered that it was still men and women with whom I had to deal. Their pursuits and their nature surely were different from those I had just left, but still there was the same same thing which strikes thee now as a novel peculiarity of character manifested, in different idea? They have gone back and been received degrees, in every individual whom I accosted. of his own being. Thou thyself couldst not return, plainly did the earth-life of each one portray itway. But fix thy thoughts and use thy energies | It marked their actions, controlled their associain thy present home. Thou dost love power; thou tions, and for a time I almost forgot that I had

> he had imbibed respecting me. The rigid churchawful condition, and then leave me with a proer, the philosopher, they would take me by the hand and welcome me to the land of reality, the birthplace of wisdom. It was very pleasant to meet with those whose minds were free and ex-

thee to balance the gift. By thy works thou wilt tions filled my soul. They were all striving for render thyself worthy to mingle with the wise and | something, just as eagerly as while on earth, and the pure; and only as thy love to God develops | yet I could not sympathize with them in the manner in which they made search for the all-absorband feel its sympathies with those like thyself. ing object which was to confer great happiness. Many were contented to move slowly and cautiously, to labor laboriously for a little, when with the same effort they might have received a great. deal; they were unable to grasp it, and so they went plodding along. Some approached me with marvelous stories of

what they had seen and heard—the mysteries seem. New light, beauties, fresh and glowing | self, was what I desired; because as often as they went away they returned empty handed; nothing

The spirit habitation is one perpetual panoramic change. As the spirit arises and develops, it leaves behind it the old surroundings, and is conand yet I lived. Oh life! Strange mystery! When stantly gaining new positions and facilities for the immensity of power would crush you out of improvement. This is always in accordance with

divinity; it cannot die, it will not be blotted out. I had commenced far back in humility and : It lives as I lived, to feel the resistless knowledge prayer; I had raised my eyes upward. I was: which I had asked for; and when it did come, on, building a foundation which I hoped would tower I could only how my head and thank my God up into grand proportions, the beauty and symthat I lived. Man, could I tell you how my spirit metry of which it would make my heart glad tolook upon. Step by step I groped my way, using, laxy of his star-gemmed beauty, I would ask the every aid from all sources within my reach. How ardently I searched into the deep and that ye might know how very glorious, how vast | hidden things which I know were concealed from my hungry gaze. I traveled over great space, are the systems which he holds in his hands. I that I might see and converse with those minds of would tell to man the bright destiny which awaits the past ages who had acquired the knowledge: him, but I cannot, only a very small part, because for which I sought, and the means were given me to make my researches successful. I could not press the mystery of power. And then I would long remain in the presence of those wise men,

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All men cannot be gods in wisdom, and some must be children before they can see the power which lurks within themselves.

He of whom I spoke before counseled me not to seek too much at first. And yet knowledge was so beautiful! It gave me power, and power was what I loved; but now I did not want to exercise it as I once had done, to swerve men's minds from the better promptings which they could receive from without, as well as from within; but I desired it for myself, that I might leave the busy, bustling multitude behind me, and soar away into the illimitable space alone, to grapple with its mysteries unabashed; to look upon the dread secrets of the Deity's universe. My thoughts rose higher, my desires sunk deeper than my power extended. Then I said, "I will go to those who know that which I thirst for. They shall tell me how to obtain it; they shall lead me to what my soul so earnestly craves." They shook their heads at my request, and told me I was presumptuous; "For," said they, "you are but a child-a new-comer into this state of being. Labor patiently, as your fellow-men are doing, and prepare yourself by degrees to receive the unfolding glories which it is your privilege to behold. They but mocked me. I turned in mute hopelessness; my spirit chafed, and beat against its prison bars because of the delay. "Why should I wait? I fear not; I pause not; I am strong to endure. I will encounter great and unheard of pangs to be admitted within the sacred precincts of hidden things! The light may dazzle, the sight may even blind me, but why this gnawing desire? Why this drawing upward, this attraction which stops not midway, but is lost in dim conjecture and unsatisfied longing? I see a glimpse of the world beyond; they call it a sphere, and yet it is but a higher state—a purer atmosphere. It is heaven within my view-can I not reach it? I behold it as a sun-lighted landscape of ravishing beautymountain and valley, hill and dale, ocean and streamlet, moon and stars-all natural, but oh, how sublimely beautiful in their great and expanded proportions! Naught separates the beautoous picture from my view but a cloud-like haze, a thin, transparent veil. It is distant, but I see it, and the voice within me tells me it is my own. Then why will I tarry here? I have learned all that is fitting for me to know, and yet I cannot ascend." My soul was sad; its yearning desire was unfulfilled. It is true, there were numberless minds surrounding me, whose knowledge was greater than mine, whose natures were more loving and benevolent, more social in their feelings toward their fellow-men; but the intelligence from which I sprung thus formed my being, and could I recreate myself other than I was? No: I cared not for the dazzling prospects of bliss, and joy, and beauty which men called happiness. To me it was dream-like and misty, leaving naught but hollow echoes to fill up the void when the scene had passed.

Do you call me ungrateful and ungodly, denying and denouncing that beautiful heaven which the Father had spread out before my wondering eyes? Oh, no; my devotion was not of the external part; my desire was not for the things which are seen by the eyes alone. In the depths of my soul I thanked my God for so much of light as he had vouchsafed me, but I struggled to get nearer. Ten thousand newly-formed worlds of thought, and wisdom, and knowledge seemed bursting into life from the centre of my own being.

What was I? Less than a man, and yet within me were the elements of a God; power, strong, grasping, earnest, beseeching for something, anything to unlock the pent up fountains and let the waters flow forth, that I might look upon that which had been within myself. If it was life and thought, then was it reaching after the centre from which it emanated. Was it power? Oh, then let me give it scope and compass! Was it good or evil? I knew it was good; the still small voice which urged my utterance told me that a universe of thought was rushing across the threshold of my soul. For I stood alone, alone, trembling with eagerness to pierce through the veil-to behold face to face those whose names were almost forgotten upon earth. I would see them and hear them: I would walk and talk familiarly, as with brothers; for had not they struggled, too, as I was now doing? I stood upon a plane of glorious beauty and transparent light; but then I could see that beyond which was more inviting

Why should I linger below when there were messengers constantly bearing back and forth some spirits who had lived out their allotted time. and were ascending to partake of the joys beyond? I could not wait; so long a time would crush and paralyze my spirit's impatient throbbings. Oh, I lived long years, which you would count as but days, so slowly did the time pass away, my desires were so urgent.

At length I was counseled to prepare for my journey and what should compose my garb, and render me a fitting object to approach that place. I was clad in robes by wise and mighty counselors. Faith and Perseyerance, Humility and Progress were written on each garment that I wore; and then commenced my long journey through the wonders of space; Faith the star which guided my pathway; Hope the light which lured me-on; Strength the staff upon which I leaned: Prayer the bread which filled my soul. and the celestial heaven the home which beckoned me upward to survey its glorious wonders. VOLTAIRE.

The legs of the Colossus of Rhodes were stretched so wide that ships passed between them. But this was nothing to what we see now when many a mangled hero's legs are a thousand miles apart.

A sailor is not a sailor when he is aboard; a sailor is not a sailor when he is ashore; but he. must be either ashore or aboard; therefore a sailor is not a sailor.

Some young ladies insisted on naming a gentleman's kitten Julia, it was so pretty. He gallandly replied that he should be most happy to gratify, them, but it was not that kind of a cat.

On account of the number of oll wells in this country, a Western exchange thinks the United ! States ought to be called Modelin Greater many in lin bleev electe weath would nil

Written for the Banner of Light, ARTIST VISION.

Lost in thine ecstasy, Heavenly Arti What rare felicity Fills my rapt heart. Beautiful, brilliant dreams-Fond Fancy's 'fulgent scenes-Flood with their angel-beams My inner world:

Wak'ning bold thoughts that seek Through symbol-guise to speak Their meaning pure, with sweet Poetry pearled.

Ah, could I paint those bright Heaven-born dreams, While Inspiration's light Soft on me gleams! Ah, could I seize that thought, Bright to my spirit brought-Its inward life be wrought In outward dress— Pregnant with truth divine From Heaven's creative clime. Bearing to earthly mind Lessons that bless.

But words are aye too weak, And artist skill Fails to impart that deep Ideal thrill; Fails in its feeble might To bring to mortal sight Scenes that with inner-bright Radiance shine: For in this state below No type can fitly show Those visions ripe that glow

All things are beautiful To artist sight, Nature's exhaustless school Teems with delight; Beauty and harmony, Poetic minstrelsy, Truth's sacred history, Dwell everywhere; Love's gentle mystery Breathes warm and sisterly, Bidding us wake and see

All things are fair.

In Fancy's clime.

Yes, my soul worships thee, Beautiful Art! Though impuissant be My skill t'impart Thy mystic poesy, Thy fertile imagery, That fills the soul of me With such bright lore; But though thy visions fade, They yet are deathless made-In Memory's world they 're 'rayed Forevermore.

Children's Department.

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

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

MILL-POND ICE;

OR.

UNCLE PHILIP'S THIRD SERMON. [Concluded.]

"It seems," continued uncle Philip, "that Ida went gayly toward her home, until she had climbed the long hill and came in sight of Mill-Pond, | 'Oh, no, no!' said Ida, now quite aroused; 'perwhich lies in a level place above one hill and be- haps she was hurt; perhaps she did d't mean to Beyond, toward the west, you see the grand mountain, and reaching far toward the north is stand in their calm strength. Ida walked along about her; but she heard a sudden, sharp cry, and turned her eyes to the place from whence the sound came.

In the centre of Mill-Pond lay some one upon the ice, and in a moment Ida saw that it was Nannydeć.

'Help, help!' cried Nannydee.

Ida hesitated, for she remembered all that her. father had said about the ice, and her promise not to go on to the pond.

'Oh! oh!' screamed Nannydee again; 'help, help;' I can't get up. Oh, help.'

Ida's first thought was to run home and get assistance, but so earnestly did Nannydee call, that she thought that it might be too late if she waited to run home. 'I am sure,' she said to herself, 'my father did not intend that I should refuse to aid

right for me to help her.' With this thought, 'it is right,' Ida hesitated no longer. Her nimble feet ran to the shore of the father's kitchen floor. In a moment she reached Nannydee, who was lying quite still on the ice; but the instant she saw that Ida had reached her. she jumped up and ran with all her strength and

at greatest speed to the opposite shore. Ida was so bewildered that she did not move. With her trusting heart she could not think that Nannydee meant to deceive her and get her upon the ice for some evil purpose. She stood quite still, and did not notice that Nannydee's rude, quick steps had caused the ice to crack. Just then Renjamin and I came in sight of Mill-Pond.

Who is that on the pond?' said he. I looked carefully, and saw it was Ida, without

mistake. I knew her fur-bordered hood and her lithe figure; but I would not say so, for I saw so sorrowful a look on Benjamin's face that I knew a word would make him more distressed. He bent his handsome face forward, and shaded his

'It is she,' said he; 'let us go home, Philip.] would n't have believed it, though Nannydee said it would be so."

Just then Ida stepped toward the opposite shore; if she had turned toward us she would have been safe, but she stepped on the ice that had yielded to Nannydee's step... It , yielded beneath her's more. She gave a light bound, but she seemed so frightened that she did not seek the strongest places, and we could see that her danger grew every moment greater. Another step, and we could see that her foot made the whole ice near her sink several inches. Just then she gave an unfortunate turn toward the dam, where the içe was always more dangerous.

'She's gone—she'll be drowned, said he, in a sort of whisper. Why do'nt she turn this way?' I thought to make her, and I cried 'hallo.' She turned her head and saw Benjamin, and the thought of what he would think of her on the ice alone, made her more determined to go from us, She gave another step forward, and the ice seemed to be moving toward the dam.

'We must save her,' said Benjamin; 'but what shall we do? If we step on the ice it will surely crack more under our weight, and perhaps that part will move toward the dam."

Just then Ithie Sharp came up, and he had in his hand a pair of lines that he had been to borrow of Ida's father 'Here, here,' cried Ith, 'take these quick, and

throw them out to her.' We did so, but they did not reach her, although we had run around to the other side to be nearer to her. But Ithic seemed to be full of the right sort of thoughts; he stripped off his tippet and tied to the end of the lines, and Benjamin and I did the same. We threw it again, but it still fell

'Here,' said Ithie; here 's my handkerchief; take

anything I have. 'It will be of no use,' said Benjamin; 'we must have some boards.'

'I know where there are some,' said Ithie; and we ran as fast as possible to bring them. Ithie worked like a hero, and we soon had a dozen brought from a pile left by the road-side. Benjamin laid them down carefully, and told us how to manage to reach them out to him. By the help of these, we saw him reach Ida and put his strong

arm around her. They had just turned to come

back, when crack went the ice; we saw it move

toward the dam. Oh, how my heart beat. Slow-

ly it floated-the large piece they were on-and it seemed certain that they would go over the dam. Ithie looked on keenly, and suddenly his eye flashed and he called out. 'Take the board and try to shove the ice toward the shore, then it will

lodge against that rock.' Benjamin saw in a moment that it was his only possible means of safety. He placed Ida gently down on the ice, seized the board, and managed to make the ice float a little toward the rock that formed a part of the dam. Oh, what joy we felt when we saw it lodge there. Ithis and I ran immediately as near as possible, and by the help_of more boards and the long line we succeeded in rescuing them. Ida was completely overcome by the terror she had felt, and Benjamin took her in his strong arms and carried her to her father's house. Ithie and I followed."

"Oh, how I love to hear you tell of what good I did," said old Ith. "There's nothing sweeter to an old man than to remember that he has blessed some one by some act of goodness., Children, if you want to have a glad old age, keep laying up those treasures that can't be lost—they 're better than gold; and when old Ith says anything is better than gold, you may be sure it's about the best thing there is. But go on, Philip."

"Well, Ida's father was so surprised at what we told him, that he hardly knew what to do. He looked again and again at Ida's pale face, as if to be sure it was his child. Meantime Benjamin had taken off some of her wet garments and renewed the fire, and as she felt the warmth about her she opened her blue eyes, and looked into her father's face.

'Ida,' said he, 'if you can speak, tell how came vou on Mill Pond?'

Ida closed her eyes again, and tears ran down her cheeks. It seemed to pain her even to speak of another's wrong. At last she said, faintly: 'Nannydee.'

In a moment I knew all. I was sure just how it had all byin done, and Benjamin seemed to know, too, folhis eye flashed, and he said to Ida: 'Yes, Nannydee got you on and left you. She

shall be punished. I'll——' run and leave me!

After a time she told us all that had occurred, and she bggeed so carnestly that no one should the chain of hills that look so protective, as they try to make Nannydee suffer, that we promised to leave her nunishment to her own guilty heart. the road until she came to the bend that leads | She suffered enough, for every scholar in school around the pond. She was thinking of the sleigh- despised her meanness, and although she tried to ride and of Benjamin, and so had not looked much make some think that she was only in fun, no one believed her. She left school in about a week, and went away from the town, and no one was sorry. Every one was more tender and loving than ever to Ida, especially her father and Benjamin. Benjamin took her to the sleighride, and I remember just how carefully he wrapped her up in the buffalo robes, and he looked into her face with the same smile he wore eight years afterwards, when they were married."

"But, uncle Philip," said Sue, "did you really

take those homely girls to the sleighride?" "Yes, I did, Sue," said uncle Philip, with a proud look in his eye; "and thankful am I that I had the courage to do it. I would rather remember doing that than to remember all the gay rides and dances of the winter. Depend upon it, nobody is ever ashamed to remember an act of kindone in distress; he has always said it was noble ness, if it be given to two homely, old-fashioned to suffer for others. Yes, I am sure he would bid girls. And I will tell you what happened: one of me run to assist Nannydee; yes, I am sure it is them afterwards married a respectable farmer, who told me that he never should have had the courage to visit her, because his companions laughed about her, if I had n't have taken her to pond, and she moved so lightly and gently on the that ride; and, said he, 'She makes the very best ice that it seemed as if she was tripping over her sort of a wife, and I wouldn't swap her for the handsomest woman in the country.'- Thus you see that a little sacrifice of my pride was the means of making two happy for life."

"But, uncle Philip," said Sue, "where did Nannydee go when she ran from Ida? and did she really mean to get her on the pond to put her in danger?"

"No," said uncle Philip. "I do not think that Nannydee was cruel enough for that. She had made all her calculations to entice Ida on the ice, just in time for Benjamin to see her there, and then she thought he would be displeased with her, and so not take her to the sleighride, and that she, Nannydee, would stand a good chance of being invited. So she pretended to be hurt. feeling sure that Ida's kindness of heart would. lead her to attempt to help her.

You remember the little clump of alders that grows on the western side of Mill Pond? Well, Nannydee ran and hid behind them. Ithie and I found out by going down there and seeing her tracks in the snow, and finding a bit of her purple searf that had caught on an alder twig. It was a different color from any girl's in school, and quite becoming to Nannydee, and she had been very proud of it. Ithis took the little purple thread, and folded it up in a piece of paper on which was written, 'Mill Pond ice; meanness do n't pay,'"

"Oh!" grouned old Ith, "I wish I'd remembered that copy that the master set in our writingbooks. Meanness don't pay! No, it don't It comes right back to you, and, gets right into you, and drives everything else out.) Why, children! I feel mean in my bones, and mean in my heali. and mean in my eyes, and mean all over. !! Some-I looked up into Benjamin's face, it was as pale times I think every time my hears beats it says, as the anowale to wounder being wil of the mean, mean, mean, mean, old lith I and Ellet awaker

nights listening till my bones ache, and my head hideonaness, we must come to it, and the sooner whiris, and my eyes see only great shadows, the letter, I do not intend to touch upon dead who it take them away? Oh! who will?" and religion, nor the spiritually dead men and woold ith cried like a child.

Sue took a stool and went toward him, and sat down close by him, and then Rod followed, and then Kitty and Mary, and all the boys; and some laid their hands on his knees, and some on his

"There is something that takes away all darkness, and gives beautiful light. It is love. There God, but man has not understood it, that is all is the dear father's love that cares for us all-old But we must view Spiritualism in its parts, as we men like you and I Ith; and the children also; cannot comprehend the whole, as we see God in and then there's the love of the angels, we all the individual man, though it takes all of manhave that to bless us, and then the love of one kind to make God. Shall it be said of Spiritual. another; and especially the love of good, true ism in future ages that in this, its infancy, it was children. You have all this love, Ith, and now but a dead idea? It is for us to answer this, not you only want the love to get into your heart and | in our professions, but in our lives. Now what warm it up. You can't take it in by despising does Spiritualism tell us, or more directly, what yourself, or mourning and groaning, but only by do spirits, whose experiences in the pheres of loving and blessing others. I'm sure, Ith, you'll immortality enable them to know, reveal to us? begin when you feel very sure that we don't de- This great law: No man can afford to hold, nor spise you, but really love you and want you to be has a right to that which his neighbor needs more happy. But here is your own daughter Pattie, than he needs it himself. The spiritual interests who has come to see that you are well cared for; of the meanest human on the earth are of more but you must not go yet, any of you. I have the importance than all the worldly glory that can be corn all ready to pop, and see what a tempting bed | concentrated upon an individual, and therefore he of coal there is waiting to warm up the little dry who somes down from the loftlest station to recogkernels, and make them burst into delicious fruit nize and lift up the humblest, raises himself spirthat is as pure as the snowdrops of spring. But, itually and eternally more than all the world may children, let me add one, word more to my ser- give, can do. This is the secret of the power Jesus mon. Mean acts always being their reward. Don't forget Mill Pond ice, and resolve to be true, noble, generous, and never act a lie."

To Correspondents.

KITTY C., COLDWATER, MICH.-Your pleasant principles and of moral power-began to grow. and nicely written letter seemed to me like the sunshine that I remember used to come creeping into the windows of 'Hope Chapel.' I think of are in need from indolence?" By no means. those beautiful days often, and so I hope that Man is never required by any principle or ultimany of you are keeping bright the little golden mate law to sacrifice anything. What justice, chords of love between us, and that you will not humanity or duty demands is never a sacrifice. let them grow rusty or dim. If you study hard, though it may require you to "sell all that you I hope you run and jump a great deal, that you have and give to the poor." It is merely exchang may grow strong and healthy.

Your true friend, LOVE M. WILLIS.

CASPAR HAUSER.

BY G. L. BURNSIDE.

On the still lake of Auverne sleep and dream, My dearest love, I come to thy embrace; The arching swans have left their silent stream, And seek the beauty of this sun-lit place. His castle crowns the summit of the hill.

Who spent his early life in dungeon's gloom-Poor Caspar Hauser! Let him have his fill Of all he sighed for in his living tomb.

I have not wanted words to tell the story Of leafy summer in its ardent prime, Nor passed the pomp of autumn in its glory, Unnoted in my sad, unfrequent rhyme; But of the graces that around them gather, Who feel the joys that I have only thought, have been silent, lest the Almighty Father wrought.

By the sweet lake of Auverne dream in sleep, And I will come in more than dreams to thee: For I have found an alchemy so deep That e'en the solid spheres will part and flee. Our love will not disturb the silent swan. That swims on rippled Auverne in his grace;

And Caspar Hauser will look out upon The beauty that surrounds his dwelling-place.

Original Essays.

ARE WE SPIRITUALISTS?

BY C. D. GRISWOLD, M. D.

Man professes to believe in spirit—to believe that he is a spirit, and that all external forms are ows, mere phenomena of spirit from which all Spiritualism in this locality, etc. conditions of what we call substance comes.

Do we really believe this?—that the spirit is the realities?

ness of his aspirations.

Reader, I have often asked myself this question,

propose to put it in a way that shall send you in which you hide yourself.

are struggling? Viewed in a broad light, compared with the eternity of spirit, all on earth is but transitory nothing, without which no spirit can ever be less. What, then, you will ask me, is the use of these earth conditions?" I will answer you: Their uses are inestimable when rightly approprieted, when devoted solely to the needs and

young infant with unlimited comprehensibility— Spiritualism. This is the aggregation of principles gathered into unity, the power that moves the world, and of which man is the highest represenarms, and unde Philip, with his kind, benevolent tativa. Some seem to depreciate Spiritualism by face. looked on. At last he said: nalism is as old as the universe, and as eternal as of Nazareth left upon the world. It is exemplified, also, to-day. When the President of this Republic came down, as many regarded it, the steps of his exalted position to recognize the negro as a man, the New Republic-the Republic of But, say you, perhaps, "Shall I sacrifice what T

have gained by industry in giving to those who ing the material and transitory for the spiritual and eternal. Whoever withholds from another that which is needed for his good and happiness. and not needed by himself, detracts from his own ultimate happiness to the degree that he might have benefited his neighbor. This is immutable. eternal, spiritual law, and by it we must every one of us come to judgment sooner or later. The old idea of making sacrifices that future rewards may come, is false. Man is not entitled to any credit for benevolence, and therefore can receive no reward. He is made happy by doing good as an inherent law, and vice versa; and the result in either case is alike certain.

My friend, do you tell me that this is a good law, but that the world is not prepared for it? What if the world is not? Are you? That is the question. Spiritualists must come up to the spiritual law, or they are not Spiritualists. We have had sham religions enough, and it is time now that we have something real, something that will save the world from war-which always origin-Should deem I mocked the work that He had ates in worldly selfishness—and relieve it from covetousness of the smart but ignorant, who regard the things of this world as the ultimate end of human endeavors. Spiritualism will sooner or later concentrate through man upon these great; principles. Shall we begin the work, or shall we leave it for other generations? It is high time that we, as reformers, should let up on the world a little, and come home to ourselves, and look in the side to see that there is no good work we may do

Trusting that you will not think less of me for the earnest words I have addressed to you, I must leave you for the time, and, I hope, thinking. Cleveland, O., Jan. 1, 1865.

REMINISCENCES OF SPIRITUALISM.

BY E. W. LEWIS, M. D.

As it may not be wholly uninteresting to the subordinate thereto. The Spiritualist especially numerous readers of the Banner to hear occasionbelieves that the subordination of the material to ally from some of the old pioneers of Spiritualism, the spiritual is a fixed or immutable law—an ax- located in one of the more rural districts of the iom behind which we cannot go. Some even be- Empire State, and near the scene of its first adlieve that the external forms of things with which vent, I have taken my pen this evening to give, we are ever in contact in this life are but shad- you a hasty sketch of the situation and aspects of

We have many Spiritualists here, good and true,

and several mediums of more or less development man—that the real man is immortal, and that in and promise for the future. Somewhat silently, departing from this life he rises out of the exter- it is true, at present, yet nevertheless a deep unnal form, and leaves all the forms and conditions decourrent is at work in our midst, performing its of the material world behind, while he ascends to mission in the world's pilgrimage of light and proa higher, a more perfect and sublimer world of gress. Watkins was one of the earliest villages in western New York, next to the cities of Roch-What a field for contemplation such a belief ester and Auburn, in establishing regular meetopens to the mind; how it is inspired with broad ings and circles for the investigation and promuland grand perceptions of the true dignity and gation of Spiritualism; and in the years 1850 and glory of man's present being and ultimate desti- 1851, when but comparatively few open advocates ny; how perceptibly his inner self opens out upon of it existed in the State, we had here quite a rethe wings of his aspirations, and he reaches forth spectable number of zealous and harmonious adto grasp the realities of his interior and immortal herents and firm believers. For months our selfhood. Thus viewed, man is truly grand in houses were weekly, and, I may add, almost the broad comprehensibility of his powers, noble nightly, thronged with anxious inquirers and inin the dignity of his nature, and divine in the lofti- vestigators, to witness the then new and astounding manifestations, through the mediumship of Mr. N. But do we really believe in the realities of our S. Gardner, a medium of the most convincing being thus comprehended? Do we turn from the powers, having the rappings similar to the Fox earth as from a shadow after it has served our girls, and other powers much resembling those of uses, and seek the sunlight of the spirit to warm D. D. Home. The rappings were loud, energetic us into new being? If so, how shall we reconcile and free, and the communications were generally. the uses we make of this life with such a belief? of a high intellectual order and strict moral tendency. The physical manifestations through his and I think it has done me good; and now, if you mediumship were also of the most powerful and will read on, I propose to ask you, yes, you, and I convincing nature; in fact, to any but those who were eye witnesses of them, they would not be beback to your inmost interior, and if you are a lieved or credited at that more early period. Since hypocrite in your religion-which I trust you are then, however, we have had these through the not-I mean to strip you of the earthly garment | mediumship of the Davenports, Home, Gordon, Redmond, and hundreds of others not brought so Are you award that the world is most eagerly prominently before the public. After Gardner in pursuit of shadows, vainly believing them to be left here for Indiana, we gradually left off our pubrealities? that it professes beliefs which are lie meetings and test circles, having no other meshains? Let me explain. There is not a thing on dium to fill his place in our public assembles. earth but what the chemist can dissolve into an Yet we have had, up to this time, a continuation insensible vapor-into a nothing, so far as our of spirit manifestations in private families every senses can go. There is no condition of earth life day, through the more retiring and quiet members. but what is constantly changing. What, then, is of our families, which, if published to the world, this substance, these realities(?) for which mankind | would present a record of facts and incidents of spirit-presence and spirit-power equally as astounding and convincing as those given through the more public and well-established and celebrated mediums of the day. I am aware that this private mediumship and private exhibition of spirit, manifestation and spirit communication now exists in families and communities throughout the benefits of the spirit. Man steals from beggars length and breadth of the land more than many, and degrades lile spiritual self to gratify a weak, are cognizant of, or even think possible; and these worldly vanity. He takes from his immortal self private and quiet avenues of sweet, and positive worldly vanity. He takes from his immortal self that which belongs to it, and this value from a communion with long absents loved ones, now tempts to magnify his transitory earthly self—to gather shadows around him, which serve only to obscure his vision of the only tealities the eterical world beyond his earth spiere. The wealth of the conditioning of the into the logon tempte of belief and training of the into the logon tempte of belief and training of the into the logon tempte of belief and training of the into the logon tempte of belief and training of the into the logon tempte of belief and training of the into the logon tempte of belief and training of the into the logon tempte of belief and training of the into the logon mission, and both are truth, and though it will be in the intervention of the logon tempte of the logon tempte of the logon mission, and both are truth, and though it will help the into the mediumship of Mr. Gardner,

and by the solicitation of spirits through him, that I wrote and published the book named by them "The Spiritual Reasoner." At this time I had not read a single work on Spiritualism, except the small pamphlet first published by Capron & Barron. The Spiritual Reasoner was intended as a sort of transitional link between the old and new theology, neither condemning all old truths because they were merely more ancient, but nevertheless true, nor endorsing all the whims and vagaries of the new. It was also calculated as a guide-book of experience then obtained to those who were just entering upon the most momentous and untried fields of spiritual mediumship, and as an early record of spirit prophecy and warning of the great national calamity and purification which we are now passing through, but which we could not then understand. The book was discarded by the old theologians, and the minister of my own church, for its "damnable heresies," and by the leaders of the new dispensation because it did not ignore all the sublime teachings and precepts of the "Son of Man," and other valid and noble truths, because uttered in the ancient time. Moreover, I never paid a dollar, and would scorn to do it now, for a single editorial puff, and never wrote a line for publication concerning the book, outside of its own pages. I was content to let it stand or fall upon its own merits. Notwithstanding its opposition, the work sold well and noblybeyond my most sanguine expectations. (Having sold all I had published, I now feel free to say what I have of the book.) I had no advantage of the prestige of a great name as a public functionary or celebrated writer, and was fearful of the ordeal of public and erudite criticism, until after I obtained and read all the later works on Spiritualism which I could procure, and found all its essential points fully endorsed, reiterated and corroborated by them. Spirits assured me at the time I was preparing it for the press, that this would be the case, although at the time I had many doubts and misgivings (being a church member) in regard to the spirit prophecies and spirit teachings therein contained; and I well knew that I could .not write many new and startling things, although given directly and entirely by spirits from the other world, as could and did our noble and highly esteemed brother, Judge Edmonds, and have the world believe them. It would not have done for me to say that spirits "drink buttermilk, make rag carpets, or run dairies and steam saw mills in the spirit-world." This, perhaps, the world receives and says is all

right for Judge Edmonds to say; but what seems to be right and proper for one man to say, does not seem proper for others, and the world will condemn in some what it would cherish in others. That's "what's in a name?" I do not write this to criticise Judge Edmonds's book harshly, for I am no critic; and furthermore, that same book, written by Judge Edmonds, is full of great and noble truths, which I, with the thousands, heartily en dorse. It would not do for every man to say with Dr. A. B. Child that "whatever is, is right," without being sure to qualify the saying every time by adding," So far as great ultimate ends and results are concerned."

All these long years, from the first dawn of modern Spiritualism through its rapid progress and multiplied numbers, have we waited patiently to see it emerge from its present confused and chaotic state, and assume the gloriously beautiful and gigantic proportions of form and comeliness that God and his angels have had in store, and been preparing for it.

When we look back and see what mighty strides have been made in good to the world, through Spiritualism, since the first tiny raps were heard by us from spirits in 1850 and 1851, we have the most abundant reason to rejoice in the fuliness of our hearts. When we read the accounts in the public journals not friendly to our cause of the cures performed by Newton and Bryant and Main, and hundreds of others, who are healing the sick, restoring the lame, the halt and the blind we are filled with wonder, gratitude and praise and in this phase of the manifestations we come in for a share, and speak from experience of eight or nine years. Through the mediumship of my wife, we are examining diseases and prescrib ing for the sick all over this and the Northern and Western States, by hundreds and thousands whom we never saw or heard of before, simply by having the name and age, nothing else, not even a lock of hair is required, and never a failure to give a correct diagnosis of the seat and cause of the disease and the appropriate remedies, out of hundreds of thousands. We do not mention this by way of having it noticed in the Banner to serve as a sort of advertisement, for we have all we can attend to, without such underhanded and needless "heralding"; neither do we do it in a spirit of boasting, but we do it as a record of one of the wonders of this spiritualistic age, with thankfulness of heart bearing witness that "truth is stranger than fiction." Yet it is nothing new, but old, very old. There are records to show that these same things were performed nearly two thousand years ago. The world is awaking from her Rip Van Winkle sleep. Great and glorious times are close at hand. This horrid war will soon be past. The monster slavery will be banished from the shores of Liberty forever. Corruption and error and traitorism will soon call for the rocks and mountains to hide them from the all-seeing eye of Truth, and this nation, great, free, rich and powerful, will take her stand proudly and more nobly than ever, a model and example for all other nations of the earth.

vI had many singular and startling tests of spirit communion and spirit doings to give but have already written quite too lengthily before I was fully aware of it; and must close. Watkins, Schuyler Co., N. Y.

THE LOTUS-PLANTER.

BY THEODORE TILTON.

A brahmin on a lotus-pod Once wrote the holy name of God, Then, planting it, he asked in prayer, A slave near by, who bore a load, Fell fainting on the dusty road. The brahmin, pitying, straightway ran And lifted up the fallen man. The deed scarce done, he stood aghast At touching one beneath his caste, "Behold," he cried, "I am unclean, My hands have clasped the vile and mean! God saw the shadow on his face, And wrought a miracle of grace. The buried seed arose from death The stalk bore up a leaf of green, Whereon these mystle words were seen: "First, count all men of equal cast."
Then count thyself the least and last." The braimin, with bewildered brain.
The braimin, with bewildered brain.
Beheld the will of God writ plain.
Transfigured then is sudden light.
The slave stood sacred in his sight.
Thereafter in the braining breast.
Abods God's percey and his was blest will and one

Written for the Banner of Light. BITTER AND SWEET.

BY A. P. M'COMBS.

What is life? the strangest compound, All contravies nicely blent, Each propelling and controlling, Through the human finding vent. Who says Nature is a failure, Or her works are incomplete? Good and evil hath its uses: Every bitter hath a sweet.

Every spring must have a summer, Summer will grow sere and bare. Winter weaves with frosty fingers, Garments for the next to wear. Change, decay are written widespread. Man can find no still retreat, By this law he only liveth: Every bitter hath its sweet.

Never would the eye of pity Gleam with sympathetic tear, But for misery's broken pleading, Melting on the human ear. What would be our social structure? How would man his brother meet, If there were no need of mercy,

Nor a bitter for a sweet? If the world were void of danger, Man no toils, or hopes or fears, Needing not the help or counsel, Or the flow of friendly tears, Surely it would be less lovely For the tread of human feet; For 'tis sin, and pain, and sorrow. Brings, through bitter, every sweet.

Troubles all are blessings truly, With the host of fleshly ills; Richest valleys, robed in beauty Could not bloom without the hills. So through life, if we look rightly On the trials which we meet, We will see their holy lessons: Bless the bitter for the sweet.

One but proves the other's being; Each must have its opposite; By contrasts only are we measured, Know the darkness from the light. Rest is only for the weary, Cold is requisite as heat; Every principle in Nature

He who'd taste the bliss of heaven, Must pass through a flery hell; He who drains the cup of sorrow. Drinketh at the Perian well. Hunger, want, disease, dispairing, Are but wisdom's law replete; 'T is a law of the Eternal:

Hath a bitter and a sweet.

Every bitter hath its sweet. All that's high, and grand, and glorious, Centre here, and outward spring; Life without them would be tasteless Man a soulless, passive thing. Through the ever-ceaseless changing That our outward senses greet,

Through the bitter to the sweet. All that's noble in our manhood, Every aspiration high, Every grand essential feature, Teaching man he cannot die, Cometh through this glorious doctrine, All things everywhere repeat. Making life quite worth the living,

Man is ever moving onward.

Having bitter and a sweet. All this talk, that sin and sorrow Were not in God's primal plan, And that toil, disease and suffering Was the after-work of man. fust give way to light and re That finds everything complete-All the work of Nature perfect: Every bitter with a sweet,

Correspondence.

Letter from Mrs. F. O. Hyzer.

Once more out upon the broad sea of publie life, I would, through the columns of the Banner, report my reckonings and harborings to the many eager and kind hearts who are ever interested in the course of the teacher of the Spiritual Philosophy, and especially to those who in the past have cordially and appreciatively received the bread of immortal Truth broken by my hand, and who are solicitous for my wellfare through personal sympathy. The dear mother, whose illness called me from this city to Western New York more than three years ago, has broken her mortal fetters, and now, instead of requiring my care, is my guardian inspirer, bidding me go forth again to the work of aiding to unfold the higher possibilities of our humanity. When the summer sky bent lovingly over us, when the flowers poured forth their sweetest tributes to the morning, and song-birds warbled their joy over the wind-lyres of Nature, we gathered around our mother to behold her ascension to the sweet rest of the angels. Never, since the blessed hour when the stone was first rolled away from the sepulchre of my mortal fear and superstition in relation to the beautiful realities of the "Summer-Land," and I arose clad in the garments of resurrection, have I known and felt the all-sustaining power of the Spiritual Philosophy, as when, with that dear mother's hand clasped in mine, with her fond, pure heart throbbing out its last mortal pulses against mine own, gazing down into the calm spiritual depths of those love-lit eyes, feeling that every moment she was passing further and further from my mortal grasp, it was mine to know that I but lost her in the flesh to find her in the spirit—that I but yielded my clasp of the mortal to enfold still closer to my heart the dear immortal; to know that with her I should ascend the evergreen hills of the celestial realms, and bask in the sunbeams of eternal Truth, while treading by her side the amaranthine pathways of the myriad islands in the ocean of God's love. Faint, er and fainter grew the flutterings of that dear, fond heart; colder and colder became the precious hand that had clung so long and lovingly to mine: dimmer and dimmer grew the azure eye; shorter and fainter the heavings of the gentle bosom; less fervidly to mine were pressed those love-resdonsive lips; but over the pale brow gathered broader and brighter and clearer, the golden aura heralding the victorious birth of the deathless spirit. Very closely around us gathered the dear ones gone before; beautiful, immortal children embraced her rapturously, and called her "blessed," while the husband of her youthful years drew her fondly, yearningly to his faithful, joy-thrilled bosom, crying, "Welcome, my sweet sonl-bride to, the paradise whence thy feet shall go out no more forever!"

forever!"
We laid the beautiful day where the summer breeze, stealing through the trailing roses formed. her lifty wreathed brow, and as the golden sun capital, c

tained chambers of the West, while the distant village bell throbbed forth to the perfumed night air the number of her mortal years.

Our inmost souls exclaimed, Oh, Artist All-Divine, Thy unseen hand on yonder azure scroll Hath thrown the glory-types, enduring through all time.

Of our sweet mother's love-inspired soul! Like that warm sun she unto earth arose: Like that, her earth course run, she glideth to repose,

Like the magnetic life of that attracting power, She woke to light and beauty all she shone upon; The petals of our hearts in Love's interior bower Burst in her smile like rosebuds in the sun; She dwelt within our lives, a sphere of rarest light, And in departing left us all in night.

But as the outer night is but transition's waye, We looked with more than faith unto the coming morn;

We knew our mother went not toward the grave, Save as the sun goes westward toward the morn, And that in seeming only even then it goes; Tis the unequal earth that round it ebbs and

We knew mid all the shadows that our mother's

Shone on in its own orbit, central evermore— That, back of all the surge of elemental strife, She shone in glory on the morning shore, And evermore we cried," Oh, Artist All-Divine. The types of Truth are ours, the law thereof is

And evermore that sky with all its symbols rare Shall be to us, oh mother, heaven's own type of thee;

Thy love, thy light, thy strength, thy guardian Thy beauty, and thy truth, therein we e'er shall

And thus, sweet mother, with that sky above,

Can we, while it endures, forget thy holy love? Many days in our earth-home did we keep the dear clay which our angel-mother had so sanctified by possession, then crowning it with the lily and myrtle wreath, we laid it to repose beside and to mingle with the kindred elements of our father's mortal form, and turned away to walk the path of earthly discipline, conscious of the

dual guardianship of our reunited parents.

Once more I am clasping the warm hands and listening to the greetings of kindness and affection, from those whose warm appreciations and sympathies cheered me onward in my earlier ministrations of inspiration; but in these dear reunions with kindred spirits, I cannot for a moment forget the kind, true, faithful hearts, which have throbbed so fraternally with my own during the three years that I have walked by my mother's side, in the shadowy valley of transition-for purer friendship will never be proffered me; a sincerer God-speed or welcome will never cheer me upon going forth or returning to and from my labor, than hath ever sprung from the souls and voices of the Spiritualists of western New York. in encouragement of my mission. And to those teachers of the Spiritual Philosophy who have been blessed with the earnest appreciation and confidence fraternal of the liberalists of Baltimore and Philadelphia, this affirmation is no stinted measure of grateful memory, and no aspiration in relation to my future earthly prosperity and happiness more hopefully thrills my spirit, than that of a rejinion with those dear co-laborers in the field of truth, when the song birds fly northward and the floral queen hath robed their hills and vallies in the fragrant garments of summer.

During this month I shall continue my labors in this city; in February, April, May and June I am engaged to speak in Baltimore, and during March in Washington. Until otherwise informed through the "Banner," correspondents will please address me, No. 861 Baltimore street, Baltimore,

With continually unfolding trust in the Love and Wisdom of Infinite Cause, and an unceasing aspiration for strength with which to continue an active servant of its soul-inspiring and mindeducating philosophy, I walk onward evermore. F. O. HYZER.

Philadelphia, Jan. 18, 1865.

Washington, D. C.

This great capital of a great nation and headquarters of almost everything, cannot be described in a letter, nor seen in a month; but it may be felt in one hour by a sensitive person, and felt at once as a hard place, but not as hard as in years past. Formerly it was made up of the two extremes of society, "upper ten and lower million," with scarcely any share of the middle classes. Now the middle classes largely predominate, and rule the city, and the poor, both black and white, were never so well fed and dressed as at present, and are quite independent, while the aristocrats, if ever so wealthy, have to wait on themselves, or pay enormously for every little service. There are thousands here yet who live on the crumbs that fall from the political and military tables, or on the sweepings of government stables: but even these are so bounteous as to make the recipients quite independent. I have several times seen black persons riding in fine carriages for pleasure with white drivers, and thought it good enough for them all round. Black and white are about equally well dressed and represented on the streets; in fact, a large part of the permanent inhabitants, who have no home elsewhere, are blacks, for a large majority of the whites are visitors of various kinds. Many are office-holders, who expect to go away as their terms expire, and many are office-seekers, who are compelled to go when they are out of money and friends, and the latter loss soon follows the former here. There are also great numbers who come with honest claims and accounts to settle, and soon fall into the hands of sharpers, who live by collecting and dividing with the officers who aid in settling and paying them, and leave a small share to the honest owner of the claim. Dishonesty is evidently in majority, and has the lines of the government; but I have no doubt, nor has any one I have met that "Old Abe" is honest. The less one knows of official matters here the better, if he would retain a good opinion of all parties and persons concerned in the Government. It seems to be the opinion of good judges here that when the military arm of the rebellion is broken, there will be more intrigue than ever, and a still worse condition for our country.

I have watched the proceedings of Congress for half of our century. Their places are truly vacant, in every essential sense, and some might as well be filled by the statues as the living forms that occupy the seats.

The city has been built up and greatly extended lince it became the headquarters of Yankee speculation, and no doubt will be far more appropriate as the capital of our country than it has been in the past; for if we are really a democratic peo-ple, aristocracy is not appropriate even at the

and convincing the doubters with his wonderful medium powers, but he is also quite a marvel and wonder himself-has a conspicuous seat and is prompt at the popular Episcopal church on Sundays, and quite a lion among theatre-goers, and an honored guest at many parties, clubs and soirees.

Our meetings are well attended, and Spiritualism is quite a power at the capital, or promises to WARREN CHASE. be in the future. January, 1865.

Spiritual Phenomena.

Spirit Manifestations.

DEAR BANNER-I am not in the habit of intruding upon your columns much, but duty compels me at present to renew my subscription, and at the same time to say something of our spiritual progress.

But a year ago our town was as spiritually dark as the "black hole of Calcutta;" but since I have opened a Spiritual Hall the darkness is quietly yielding to the light brought by ministering angels through the organisms, first, of Rev. Moses Hull, then Mrs. Alcinda Wilhelm, M. D., then Warren Chase, then Mrs. Wilhelm again, followed by Uriah Clark and Miss Julia Hubbard, and last, but not least, through Dr. H. P. Fairfield. who was with us two weeks, speaking on Sundays and holding social and test circles during the week. During those meetings we have had many fine exhortations, and good tests of spiritual presence. Rev. Sylvester Judd; Lorenzo Dow and a Mr. Waters were among the number of spirit friends who mostly manifested themselves through Bro. Fairfield. With Sylvester Judd we have had as familiar conversations on various subjects as though he had been in his own body. He gave me a history of his earth-life, of which I was ignorant. Being in a neighbor's house, I spoke of the friendly conversations with Rev. S. Judd, when the lady said, "I have a book giving a history of his life." I then searched his history in this book, and found it to corroborate Judd's conversation with me in every particular, also subsequently corroborated by a member of our circle, who knew him personally. Thus we had a good test of spirit identity, and, too, of truth and reliance in this spirit friend. I shall ever cherish the memory of friend Judd, and I hope other controlling spirits may ever proye themselves as truthful as he has to all of us.

I will now relate what was to me and many others a very interesting circumstance. About two months ago I was professionally called to Warren Co., Pa., to see a Dr. H. Brooks, very low with typhoid fever. On entering the house I heard crying, and a lady met me and said I was too late, he was dying. I at once entered the sick chamber, and found life, but no apparent breathing; but immediately made an effort to bring the speechless tongue into action by arousing the lungs. This I soon accomplished by throwing cold water on the chest, and making rapid passes and friction over his lung, with a corresponding will power desiring at the same time all the heavenly aid possible in the case. In a minute he caught his breath, and convulsively spoke and said, "No use-been dead an hour." And his lungs again performed their office, but he suffered for nearly an hour, like a man recovering from drowning. He then said, "I saw my spirit home," and that there was at the time I first saw him but a small cord that connected him with the body. "But it is no use," said he, "I will have to go through all this again," meaning death. In one month his appetite returned, he overate, and relapse followed. A telegram came to me to visit him again. I could not go, but sent another physician, (Dr. Saulsberry,) who treated him one month more, and he quietly left the form for parts which we mortals know but little of. A telegram came to me to send Mi

helm to come and attend his funeral. But having completed her course of lectures in my hall, she had left that morning for Cleveland and Clyde. Dr. H.P. Fairfield being in my office, (he was to lecture for me the following Sunday,) I sent him in loss than an hour from the time of my receiving the dispatch. When Dr. Fairfield was gone, I mentioned to some friends in my office what Dr. H. Brooks had said to me relative to his doath, and of his intentions, which he related to me on my first visit after he was restored so as to speak again, viz.: That he had made arrangements with his wife, the day I was called, to have Cora L. V. Hatch attend his funeral, so that he might preach and make himself known to all his friends and acquaintances who might be at his funeral. 'This," said he to me, " would do more to establish the truth of Spiritualism than anything that ever took place in this neighborhood. For," said he, they all know Henry Brooks, and they should all know it was me." This he spoke in presence of his wife and myself, requesting me to leave Cora's address in case he should die, which I did. But of all this Dr. H. P. Fairfield, whom I sent, was not informed. Speaking of Dr. B.'s intentions to my visitors, we wondered if he would fulfill or succeed in doing what he had intended: speak at his own funeral. I felt confident he would, provided he could control the medium, (Fairfield.) knowing that he had left the body on Wednesday night, and the funeral was to be on Saturday, and that he had ample time to recover to a good state of consciousness in spiritlife-having been a Spiritualist, and quite impressible at times—and our Spiritual Philosophy to him being a blessed reality, a joyful hope and consolation to him on his bed of affliction.

But hear the sequel. Dr. Fairfield returned, and I was anxious to hear the result. "Well," said he, "Doctor, we had a good time. Dr. Brooks snoke at his own funeral; consoled his wife; called her by name, 'Lydia Ann;' requested her not to mourn for him, for he was not dead, but was still with her, and would often visit and console her. Spoke of his 'will,' and said the way he had arranged his business was all satisfactory as yet to him; adding, 'I am Henry Brooks, and you all know me. I said I would do this, but I wanted a woman-thought I could control her better; but Sylvester Judd assisted me to control the medium.' He also said he had left the form two months previous, but was held back only by a small electric cord that attached him to the body—at which time he saw his mother and his spirit-home; but that through the magnetic influence and will-power of the Doctor he was brought back into the body, and told them that it was of no use, as he would week, and oh! what a change since the days of have to pass through all this again; that he had our honored dead, the great statesmen of the first some knowledge of Spiritualism when in the form, but was not, in his external appearance, much refined, though he had a good spirit within. He further stated that his mother was the first one to greet him in his new life, and that she was with him through his sickness, and calmed his mind, and prepared him for his change, which he felt conscious was coming soon."

> At the grave Mr. Fairfield said Sylvester Judd controlled him and said: "By the request of Henry Brooks, I will make a few consolatory remarks

the grave with hearts not as sad as is common to those who have not our faith and knowledge of spiritual life, but with a consolation only to be realized by those of our living faith.

I will here state that a Mrs. Kenny opened the funeral service at the house, followed by Sylvester Judd, who spoke through Mr. Fairfield; and then Henry Brooks closed the remarks.

Mrs. Kenny was called by request of Mr. Brooks before he passed away, as he wanted a lady medium, for reasons above given. Dr. Fairfield was sent in place of Mrs. Wilhelm.

This case may not be as interesting to others not familiar with all the facts, as to us, to whom it is a most striking test of spirit identity.

In conclusion, I would say, Dr. H. P. Fairfield is one of our best mediums and trance-speakers, and is doing a good work. He gave one of the best discourses many of us ever heard on the evening of Jan. 1st, in my hall. His text was: What, and where is God? What, and where is Heaven? What, and where is Hell? What, and where is the Devil?"

The walls behind and on each side of the rostrum were decorated with historic and scientific oil paintings, including Heaven and Hell, the Starry Heavens, our Stellar System, and other systems. Also, our Earth and its Atmosphere, showing our spirit-world. To all these the controlling spirit frequently referred as explanatory, in his discourse, comparing old theology with a more scientific one, which made it doubly impressive, as the eye was seeing what the ear was hearing. GEO. NEWCOMER, M. D.

Meadville, Pa., Jan., 1865.

Remarkable Presentiment.

During the funeral services of a little boy about six years of ago, who died in our village a few days since, the minister related the following somewhat remarkable presentiments of the little

Several weeks before his death, while his cheeks were yet ruddy and his eyes bright with the lustre of health, he came down from his sleeping room in the morning, and told his mother he had just seen the most beautiful lady he ever saw, and that she was very anxious that he should accompany her away to a beautiful land.

The little boy felt somewhat inclined to listen to the persuasive pleadings of the beautiful lady, but finally told her that his mother could not spare him, and he must be excused.

In about three weeks the same vision was re-peated, only with more clearness and beauty. The mother endeavored to persuade her little boy that he had been dreaming, but he could not believe this, asserting that he really saw the beautiful lathis, asserting that he really saw the beautiful fady, and that her persuasiveness was almost irresistible. In about three weeks the "beautiful lady" appeared the third time, and renewed her earnest entreaty for the company of the little boy. He used the same childlike argument this time, asserting that his mother could not spare him. In about three days from this latter interact. In about three days from this latter interview the little boy was taken sick, and very soon died.—
Lockport (N. Y.) Journal.

Children's Progressive Lyceum.

A correspondent in Philadelphia sends us the following account of the anniversary celebration of the Children's Progressive Lyceum, of that city, on the 17th of January. The occasion was a very interesting one, and drew together a large number of friends. By invitation, Mr. and Mrs. A. J. Davis, and eight of the officers and leaders of the New York Lyceum were present, and participated in the exercises. The entertainment was opened by the presentation of a Beautiful tableau, in which the whole Lyceum formed a pyramid, each member holding a flag, and singing, to original and appropriate music, the Anniversary Song, composed for the occasion by one of the leaders. The Lyceum then marched to music, with their flags, around the hall, and massed in front of the rostrum, when the Invocation (from the Lyceum Book) and the original "Silver Chain Recitation" were read and responded to by the Lyceum.

M. B. Dyott, Esq., the conductor, then made the

following address:

Ladies and Gentlemen, Friends of Progress and of Human Elevation—For thus addressing you I shall not presume to applicate, for were you not deserving of the appellation, we should not at this moment have the pleasure of looking upon so large an audience of intelligent, sympathizing friends. It is indeed gratifying to see the feeble efforts of the child of but one year old to-day, meet with such flattering manifestations of appreciation as this hall now presents. But as the kind, noble and zealous projector of the plan upon which the Children's Progressive Lyceum is established, in this and other cities—Mr. Andrew Jackson Davis —is present, and has kindly consented to relieve me from a duty for which I feel myself so incompetent, I will not trespass upon your pattence by attempting to do that which experience, ability eloquence and love of the cause so eminently fits him. I shall therefore only occupy but a few moments in referring to some incidents of our past year's history as a Lyceum, and incidentally allude to some of the objects and aims of this movement. Our exercises this evening will be illustrative, and resemble, in some of its essential features, the ordinary working of the Lyceum at its

regular meetings. As we do not look for the vigor, grace and elasticity of youth and manhood in the child of but one year old, you will, we know, make due allow-ance for any discrepencies that may be discerni-ble to the practiced eye and ear of this intelligent audience. In the plan and aims of our Lyceum, we recognize and believe in the great central truth, that God, the Infinite Architect of the Universe, has created all things in wisdom; that he has exercised infinite power and wisdom in the construction of the temple in which he has placed an im-

mortal spirit.

If the great God has displayed such wisdom and love in the creation of our bodies, can the obliga-tion be less binding upon us to use every means in our power to perfect, cultivate and improve our physical condition, than it is to cultivate the mental, moral and intellectual capacities of our being? With as much consistency and reason may we seek for fruit upon the withered fig tree, or harmony from a dilapidated violin, as the true, holy, virtuous manifestations of a good life through the prelected, uncultivated bedies of humanity the neglected, uncultivated bodies of humanity. And that which seeks to harmonize and cultivate in an equal degree the physical, moral and intel-lectual departments of our being, is in a like degree sacred and holy; and in such exercises do we render true worship to the Father of our bodies

This day one year ago, this Lyceum commenced its existence, and has continued its efforts, with what measure of success, the exercises of this evening will in some degree indicate.

evening will in some degree indicate.

During that period, two of our members from
the infant groups have been taken to the upper
Lyceum in the summer-land; two beautiful huds
have been plucked from the Fountain, and verdant have been plucked from the Fountain, and verdant hanks of the River Groups; and in accordance with the inevitable working of the law of change, our heloved brother, leader of Evangel Group, has also dropped the garments of mortality and entered upon the higher life. But, has Evangel Group no leader? Our beautful philosophical religion teaches us, and our experiences assure us that Evangel Group is instructed by an Angel Leader; and our Fountain and River Groups have no vacant seats.

cant seats.

But I have trespassed too much upon your kindness and forbearance already, and will now introduce you to our worthy brother and co-laborer,
Andrew Jackson Dayls.

Mr. and Mrs. Davis both made short addresses which were interesting, appropriate and such as ever flow from the lips of those gifted speakers. the exercises then followed in the order designated in the programme, interspersed with some beautiful songs, by the musical directress and her two gifted daughters, of the New York Lyceum. The large audience was orderly and appreciative, num-

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Spirit Contributions to the Fine Arts.

Editor Banner of Light:

SIR-You gave place in your paper, sometime ago, to a letter from me making statements concerning my sister's picture. In that I promised a further account, when the artist should have furnished me all he had promised. In justice to him, and, perhaps, to the public, I should have sent you sooner this second letter on the subject.

Preliminarily, I ought to state here that in his letter of Aug. 31st, Mr. Starr wrote as follows: "I wish you to send me a card photograph of yourself-the reason will be apparent when you see the painting; or, if it is not, I will explain at another time." I sent him a vignette, with a caution, not knowing the object, not to mix up my shadow in the affair. At my former writing I had not received any explanation.

I proceed to make extracts from Mr. Starr's letter to me, dated Dec. 7th. He says, "Your letter of the 3d came to hand yesterday. You cannot imagine how happy it made me to know you were pleased with the manifestation of our spirit-friends through me. While I think of it, I must tell you one thing, which is: that if you are pleased to see a painting, what would you think if you were to see the reality? My friend, the painting is but a poor expression of the glory and transcendent beauty of the real-truly, the physical eye hath not seen, ear hath not heard, nor hath it entered into the imagination to conceive the glory of that beautiful land and its inhabitants. I earnestly hope and pray that my poor effort may so stimulate men and women to live in such a way that they may be fit subjects to enter therein.

With regard to what I promised you of the manifestation of the spirit of your sister, I cannot well explain to you certain points; it involves nearly the whole history of my development as a medium. With me the sense of feeling is sometimes more acute than seeing or hearing, and this sense I cannot, I fear, make you understand; and if I could, it would be no test to you-you have, therefore, in a certain sense, to depend on my statement. I have tried scores of times to analyze the influence that pervades myself, but I cannot and never could do it to my satisfaction.

I catch occasional glimpses of a beautiful spirit they become more frequent and more intense: she holds something in her hand-what is it? I .look more closely; it is a photograph—whose is it? She speaks: 'It is my brother.' 'Who is your brother?" 'Look at it.' I do so-it is you. She speaks again, 'Get one and keep it near you '-she is gone. Now comes the influence to paint; it is by a spirit-artist, or an artist's spirit-I feel that, I do not see it. I go to work and paint altogether by feeling. The beautiful being I had seen comes on the canvas; there are sometimes variations to this-sometimes I see the picture as it is to be-I see it on the untouched canvas.

Now I claim that the spirit that is to be painted sits for the artist whose influence I am under, to have the picture painted. Such, I believe, is a concise statement of the manifestation."

Besides this, Mr. S. says that he has "an inspiration to paint a picture, maybe two," which he describes in the following language: "One of the paintings is nothing more nor less than a transcendently glorious landscape of the spirit-land-the other, a clair voyant and philosophical view of the process of Death and the emergence of the spiritbody from the physical. They will be somewhat large paintings-maybe about four by six feet square, and will cost about five hundred dollars apiece." He fears that his circumstances will not allow of his entering on their execution without assurance of aid from some societies or men of means. It is a pity that such subjects should not speedily appear on the canvas. He thinks "that either of them would pay for itself in one week's exhibition at twenty-five cents admittance."

I am pleased to be informed by Mrs. Staats, that the verdict of the very many-artists and otherswho have called to see my sister's nicture, is, that it is a specimen of superior skill and artistic workmanship; that only one person was unwilling to allow it the merit I claimed for it in my letter as a work of Art. I listened to the criticisms of two artists-one an acquaintance and quite notedboth agreed that the work was of great merit-and then the idea that all this had origin in a darkened room!

When I wrote before, I had not received the testimony of my sister, as to the verisimilitude of the picture. On Dec. 7th, the same day, it will be observed, when the artist, in Cincinnati, wrote me, as given above, she also wrote me, saying: "My dear brother-I have placed myself before you through the medium of brush, colors and canvas, making use of such materials as conditions and circumstances, together with magnetic law, enable us to use. The picture is very like myself; indeed, there is nothing in the expression of the face that my friends here, or myself, would change. The more you look at this picture, the more you will see, particularly in the expression of the eyes and form, more and still more that remind of your departed sister. You must recollect, and I would have others, that there is very little in the caterpillar by which the butterfly is recognized. However plainly certain characteristics of the material prove the identity of form, it will only be when the spirit works out its functions and better understands them, that spirit will recognize spirit. Although expressed by material, it is none other, as the next communication from the artist will prove, than your happy sister, SALLIE ADAMS."

Many other spirits also concur in the foregoing, from some of whose communications I make extracts. Dec. 19th, my wife, in spirit-land, in a letter to me, says: "I am so glad that Sallie was able to give you the picture—it is so like her. How little the people of earth know of the spiritual; do not wonder at remarks of all and every kind; hold within your own spirit the truth evident that it is she, and let those who fail to see the beauty of her spiritual life, wait until such time as the door of their hearts is open to receive one of the witnesses of the spirit-life. Oh, how I long to show you the group as they gather to bless you."

On the same day, Dec. 19th, my sister again wrote me: "I readily join you with words of good. cheer, to answer, kindly endorsing all that you have heard from your old friend, the artist. My dear brother, he or she who will not own this a step progressing beyond the dark outline of human authority, certainly has not broken the shell of the old. I am glad to be with you. It is enough to know that we are satisfied with this material expression of a spiritual form."

At a later day, another spirit, through another hand, wrote: "One thing we will say: it is a good

picture." But enough.

I am fully convinced that Mr. Starr is the inamument of some spirit-painter or painters; that Mr. Anderson is controlled to draw portraits by some spirit-artist; that Miss Doten is the mouthpiece of the poets Burns and Poet that Mrs. Elaton is the medium also for Post also for other poets, many great obstors, some of the ablest marriage heed, first of all, to be better understood. with, and then left for Portland, Me, where she statement that T. L. Havris fulle long since util They must be taught by parents to children, and spoke last Sunday, and is to speak there again on terest tails poerly, the food borrest of spoke last Sunday, and is to speak there again on terest tails poerly, the food borrest of spoke last Sunday, and is to speak there again on sunday next.

Dot elact of him again to sunday next.

the Old World's sons of song, gone to dwell in the particular fear lest some of the romance of marland beyond "the visible diurnal sphere;" that riage, especially that which notably belongs to Sontag still fills the mouths of many a medium in: our midst, and makes sweetest melody flow from quence; on the other hand, it is incapable of a their lips in manya parlor and saloon in our land, eto, etc.

Who can doubt that the Angel Era on earth is at hand—has already arrived?

HORACE DRESSER. Yours, etc.; Jan. 30th, 1865.

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

OTHER SPIRITUAL PUBLICATIONS. This Paper is issued every Monday, for the

Banner of Light,

BOSTON, SATURDAY, FEBRUARY 11, 1865.

OFFICE, 158 WASHINGTON STREET

ROOM NO. 3, UP STAIRS. WILLIAM WHITE & CO.,

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

- - - EDITOR. LUTHER COLBY,

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

Procuring Divorces.

The facility with which divorces are obtained is exciting more or less comment on all sides. The institution of Marriage is thus getting discussed and considered with more seriousness than ever before, and thus people are slowly but surely coming to understand the true relations which ought always to exist between man and wife.

Indiana used to be thought the State where di vorces could be obtained with the greatest ease but it looks now as if the Eastern States were putting in successful claims as rivals. One cannot read the doings of a Superior Court term in Connecticut, without finding a long string of divorces tied to the same, like the bob to a kite. I would appear to have become a sort of mania in that State to escape the bonds and duties of the marriage relation. Nor is it less noticeable in Massachusetts. In a late number of the Newburyport Herald, it is stated that in this little State of Massachusetts one per day would be a mere fraction of what annually occur (in the line of divorces.) "There are probably more"-it adds -" in this little city (Newburyport) in one year. than there were in a generation in the whole State. prior to a century ago. There is a single law office here that does up more than one a month; and it is not uncommon to have fifty or a hundred ipon the docket of a county court, at one term. Go into the Court, and one perceives that sundering the ties is not considered of any consequence. The whole process does not often consume more than half an hour, and perhaps not half of that. The cases are run off as an old Judge in a city Police Court will despatch the cases of confirmed drunkards and night-walkers, where he will half hear the complaint and guess at the rest, glance from the officer to the offender, and decree-two months House of Correction-three months-six months-and so run through with a dozen, who are on their way to punishment before they can wake up to a defence."

The same paper winds up its melancholy statement with the reflection that "it may be the prevailing opinion that this is all right, and tells well on the community; but we cannot help believing tion in the divorce demoralizing and degrading to the utmost extreme." Such being the true state of the case, we honestly think it is, ourselves; but the disgrace does not properly rest upon the mode of procuring divorces altogether; some of it certainly belongs the production altogether, which it is calculated to the loose and irresponsible system of contract- will very nearly, if not quite, offset what has been ing marriages which are morally sure to result in burned by the rebel troops. It is to be rememberspeedy and mutual demands for separation. There ed, too, that it is only in the vicinity of two or is where the sin really lies, and to that great and significant fact public attention ought chiefly to be this work of destruction was attempted. Nodirected. And if the discussion of the mode of where except where the soldiery of Jeff. Davis procuring divorces shall lead to the discovery of penetrated was the torch really applied. Then the cause which legitimately produces such an allowance must be made for what has gone out abhorrent state of things, then the evil will not of the country, too; and, altogether, it is thought

It is certain that the evil of false marriages. shows itself here, if it does not anywhere else; and it is at this point that it successfully arrests public attention. Men and women may go on in unhappy, irregular, and mutually sinful lives, and days and years of wretchedness may be suffered to accumulate as a melancholy testimonial against their indiscretion and ignorance in contracting that. It must make their hearts ache, as they marriage; but the community knows little about think of what our helpless and dying prisoners "all this, and seems to care less, albeit there are human lives wasting away with this cankering disease of incompatibility and positive aversion, When, however, this misery makes itself better known through public applications to the courts for legal permission to separate, it begins to impress itself upon the popular mind as a matter of importance, and is thought well worth the serious attention of the press and the pulpit. And yet much of its power because we are not willing to the real evil is not reached in the discussion that follows. It is not argued and insisted that there be surprised continually at the immense power, is a cause, somewhere concealed, which naturally

and inevitably leads to all this show of misery. So shallow and hasty are the general views of men concerning matters which concern their highest welfare. To assail the courts for doing exactly what they have been given the power to do, because they do too much of it, or because it happens to shock the present sense of the community, is as idle as children's diversions. A physician might as reasonably prescribe for the eruntion alone which indicates an unhealthy state of the blood, and thus think he had reached the seat of the evil, as the press or the pulpit may bestow all its care upon the evidence furnished in the courts, of a great social evil which the courts themselves can never reach nor remedy. If the hint be taken aright, it will at once be seen that the reason for these numerous applications for divorce is to be found in the original falsity of the marriage relation; and to seek to check the evil by damming its only outlet, and forbidding the granting of divorces at all, or only a limited number of them, would be but aggravating the evil and compelling people to resort to other and illegal means to at-

tain the very same end. All this will compel more thoughtfulness about the conditions on which marriages are entered into. And this will inevitably lead to seriously thinking | the 29th of January Mrs. Laura Cuppy lectured upon those other social arrangements which have before their society, and was so well appreciated very much to do with freeling woman from her present enforced incapacity to obtain her own subsistence. The very plain laws of the true

the earlier period of life, shall be lost in consesuccessful denial that it will only be heightened and deepened, and above all, be perpetuated through the entire life of the individual. This matter has got to be investigated and understood. sooner or later; and if we will not consent to take hold of it voluntarily, we shall be forced to do it by such considerations and necessitous social arguments as the public records of the courts are all the while offering to our attention...

Duke Gwin.

The Emperor Napoleon has had ceded to him by Maximilian the five northern states of Mexico. the richest in mines of all the states of that unhappy republic, and has erected them into a Duchy, and placed over them ex-Senator Gwin, formerly of California, with the title of Duke. · As he used to be called, when in the United States Senate, Dr. Gwin, he can now pass under the title of the Duke Doctor. It is his purpose to attract labor and capital to his standard, and develop the immense resources of that region as rapidly as possible. The entire country thus in he hands of Napoleon is as large as all New Engand, New York and Pennsylvania together, and arge enough to set up for a first-class power anywhere in Europe. It has a port on the Pacific. and its internal resources are capable of sustaining a very large and prosperous population. The possession of this region is one of the methods which Napoleon intends to adopt to bar the progress of the United States to the Pacific.

In Canada.

The Governor General of Canada has made a very friendly speech about the United States, in is late address to his parliament, and urgently ecommended a change of policy on the part of he people of Canada toward us. His recommendtions have had their effect almost immediately. It has taken such friendly shape as to induce the President to withdraw the passport order of which so much complaint was made by the Canadians, thus removing a very formidable obstacle to free intercourse between that country and ours. It is claimed by many that the style of diplomacy inaugurated by us, as in the instance of giving notice of abrogating the Reciprocity Treaty and the Extradition Treaty, and in this other instance of requiring passports of all who come from Canada hither, has accomplished a great deal more than all the protests and arguments which we might have employed in years.

The Internal Revenues. Political economists are getting not a little surprised to discover what untold resources lie concealed within the body of this nation. The returns of the Internal Revenue show something of them, and are therefore worthy of special attention. We have just begun, too, to find out that there is science in imposing taxes in such a way as to realize the most money from it. The returns for the past year show over one hundred millions of dollars. against some thirty-five millions the year before. This includes the income tax and all the other forms of tax. This tax brought, the last year, very nearly fifteen millions of dollars. European economists and statesmen will be greatly surprised when they come to see what a mine of vealth we are, and how willingly our people come up to help bear the burdens of the war. We should think they would begin to realize something of the manner of people we are.

Cotton.

It is said that at least five times the amount of cotton was found in and around Savannah than was reported, and the belief among intelligent men is becoming general that nearly the whole rop of the year rebellion may yet be found stored safely away within the limits of the Southern States. Considerable amounts were raised between the outbreak and the peremptory order from Richmond to stop three cities and along the lower Mississippi that have existed and manifested itself to no purpose, there may be to-day at the South not less than four millions of bales secreted and ready to be discovered as soon as it shall be safe to do so.

Savannah.

The ready kindness shown by our people to the destitute population of Savannah has done its work. They cannot withstand such an appeal as are suffering within the confines of their own State, while we of the North are of our abundance freely helping them. Our bread has indeed been 'castupon the waters," and it has come back to us already in the form of the expressed gratitude and kind feeling of the people whom we have asked to accept of our plenty. How much more nowerful is love than hate! We do not know so appeal to it and trust to it. If we were, we should working ever in silence, which we have locked up in our breasts.

Southern Governors.

It is said that the Governors of Georgia and North Carolina are ready to proclaim themselves willing, on behalf of the people of their States, to propose peace, whether through their legislatures or through conventions. There is great weariness of the war in both of those States, and the people would be glad to know what can be done in reason to bring it to an end. Georgia has had a taste of war such as the politicians who took her out of the Union promised her people they should be kept free from; and it has done much to cure them of a temper which betrayed them into their present unhappiness. We should not be greatly surprised to find that peace movements had been undertaken by some of the Southern States sepa-

Haverhill, Mass.

Our friends in this thriving place are not altogether unmindful of their spiritual welfare while endeavoring to obtain a sufficiency of this world's goods. They hold regular meetings twice every Sunday, which are well attended. On Sunday, that they desired to hear her again, and immediately engaged her to address them the following Wednessay evening, which request she compiled

Corn L. V. Hatch's Closing Lectures. Sunday, January 29th, closed Mrs. Hatch's Spiritual Philosophy. Crowded audiences have our native land. ever greeted her, Hundreds have listened to her addresses with enrapt attention, who "never before ventured to attend a spiritual meeting." Her ministrations here have done much good, not only in this respect, but in furnishing spiritual food for minds that have long been seeking for and accepting the true bread of life wherever it could be found. We trust it will not be long before the invisibles will again instruct our fellow citizens through this, their chosen instrument,

During the last week in January, Mrs. Hatch risited Cane Cod. at the earnest solicitation of citizens of Dennis, where she delivered three lectures. Great enthusiasm was manifested among the people, and they gathered in large numbers to hear what the spirits had to say to them. Her visit will not soon be forgotten by them, for she has sown seed which will bring forth fruit in due

Mrs. Hatch returned to this city in season to speak on Sunday, although in an exhausted condition, owing to the severe tax upon her physical system during the week. "The charcteristics and Influence of Edward Everett" had been announced for the subject in the afternoon, and a packed audience was present to listen to what the controlling intelligence might have to say respecting the lamented scholar and statesman. The subject was treated in a manner eminently just and worthy of the great and good man.

The evening discourse was a reminder of our duties one to another, with the assurance that the inhabitants of the spirit-world are ever with us. and aiding in our labors with more earnestness than is often displayed by spirits in the form.

The beautiful poem given through Mrs. Hatch, entitled "The Lesson of the Winds," will be printed in the next Banner.

Let Us Explain.

In our first notice of Professor Brittan's book we intimated that the larger portion of it had been published in a series of articles, originally contributed to these columns; but we also stated that our notice was prepared without a consecutive reading of the book itself. It is possible that some of our readers may have been misled by the terms employed on that occasion, and that they may have omitted to procure the book under the impression that they have the substance of its contents already in the files of the Banner. If such an impression is entertained, it is not yet too late to correct the same in so far as it is erroneous.

It is true that the series of essays which werepublished in this paper embraced over twenty in number, (the book contains thirty-six chapters.) but we find that only about one-half of the contents of the volume actually appeared in the Banner, and that portion appears to have been very carefully revised, rearranged and elaborated, so as to render it far more complete as a systematic exposition of the author's philosophy. Some idea of the thoroughness of this revision may be derived from the fact that the introductory chapter of the book is about double the length of the one that appeared in the Banner, and-if we except two or three paragraphs—its contents are entirely new. It is also to be noted that several of the chapters in the concluding portion of the book which are certainly among the most masterly as well as philosophical and logical expositionswere fresh from the author's brain when the book was given to the public.

The whole work presents a rational and comprehensive view of human nature, and the spirit's relations to the body, to the natural world, and to the realm of universal intelligence. The themes are profound, and, in their nature, somewhat obscure; but the author's style is so clear and withal Philosophical Spiritualists and rational metaphysicians will be sure to give this work a place in their libraries; and whoever desires to comprehend the higher developments of Anthropology. will peruse its pages with peculiar interest and permanent advantage.

Persecution.

The "Progressive Age" of Jan. 28th, printed at Kalamazoo, Mich., contains an account of another case of "persecution" in the West, by a few narrow minded "regulators." It is briefly thus: Mr. W. F. Jamieson, the well known lecturer on Spiritualism, in connection with Mr. John McQueen. a medium for physical manifestations, have been recently holding scances in Kalamazoo. Although the usual manifestations were given, still a complaint was made against the parties, and Mr. McQueen was lodged in jail, after first being threatened with tar and feathers. We quote the closing part of the Age's account:

"The witnesses could prove that bells were rung out of reach of the medium, that concussions were as frequent and loud where their were no tin puns as where there were; that the marks on the celling, ten feet from the table, would prove all that was claimed by the defendant; but such testimony was irrelevant. The holding of a handsome lady's hand was not irrelevant.

M. J. Smilley, Esq., the counsel for the defend-ant, is wholly unacquainted with the philosophy of Spiritualism, and had no time to inform himself, or of the facts regarding his client. He only knew that a peaceable stranger had been thrust, under mob rule, into jail. He knew that justice was dethroned, and that cowled demagogueism bore rule. He nevertheless made a splendid plea—a plea that made even those keepers of the peace a little war-like

pence a little war-like.

Mr. Justice Wood, who no doubt could have decided the case without a hearing, decided that John McQueen was a disturber of the peace and a mountebank, and required ball of \$100 to keep the peace one year. Then, as if moved upon by some mysterious power, he said solemnly, This Spiritualism is breaking up families and filling the lunatic asylums.'
Mr. McQueen left the justice's office bearing

with him the good will and blessing of seven-cighths of the listeners. The end is not yet."

Spain and San Domingo.

Spain has at last been compelled to hack out of her attempt to subdue San Domingo, for which we are sincerely glad. She is not able to pay the fiddler for her dancing; that is her whole trouble It is therefore an open confession of her weakness in resources. She has not a dollar in her strong chest to go to war upon. Her vaulting ambition on this continent and in its immediate vicinity has decidedly "overleaped itself." Peru may very naturally take courage over this exhibition of the weakness of Spain, and stand more stoutly for her rights than ever. It will not be long, we think, before it will be thoroughly understood in Europe that the affairs of America are to be administered by Americans, and not by foreigners sent over for that purpose, magain any murer mun

Lectures in Philadelphia during eat month and March, instead of March and April, as previously, announced. amounced that you but awou gining flows Are fast living glown all opposition in England.

is said The Dawn of the New Era.

The bells of the churches of Boston and other three month's course of lectures in this city. Durcities and towns in this State rang out their merry ng her stay with us she has awakened an unusu- peals on Thursday, Feb. 2d, to usher in the dawn al interest in the subject and teachings of the of the new Era of Freedom that shall forever bless

The following message explains itself:bla the plate Washington, Feb. 1, 1868.

His Excellency, John A. Andrew, Governor of Massa. chusetts, Boston;
The President of the United States has just signed the resolution of Congress, submitting to the Legislatures of the several States a proposition to amend the Constitution of the United States.

JOHN G. NICOLAY, JOHN G. NICOLAY, 1324.
Private Secretary.

A national salute of one hundred guns was fired on the Common in honor of the event, the chimes of Arlington street performing the patriotic melodies of "The Star Spangled Banner," Hail Columbia," and "America." The national colors were displayed from the public buildings and from many places of business and private residences.

The New York Independent says:-

"In the midst of preparation for the press, the exhibitating news comes to us, that on Tuesday, the 31st day of January, the House of Representatives passed the Constitutional Amendment FOREYER PROHIBITING SLAVERY, the vote being 119 to 56-or more than the requisite two-thirds. We thank God fervently that we have lived to witness this good deed, which, when confirmed by the people, will rank as the grandest event of the century. Let the other steps toward Justice follow this in quick succession, so that when our national holi-day next returns, the Declaration of Independence may be read without a blush, and even the old bell in Independence Hall clang from its pedestal in spite of its crack !"

The New York Herald congratulates the American people, North and South, on the grand success of this great measure. "Congress," it says "reponds to the will of the people. Let the States now ratify their work." And they will ! The dense cloud that has overshadowed the nation, for so long a period, is rapidly breaking away. Its silver lining is already apparent; and anon the glorious Sun of Freedom will appear to warm the hearts of all true men and women everywhere.

Miss Jennie Lord's Seances.

Miss Lord is holding scances for physical manifestations in Stockport, N. Y., at the residence of one of the Smith Brothers, with great success. The skeptical editor of the Hudson Star has attended one of them, and after enumerating the various things which were done, he says:

"The spirits were with us about an hour, during which time, aside from playing upon the instru-ments, they cut up various antics, removing the table upon which the instruments were placed and making various other startling noises. Now that all this was done, we can youch for, and now the question arises, who did it? That the medium herself did it, we don't believe, for we sat so near her that if she had left her seat we should have known it. That either of the Smith Brothers, who were located in another part of the room could have done it, even if they were so disposed we do n't believe. They are too well and favorably known, not only at home but abroad, for honesty and integrity, to be even suspected. They are honest in their belief, and have no motive vhatever to deceive or cheat in this matter. They foot all the bills, and invite you to see these manifestations without money or without price. We could n't see the spirits, and don't believe they were there; but the question still arises, how were these manifestations produced? We can't tell how it was done, dear reader. You go, and see if, you can tell where the cheat comes in. Every thing seemed fair, so far as the medium or the Smith Brothers were concerned."

Another writer in the same paper says:

Myself and a number of citizens made a visit to Stockport on Saturday evening last, at the house of Smith Brothers, where we witnessed the most wonderful spiritual phenomena that could possibly be imagined. The spirit of the noted Indian Chief Black Hawk was present, and did many things which were wholly unaccountage made a deep impression on all present. We are not prepared as yet to say that we are converted, but that we were greatly astonished cannot be denied, and I shall avail myself of further opportunities to witness the workings of the spirit through that noted medium, Miss Lord."

Edward Everett.

We understand from an authentic source that this noble man, since his departure from his earthly tabernacle, has manifested to a reliable gentleman of this city, through a private medium. He said that he saw and had a long conversation with his old friend, Daniel Webster, soon after entering the spirit-world, and learned from him the fact that the spirits of the departed could return, under the requisite conditions, and communicate with the people of earth. He then said-"Oh, that I could have been convinced of this great truth ere I left the form! Were, I an inhabitant again of my tenement of clay, I would proclaim to the multitude from Fancuil Hall the mighty. truths now, for the first time, breaking upon my

The gentleman then asked him if he knew there was a public avenue open for him to speak to the people of earth, at the same time requesting him to communicate through the medium who sits for public manifestations at the Banner of Light of

"Yes," he replied, "I am aware of the fact, and will avail myself of the earliest opportunity to communicate to my friends from that locality—at least, as soon as I fully qualify myself in regard to the law of control."

Annie Lord Chamberlain's Circles. These circles for physical manifestations continue to attract public attention—as well they may. A lady of this city, an excellent seeing medium, attended the scance held on Thursday evening of last week, and saw clearly the modus: operandi of the spirit band which control Mrs. Chamberlain. She could distinctly see a spirit pick the drumstick from the floor, go to the bass drum, which is fastened to the ceiling some distance above the heads of the audience, and beat it, keeping time with the other music. Sho announced several times in advance what the spirits intended to do next, the result in every

instance proving the correctness of her statement. A few evenings since Capt. Thomas Hunt and Judge Waters, of Salem, were present at one of Mrs. C.'s circles, and expressed themselves well satisfied that there was no collusion whatever, but, on the contrary, were perfectly satisfied of the entire genuineness of these wonderful demonstrations of spirit power. Dr. A. B. Child, of this city, is also fully satisfied that the medium is sim; ply a passive agent in the hands of the spirits, and that the latter perform on the instruments, etc., as heretofore described in the Banner, no human hand touching them.

Miss Livio Doton's Lectures.

Miss Doten commenced a course of lectures in Lyceum Hall, in this city, on Sunday last. We, hardly need invite the attention of our citizens to these discourses, as the well known ability of the lecturer and the spirits controlling her are and

Cient to do this, the property of the party of the party

New Publications. 17

OUR YOUNG FOLKS.

The February number of this magazine is received, and it more than justifies the promise of the first number. It is full of good and beautiful things that tend to awaken, not only pleasure in the young but the noble qualities of head and heart. "The Baby of the Regiment," by T. W. Higginson, is a prize poem, full of the tender pathos of a loving heart. There are also continnations of stories commenced in the January number, that keep up their interest undiminished. It is really a sign of the times, this tribute to the young; and if only it keeps from that dangerous path where so many of our writers for the young have been prone to lead-toward the marvelous. and to that which shall over excite the imagination—it will be one of the progressive aids to a truer and better intellectual and moral culture. At present it seems quite as good for old folks as young folks, and will be welcomed by every household that is willing to give the small subscription fee of two dollars for the pleasure and instruction of its members.

PRISONERS OF WAR.

We are indebted to Hon, Henry Wilson for a copy of the report to Congress of the Commissioners appointed to investigate the condition of Federal prisoners who have fallen into rebel hands during the war. The report gives a narrative of privations and sufferings of United States officers and soldiers, together with the testimony; also, several cuts representing the emaciated condition of some of the returned prisoners. The account is horrid beyond description, and would not be believed were the facts not sworn to by the sufferers themselves, and corroborated by the emaciated condition of the noble hearted patriots who have returned with but just life enough to tell the heart-sickening tale.

THE FRIEND OF PROGRESS. The February number of this periodical contains articles from several new contributors. thus giving it more life than previous issues. The following articles contain matter which will well repay perusal: Spirits in Prison, by Rev. O. B. Frothingham; Midnight Watching, (Poetry) by George S. Burleigh; New Belief and Old Opinion, by Rev. Edward C. Towne; Mrs. Eliza W. Farnham; Jennie Dunleath, (Poetry) by Alice Cary; The American Church, the Complement to the American State, by R. T. Hallock; The Bequest of Spiritualism, by T. W. Higginson; Minor Topics; Our Library.

ENOCH ARDEN.

Owing to the great popularity of this fine poem of Tennyson's, Messrs. Tilton & Co. have issued a less expensive edition, with fewer illustrations, neatly printed on tinted paper. Their elegant and finely illustrated edition, at a cost of \$7 50, has had a large sale; and so will also this cheaper edition.

THE LADY'S FRIEND.

The February number of this monthly has a fine engraving of "The Prisoner's Child;" also, the double Fashion plate, of beautiful design and finish. These, with the stories and other literary contents, make it a choice number. A. Williams & Co., 100 Washington street, have it.

THE HERALD OF HEALTH.

A journal devoted to physical culture, bodily development and the laws of life. It is a good thing to have read in every household. Published monthly by Miller & Wood, 15 Laight street, New York.

"The Lesson of the Winds."

We are happy to inform our readers that we shall print in the next Banner the splendid Poem given through Cora L. V. Hatch during her rebent lectures in this city. The poem is in four parts. The first two were given at the close of the third and fourth Sunday evening lectures in given on the evening of her last lecture; but owing to the length of the address and the fatigue of the medium, it was omitted-the controlling intelligence stating that as the poem was already prepared in the spirit-world, it should be given at \$100 Gen. Meade has been made a Major-General in another time, if it was desirable to have it published. Accordingly they influenced the medium on the following day, and finished it for publication in the Banner. Those who heard the first half of this fine poetic effusion are lavish in their praises of it.

A Splendid Original Story.

H. T. Child, M. D., of Philadelphia, has just completed a fine Story for this paper. Indeed, it is a volume in itself of over three hundred closely written pages.

We shall commence its publication in the first number of our forthcoming volume, and continue it in each successive paper until completed.

Particular Notice.

Mrs. Conant, the medium through whose instrumentality the spirit messages published in this paper are given, takes this method to inform her friends and the public that she cannot possibly make engagements for private sittings; therefore no one need apply.

A Social Assembly

At Lyceum Hall, Tremont street, takes place on Tuesday evening of each week, all those should remember who "trip the light fantastic toe." Good music, good order, and good healthy exercise combined are the triune deities of the occa-

New York Matters.

[From our Special Correspondent.] .

... New York, Jan. 81, 1865. Last Sunday Mr. Willis spoke at Dodworth's Hall, to a crowded house. In the evening he gave a communication from a noble and good soul, or spirit, giving his experience on entering the spirit home, who he met, and his feelings and what he saw, etq. The communication came unsought; and without the aid of his mental power, being written through his hand almost mechanically. Mr. Willis, said he had not the slightest doubt but what it came from the source it claimed, and from the spirit it purported to be, viz., Theodore Parker, It was listened to with great attention, al-

though quite lengthy. The Spiritualists met for the last time at Dodworth's Hall last Sunday. They have hired Irving Hall for two Sundays, on trial. No doubt but that they will continue in it. This hall is as fine none as there is in New York (so said).

Mr. J. V. Mansfield is meeting with good success no he stated to me a few evenings since.
The Eddy Femily is at home in Vermont. The members of this family are excellent mediums now; but by a little care they will be as powerful

ALL SORTS OF PARAGRAPHS.

Through the politeness of Judge Carter, of Cincinnati, we have received an account of 'The Spirits in an Editor's Sanotum." A full report of the scance is published in the " National Union." which is very interesting. We shall transfer it to our columns next week.

A few children's shoes, for the shoeless, can be had at our counting-room—to be disposed of without money and without price."

Some of the newspapers will have it that Spiritualism is "dying out." It was never more alive than at the present time. Things immortal never die.

"VOLTAIRE IN THE SPIRIT-WORLD."-Read this interesting message on our first page, by all

Jo Cose has taken to music altogether, of late. A lady correspondent desires to know what we pay for short tails! Do n't laugh, gentle reader; there are very many literary people who cannot

spell any more correctly than this "author."

We are poor, but we can be bribed to do nothing that our conscience condemns.

We learn that Mrs. Emma Tuttle is writing a poem entitled "THE GREAT REBELLION." This reminds us that when the war first broke out we published an article with this same heading, at which one of our Virginia subscribers was terribly offended, and ordered his paper stopped, with disdain!" written on the margin. He seemed to consider it "no rebellion whatever." then. Wonder if he does not, if living, think it a Great Rebellion" to-day?

Mrs. L. S. Parmlee, of this city, residing at 1040 Washington street, is an excellent clairvoyant for examining and indicating proper remedies for diseases. She perceives the true character of disease not only in the presence of the person diseased, but just as easily through the magnetism of a lock of hair or handwriting.

The Louisville Journal confirms the massacre of thirty-five negro soldiers by rebel guerrillas near Simpsonville, Ky., recently.

A repentant rebel general named Roddy has applied for and received a full pardon from the President, as a condition precedent to the laying down of his arms.

Burglars are blowing open safes in various parts of the country of late, and consider it a safe operation, according to all accounts. They took \$2500 in this way from the Savings Bank in Willimantic on Tuesday night of last week.

"C. Pinkham, of California," says that the call for a Spiritualist World's Convention at New York the present month he is responsible for, as he: "is the medium through whom it originated." Spiritualists must govern themselves accordingly.

An Irishman on being told to grease the wagon, returned in about an hour afterwards, and said, "I've greased every part of the wagon, but them sticks where the wheels hang on."

Ladies' bonnets have for some time been seen with a fall, but they have now come to a complete capsize (cap-size.)

A lady is stated to have discovered a remedy for stuttering. It is simply the act of reading in a whisper, and gradually augmenting the whisper to a louder tone. Gen. Terry, whom Fort Fisher has made fa-

mous, has a sister who is a hospital nurse in the department of the South, and is highly esteemed by all who have known her in that capacity. His cousin, Miss Rose Terry, is well known to the reading public as the author of many popular magazine stories and verses.

The Eastern Railroad is doing a good business, e net increase of earnings for three months end-January, and the remainder was to have been | ing Sept. 1, 1864, being \$34,578 over the corresponding time last year.

> The gold market is said to be on the "decline" -getting sick.

the U.S. Army.

Gen, Sherman is marching on Charleston, S. C. Medals of honor have been awarded to the officers and enlisted men of the 27th Maine regiment who volunteered in the summer of 1863 to remain after the expiration of their term of service, and assist in the defence of Washington.

A monument is to be erected in memory of Edward Everett. Between \$25,000 and \$30,000 have been already subscribed for the purpose.

The ladies of Union Village, Me., recently made a call at a newly opened liquor saloon/in that place, and spilt all the liquors.

An old English gamekeeper says that "without the deer ladies we would be but a stag-nation."

Be careful of your table-talk. Doall your biting at the table in biting your food. Don't be biting in your remarks.

OLD STYLE OF MEDIUMS.—It is said there are now in the coal oil regions of Pennsylvania, men who call themselves wizards, and claim the power of pointing out rich deposits by the use of the divining rod in the shape of a hazel twig. It is alleged that some of the largest flowing wells of oil in Pennsylvania and Virginia have been discov-

PROMOTED.—A little paper published at the Alexandria hospital, called the Cripple, has the following lines on a dead soldier;

ered in this manner.

Only a foldler
Gone to his rest,
With the dear banner
Wrapp'd round his breast! Only a private, Left the stern wars For a promotion ... Mong the bright stars !

"Steel your heart," said a considerate father to his son, "for you are going now among some fascinating girls." "I would much rather steal theirs," said the unpromising young man.

COUNTERFEITERS ARRESTED .- Two young men named Charles H. and Arthur T. Gilman, belonging in South Boston, were arrested in Lowell on Tuesday evening, for having in their possession and passing counterfeit postal currency, a quantity representing fifty dollars having been passed by them during the day. They had what was designed to realize thirty dollars more in their pos-

session when arrested. They will be tried here. PETROLEUM LITERATURE.—" Ile.".

Alien Boy in the light the lettere SHAWMUT. the whole body of them at a period not far distant.

There are some persons whose peculiar idiosyncracy, love of disputation and lack of breadth are such that we never allow ourselves to be drawn into a controversy with them.-Liberator.

worthy cotemporary has been a long time coming to this conclusion, the sail set of the se-In Brazil there are about 3,000,000 slaves. The as shy in the field. I think they could with the In Brazil there are about 3,000,000 slaves. The right conditions, do all that is done through the Parliament entertains the plan of emancipating

Apt words fitly spoken. But it seems to us our

The shipping of the Atlantic cable from the works to the vessels to convey it to the Great Eastern, commenced on the 19th ult., and will continue without intermission until the end of May, by which time all will be coiled on the great ship. The Times has a very hopeful article on the enterprise, and says the uncertainty of the weather for submerging the cable seems the only cloud over the prospects of the new enterprise. We were told by one of the invisibles, several years ago, that when the Atlantic cable was successfully laid, it would be done from the Great Eastern steamship, which they caused to be constructed especially for that purpose.

**Consumption - Service Corre for these distressing com - published by Dn. O. PHELPS BROWN. On the cannot consumption - a providential manner that he cannot consumption - a providential manner that he cannot consumption - lie as cured everybody who has used it, or a single case. It consumption - level having a single case. It consumption - clipt of two cents to pre-pay postage. This - work, of forty-cight octavo pages, beautifully in the consumption - consumption. Brouchilits, Asthma, Genomental levels are consumption - co works to the vessels to convey it to the Great especially for that purpose. '

Those who should be well informed are confident that the terms presented to the rebels will be Union and Emancipation. And there are those who believe that these terms will be accepted, provided that the confiscation act can be repealed.

DEAR FACES.

I walk here in the twilight's hallowing caim, To soothe away the sorrowing care of day t. And the soft air, like some beloved palm. Presses my brow and drives its pain away.

All who make up my little world on earth, Within the obserful lighted room I see; I hear the happy tone of childhood's mith, And count dear faces looking out for me.

All! reckoning of my loved ones all too small!
Where are those other eyes that used to wait for me?
Rest, rest thou sching heart! God knoweth all—
With Him are loving faces looking out for thee.

AN HONEST WAY TO GET FISH.-Hook it. A correspondent asks for the address of Mrs. E. A. Kingsbury, the lecturer. Don't know. We will place it in our list of lecturers as soon as we

receive it. "Barber," said a farmer to his tonsor, "now corn's cheap you ought to shave for half price." Can't, Mr. Jones," said the man of razors. "I ought really to charge more, for when corn's down farmers make such long faces that I have twice the ground to go over."

Can the Register give us any information as to the price of brimstone?—New Haven Courier. It does n't cost anything where you are going.—

The Pope has blessed a hat and sword, after the custom, and sent them to Maximilian.

CHEAPEST ADVERTISEMENT-A profound secret confided to your wife.

A Savannah belle stepped off the sidewalk the other day, with a pouting expression, to avoid walking under an American flag which hung in front of an officer's headquarters. General Geary, military commandant of the city, immediately gave orders to have her promenade back and forth under the hateful symbol for an hour, as a warn ing for similar offenders.

Mr. Foster's Seances

Continue to be well attended, and the tests given through him are of the most satisfactory character.

THE CABINET ORGAN.-For some years the best thing produced among the various forms of reed organs, melodeons, etc., has been the "Cab-inet Organ," made by Messrs. Mason & Hamlin, of this city. Besides the beauty and great power of tone for so small an instrument, furnishing the greatest amount of organ tone for the smallest prices, it has the advantage of a double bellows, actprices, it has the advantage of a double bellows, acted upon by two blow pedals. They have now added to the resources of the instrument a new one, wonderfully effective and wonderfully simple, which they call the "Automatic Bellows Swell." It is, in fact, a contrivance for swelling and diminishing the sound at pleasure, without the aid of a separate swell pedal, but simply by the same action of the feet which works the bellows by the blow pedals. With a little practice, it operates to a charm, and the swell and "dying fall" of harmonies becomes as obedient to the performer's will and feeling as if the reeds were set to vibrating by his own breath.—Dwight's Journal of Music.

To Correspondents.

[We cannot engage to return rejected manuscripts.]

E. C., CHICAGO, ILL.-While we are grateful for your gen erous proposition, as we know it comes spontaneously from the heart, we do not feel like adopting it, if we can manage to get along without, for many reasons. Similar offers have been made to us by other parties. If our friends will only induce their friends to subscribe for the Banner, and thus increase our list to a big figure, this is all we can reasonably expect.

"A SUBSCRIBER," who halls from "Out West," is altogether too sensitive. But perhaps the cold weather had some-thing to do with his feelings. The matter to which you refer, dear sir. was of a nurely local nature. We are always happy to see our friends from all parts of the country. Please call again, sometime, and we will grant you all the privileges you desire—and shall not criticize you, however "fast" or "slow" you may speak, elther.

"ELIZABETH," QUINCY .- We have no occasion for your ser

T. G. C .- Ira Porter's address is Cremea, Muskegan Co.,

H. B. N., HALE, ILL, - We should be pleased to hear from you occasionally. Will mark "tf" on our mail-book. M. J. W., HAMMONTON, N. J .- Acceptable, and will publish as we find room.

Hilton's Insoluble Coment For wood, leather, crockery, and other substances, is the best aid to economy that the housekeeper can have. It is in a liquid form, and insoluble in water or oil. It will adhere oily substances completely. Two-ounce bottle, with brush (family package) 25 cents each. Sold overywhere.

HILTON BROS. & CO., Proprietors, Providence R. I. On receipt of 60 cents, a family package will be sent by mail.

Feb. 11.—3m

TO CURE HEADACHE .- Add two table-moon full of Dr. T. B. Talbot's Medicated Pincapple Older to a tumbler of cold water; take every thirty min-utes. If Bick Headache, add half the quantity of Cider to the same quantity of water; take every fifteen minutes.

ame quantity of water,
For sale everywhere.

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. A NEW MONTHLY MAGAZINE. THE FRIEND OF PROGRESS. FOR FEBRUARY.

CONTENTS Spirits in Prison. By Rev. O. B. Frothingham. Midnight Watching (Poetry.) By George S. Barleigh. Pow Bellefs and Old Opinion. By Rev. Edward C. Towns. Critical Survey of the Bellefs and Opinions of Rev. H. W

Beecher.
Mrs. Eliza W. Parnham.
Jennie Dunleath. (Poetry.) By Alice Cary.
An American Church, the Complement to the American
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SAS Washington: Street; over Oblekering's, Madame Anna Bishop, and other disinterested artists. have given MRS. PAGE'S System their most cordial approach and Address a above for Circulars; enclosing stamps, www.Feb 11.1 (Dec. 24.

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3w—Feb. II.

Address, Dr. O. PHELPS BHOWN, No. 19 GRAND STREET, JEBERY CITY, N. J.

SW-Feb. 11.

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Polarity is powerf
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NERVOUS DISEASES of all kinds; such as Neuralgia, Head-ache, Cramps, Spasms, Convulsions, Nervousness, Sicepless

iess, &c. And Diseases of Females, and many other diseases. For full lists and particulars send for our spiendid circular.

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Price, \$1,00 per box; \$5,00 for six; \$9,00 for twelve.
WANTED.—Agents, local or traveling, male or female—particularly mediums—in all the towns, cities and villages of the United States, and foreign countries. A LARGE and LIBERAL COMPULSION of twelve.

Office No. 37 St. Marks Place, New York City. Address, PROF. PAYTON SPENCE, M. D., General Deliv-ery, New York City. For sale at the Bauner of Light Office, No. 158 Washington St., Boston, Mass. Jan. 14.

SOME FOLKS CAN'T SLEEP NIGHTS! Sleep is the great renovator of mental and bodily health.

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18 A POSITIVE BLESSING to Nervous Sureers. It allays all irritation, and, like sleep, promotes all the proper secretions—thus equalizing the Nervous Fluid throughout the system. It produces a delicious sense of repose; calms the sgitated mind; quiets the throbbing muscles and twitheing nerves, and repairs the waste of the vital force, 1T CONTAINS NO OPPUM or MERCURY, neither poisonous mineral or herb. It is ALWAYS SAFE, and ALWAYS BENEFICIAL. Sold by BELA MARSH, 14 Bromfield street, Boston, and by all respectable druggists.

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Tickets for gentleman and lady, \$1,50; single tickets to ladics, 75 cents; to gentlemen, \$1,00. DR. J. H. RANDALL Jan. 28.--tf Manager of the Circle.

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Miss Sprague sprung from the people. Springing thus from the people, she was loved by them. Her friends, numerous in this section of Vermont, can but regard this book with lively interest, and as a memento of her whom they so much admired .- Bellows Falls Times. A book of woman's mith, and prayer, and aspiration;

is such, worth reading. - Christian Mouirer. These Poems are characterized by great ease of style, lowing rythm, earnestness in the cause of philanthropy and frequently contain high moral , lessons .- Confinental

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BLOSSOMS OF OUR SPRING. BY HUDSON AND EMMA TUTTLE.

In this elegant volume of two hundred and twenty-eight pages, will be found adme of the finest Poems in the language. All lovers of beautiful poetic thought will find a rich treat in their perusal. The spiritual barmony which pervades most of them will find a response in the hearts of believers 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-

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

"The measurer approached, and in their laps An ear of indian corn he graceful cast:
Thou Nation's Goddess and great flages met!
From the far North, where icebergs guard the pole,
'Cross torid heat in the antarctic zone,
A continent hes floating on the sea,
Inhabited by savage men, to war
And daring class devoted. They but waste
The bountles Nature lavishly bestows.
Colossel in her beauty, she awaits
Thy coming as the bride awaits her lord;
Her sea-like lakes, where gildes the light cance,
Would float the combined navies of the world;
Her men-like lakes, where gildes the light cance,
Would float the combined navies of the world;
Her monarch mountains, were they bled, would our
A golden river in a nation lap;
Her rivers vasty, marching to the sea,
Would float the commerce of a mighty realm
She is all thine; hence to her virgin howers
Let the broad ocean sever from restraint
The hardy souls who raily to thy star! Go plant thy standard where the red man's yell
Rings hardhest discord through the forest alsies,
And cry aloud, 'Come hilther, tortured soms,
"America, then pet child of the world,
"America, then pet child of the world,

And cry aloud. 'Come hither, tortured sons, And crar a noble State!'

"America, thou pet child of the world, Thou brightest of all lewels in the crown The Goddess of the Nations wears, long live Thy Liberty, thy Hohor, and thy Peace! Thy humble bards will fleet from earthly scenes, But thou, Eternal Nation, will live on Yorevermore. Thy starry flag shall float. Above all nations, conquered by the power Of thy intrinsic Truth and Liberty. The Tyrant's throne shall vanish from the earth; No man be master, none a chattelled serf, But all shall share the earth in brotherhood, And heaven shall neatle in the earthy sphere, Throw out thy banner, bind it round the world, And, like thy cagle, onward to thy Destiny."

The next peem 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 stan-zas, as follows:

The Mortal garb fell from mer and I woke

The Mortal garb fell from mer and I woke
In blinding light. My Guanilan Angel spoke:
Mount this magnetic stream, and soar away
From earthly sindows to superand day.
Bwift as an arrow up its fearful race.
On, on we speck through countless leagues of space,
Refore we rested on the angel-lands
And heard the welcome vulce 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 ocean of Space's ether blue;
I paused in thought; I must to earth again,
Or distance soon would break the silver clusin
Which bound my soaring spirit to its thrail.
I sped, and ere in glass a sand could fall
Illy a galvanic touch the body woke,
And earthly scenes once more upon me broke."

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

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—rosy liope makes her dread whiteness fair.
To-duy he is coming! With thin, pallid fingers
She wreathes the green by, which lives on decay,
Among her brown ringlets. 'No longer I linger
Away from the bridad. He's coming to-day!'
The madden pale
Took a glory vell,
And passed from our sight like a pale beam of light,
Pausing in the land which knows not any night."
The Course of English another, polle, noon by

"THE COURSE OF ENTIRE" is another noble poem, begin ning tous:
"Heneath the moss-grown arches of mighty cities dead,
"Heneath the moss-grown arches ded in ancient Ages led;
Whose bards and heroes cherished, the ancient Ages led;
I passed with ling ring footsteps in ruins gray and lone,
While on the crumbling columns sat the ghosts of ages flown."

"A VISIT TO THE SEA-SHORE" has the true poetic ring. the pleading for

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

"BESOW" 's the thema for samples fine poom

"The Snow" is the theme for another fine poem, in which he Winter wind utters a truth which should come home to all arts, at this severe season : "I scarched among the poor;
"I scarched 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;
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Thursday, Dec. 28.—Invocation: Questions and Answers; James Canagan, to his brother, Robert Canagan, at Savannah, Ga.; Maria Foster, to her brother, Major Edward T. Foster, a prisoner in Federal hands; George W. Lolley, to his friends; Jacob G. Stevens, to his friends, in New York State.

Monday, Jan. 2.—Invocation: Questions and Answers; Wm. Baker, to friends in this city; Joe, a servant, to the friends of Lieut. Thomas J. Hadley: Sergeant Geo. Mason, to his father, Joseph T. Mason, of Bichmond, Va.: George W. Benson, of Concord, N. H., to a lady friend: Carrie F. Collins, to her father, David Collins, on board the Oscoba, and muther, Caroline Collins, in New York: Charlie Pomeroy, to three friends; George W. Benson, to friend Abbie.

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

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

Monday, Jan. 9.—Invocation: Questions and Answers; Agnes Illi, of Montgomery, Ala., to her uncle, Nathan Cleveland, and husband, Samuel P. Hill, a prisoner in Federal hands; Michael Connelly, to his brother Daniel, wife, and other friends, in New York City: Pllny Gibson, to the boys he promised to return to, Johnnie Gates, and his grandmother, in Wakefield, N. H.

Taesday, Jan. 10.—Invocation: Questions and Answers; John Morgan, of Tennessee, to Southern friends; Charile Tal-

promised to return to, Johnnic Gates, and his grandmother, in Wakefield, N. H.

Taesday, Jan. 10.—Invocation: Questions and Answers; John Morgan, of Tennessee, to Southern friends; Charlie Talbot, of Charlottsville, Pa., to his twin brother: Lleut, Martin Clifton Turner, to J. W. Turner, at the Whig office, Richmond, Va.; John Klink, to Thomas Lefst, Charleston, S. C.

Thursday, Jan. 12.—Invocation; Questions and Answers; Lleut, Henry Price, to his sister Angella, and cousin Joe, in Richmond, Va.; Gussle Hanlee, to her father, Gen. Hardee; Hiram Fales, to friends in Carleton, Mo.

Monday, Jan. 16.—Invocation; Questions and Answers; James Lyle, to Thomas Lyle, of Macon, Ga., and to Phineas Collins, of Savannah, Ga.; Cassius Emmons, to friends in Wakefield, Conn.; Mary Townsend, to friends in Boston, Mass.; Capt. Bean, who died in the hospital at New Orleans, La., to Capt. Pope and wife, of Boston, Mass.

Tuesday, Jan. 17.—Invocation; Questions and Answers; Sergeant Alfred Taft, to his mother, Mrs. Mary Taft Montreal, Oanada; Job Williams, of Brownsville, Mo., to his son Job; Annle Burna, to her mother, living on Christy street, New York City; Major Thomas Althorpe, of Charleston, S. C., to his friends.

Monday, Jan. 30.—Invocation; Questions and Answers;

York City; Major Thomas Althorpe, of Charleston, S. C., to his friends.

Monday. Jan.** 30.—Invocation; Questions and Answers; John Ranney, who died at Florence, S. C., to his brother Tom, and mother and sisters; John W. Gartley, to his parents, in Germantown, Pa.; Mrs. Margaret Dilloway, of Warrenton, S. C., to her son Alfred, a prisoner in Federal hands; Joe Shapleigh, of the 9th Connecticut; Daniel O'Brien, of New York City, to his brother Tim, in Albany, N. Y.; Thomas Canter, to his brother William, in New York City.

Tuesday. Jan.** 31.—Invocation: Questions and Answers; Robert Johnson, to his mother, Mrs. Annie Johnson, in Montreal, C. E.; Major Alfred Carragan, to friends; Aleck Guy, to friends in Stanton, S. C., or his uncle, Alexander Guy, in Montgomery, Ala.; Julia French, of Chicago, Ill., to her parents; Michael Mahan, to Mr. Donnavan, of New York City.

Invocation.

Oh Life, beautiful, nameless Life, we do prostrate ourselves in the midst of the beauty with which thou hast surrounded us, crying, holy, holy art thou forever! That thou art the mysterious source from whence we have come thou hast given us abundant evidences. That thou wilt receive us again to thy bosom we also believe. That we dwell in thy presence, the earth tells us, the sun tells us, ay, all thy voices everywhere proclaim it; nor time, nor eternity, nor change can make distance between our souls and thee. ' So we will trust to thee, as the young doves trust thee; and we will praise thee as the sun praises thee when it washes the earth with its own glory and brightness. We called thee Brahma when the earth was our home; now we cannot name thee, for thou art nameless. Dec. 20.

Questions and Answers.

CONTROLLING SPIRIT.—We are now ready to consider your propositions.

Ques .- Will the controlling intelligence inform us how, or why, it is that the spirits tell us we must atone for every wrong act done in the body, and suffer a worse hell than the Orthodox ever taught? We often hear them come back to rectify the evil they have done on the earth, saying they cannot rest until it is done. The controlling spirit told us, Monday, that we could not do anything ourselves, but that God controlled all our thoughts and acts, and that we were destined, in all we did, to do it, and that we are not free agents. If so, then we are not accountable.

Ans.-Supposing that you are wanting in free agency, according to the usual acceptation of the term free agency, it does not prove that you are not held accountable by Nature for all those movements in life that are called wrong or evil, for you are so. Nature moves on toward perfection through certain immutable laws. Nature never changes those laws to please the caprice of any individual. Now if your nature demands that you pass through certain physical or mental hells while dwelling in the form, then there is no power on the earth, under the earth, in the air, or in the heaven, that can prevent it. Sorrow, sin, crime, and all those conditions that stand in reverse, are all necessary elements in life; if they were not, they could not exist. We have no belief in a half God-power; either he has all power, or no power at all. We could not trust any being who would yield up a portion of either Nature or humanity to some antagonistic influence. The great volume of Nature, presented as it is in beauty and power to all minds, open to all thoughts, is inited a wondrous volume. Study it to-day, and you have quite as much need of studying it to-morrow. It is an eternal study. It gives you something name perpetually. If it did not, it would not latisfy the demands of the immortal

or ordered by God, then liberty is excluded, is it

A .- By no means. You have a liberty as large as infinitude.

Q .- How are we to reconcile it with personal liberty and freedom? A .- Your personal liberty is such by virtue of

divine liberty. In other words, you live and folks used to think I would n't be. Good-day. move according to the dictates of divine law. You do so because you are compelled to do it; because your human will tends in that way. Q.-How can you reconcile that with the laws

of necessity and irresistibility?

A .- Necessity and irresistibility? We cannot see what it has to do with them. Well, we would explain it on the same principle as the other. You are necessitated to do, or not to do, certain things by the same divine law. You think it is a mere wish that belongs to yourselves. You are mistaken.

Q.-How is will originated? A.-How is God originated? They are coex-

stent, we believe. Q .- Is not will the result of wisdom and underetanding?

A .- So it would seem, but yet will is an element of the soul, and as such by no means dependent upon human understanding. You have but the crude or ruder manifestations of your will exhibited through external natures. You are apt to confound that with the real principle, the life, vet it is but the form.

Q .- If actions and thoughts never are of necessity, do not human laws, that restrain them, spring from ignorance of that principle?

A .- We do not so understand it. From the fact that human laws are suffered to exist, you are to suppose that they are necessary. They may not be absolutely necessary to you or to me, but they are to some; therefore they are in existence.

Q.-Does not the necessity for them diminish the higher a person rises in perception of the divine modes of government? A .- Why, certainly,

Q .- Will you explain the difference between free agency and fatalism, and how far each goes? A .- We do not admire the term fatalism, and

yet perhaps the expression is a good one. Your free agency is bounded about and circumscribed by Deity. You act in accordance with the will of Deity. Every thought is born in the bosom of Deity. Every act thrown out upon the great that I have. She looks upon my intense exciteocean of human life is also thrown out there by ment with wonder, and cannot understand why Deity. You may suppose that you act of your- it is that I am so anxious to return and manifest selves, that you think of yourselves. So you do, so far as human individuality is concerned; but anxiety. I would ask my mother to meet me trace it back to the divine, and you will find there the propelling cause.

Q.-A day or two since you made use of the language of Jesus, "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." How shall the individual determine what things are Casars and what things are also that she could not reach me before death.

. A .- Well, there are various ways and means by which every individual may determine and decide between the lesser and greater good for themselves, always, for them to obtain happiness. You may not be able to decide for others, but you are to determine the course you are to pursue; and if you are not capable of doing this, then the great Infinite, through your organism, will determine for you, and lead you unconscious of external life in the right way.

Q.-By heaven do you mean a state of rest and peace?

A.-We do not mean a state of rest, for we do not know of any such condition. The spirit is ever active. We mean'a condition of happiness, satisfaction, a time when you shall be at harmony with yourself, inner self, and exterior life by which you are surrounded. That is what we mean by heaven. We do not mean that you shall understand that it is a locality.

Q.-I wish to ask whether the answerer of these questions and the utterer of the invocation is one and the same person?

A.—By no means. They are two distinct and Dec. 20. separate intelligences.

James Hendley.

I-stranger, I am a little green at this way of doing business. I'm from Wisconsin, sir. I'm here to get some news through to my folks about my death, if I can. [Say what you desire, and we will publish your letter.] Say, then, I want 'em to know-well-that I died in Richmond on the 14th day of last month. I was sick there something like, off and on, six weeks; just about six weeks I was taken sick in one of their underground holes, but they were kind enough to get me up into an upper loft, where I had a little better breathing place.

Somebody, that said he was a surgeon, who knew about as much as a tame squirrel I had at home, I think-don't know-he used to come round about once in two days, look at us, and give us a pill of some sort, and say, guess we was all right enough. Well, some of the boys, who were strong enough, managed to stand it. I was among the number that did n't. Well, they had stomachs like an ostrich, that can digest a board nail. But, for my soul, I couldn't digest their salt junk and bread that had weevil, husks and gravel, and all sorts, ground up together. If I'd been a hen, I might have digested it. But some how or other. it got me in a bad way round this region. [stomach] and when death knocked at the door, said I, "Walk in. I'll travel with you." I thought it was about time.

Now, sir, I wish you'd say that James Hendley comes from the 3d Wisconsin, Company K, to report himself dead, will you? The folks know that I was taken prisoner; got news through oncedon't know that it ever reached them, thoughthat I was expecting an exchange, but it did n't come: so if they got the news, they'll be looking for me home. And to stop all further anxiety, I thought I'd get this way. I could, the boys all said, if I only drew the lucky card, I could go in. So I went in for the rafile, and I won a good card to come on.

I've got two brothers-one's in service nowand a sister. I do n't know as they 'd be anyway afraid of this kind of religion; but, stranger, I take it they would. Well, stranger, I'm dead, but for all that I'm going home to speak. Now, when here, my folks would n't run if they see me coming, only towards me, and I do n't see the necessity of their being afraid of a spirit that's shuffled off the shell-I can't see. Well, well, it's the way they're brought up; was just so myself; don't know as I'd run out of the way if I see a shell coming, but if I thought a spirit was coming. towards me I reckon I'd be scared enough to run. So I sha'n't blame others for doing what I'd do myself. But it's kind of hard, stranger, to stand knocking at the door, and folks not hear you. I don't mean to. By thunder! I'll break, it down

and walk in, first. Well, if you'll just say that James Hendley wants a chance to speak at home, who, before the war, hailed from Janesville, Wisconsin, I'do'n't know but I'd try to do something to make it square with you. [We don't ask any pay.] Well, I don't like charity. However, I suppose I ought Q. If the whole constitution of man is formed to be satisfied.

Well, I see pretty rough times in Richmond; but never mind-it's over now. I'd tell 'em some things that would make 'em look wild. Poor little Alice, how she'd feel if she knew-if she could have taken a peep into that old hole there. Oh, well, it's over now. Tell her I'm quite comfortably off, notwithstanding some of the good Dec. 20.

Frances A. Grosseland.

I'm from Williamstown, Pennsylvania: I have sister present with me; four brothers upon the earth. I also have a father and mother. I lived here fifteen years, one month and nine days. My name in full was Frances Ardelle Grosseland. My disease was fever, or inflammation of the lungs and brain. I was not conscious the day I passed out, so cannot tell you of that day. At any rate, it was somewhere between the 15th and 20th of August last.

My mother was from Virginia. When the war broke out my mother was with me in Virginia, and was detained there. My father was born in the western country, Illinois, I think, I am not sure. On account of national and political differences my parents were separated. I went with my mother for a time, but was importuned by my father to return again to Pennsylvania. I did so, and died there. My brothers-one is in the rebel or Confederate army, an Adjutant, one is filling some office in the Commissary Department under the Federal Government, the others are in Pennsvlvania.

As soon as I learned I could return, I was so exceedingly anxious that I asked every one I met what I should do-where I should go.

Once in my life I met General Thomas J. Jackson, known to you as Stonewall Jackson; and since I've been in the spirit-land I've met him again, and through his kindness I am here to-day. He immediately interested himself in me, and sought out the superintendent or guide of your séances, and requested that my case might be considered. I am anxious to re-unite my father's family; anxious to bring my mother, perhaps I should not say to a knowledge of this truth, but I have many things to tell her-many things to tell my father, also.

The sister who died in early infancy is with me to-day, but she has not the attraction for earth to friends on the earth, when she has not the same where I can talk; my father the same; my brothers the same. I think I have given sufficient to identify me to any one who is not too bigoted to see any light.

Oh, one word more. Tell my mother I was conscious that she came after my death; conscious, and was satisfied. Dec. 20.

Michael Smith.

I am Michael Smith, sir. I'm from the 26th Massachusetts, Company D, and I like, if I can, to get something through to my folks. I'm, some how or other, kind of at a loss in this ere business. Well, I suppose I'm like-well, like many others in that respect. Well, I've got this much to say to me friends, that since coming to the spirit-world -that is about niné weeks, I suppose-I've not seen a Catholic who could help me at all. Oh. they're all as much lost, out of the way, as I be; and somehow I do not find myself in Heaven, as I expected to be. [Have n't you got into the wrong place?] Oh, well, no sir; I can't think that I'm n the wrong place. [Were you a Catholic?] Well, I was, sir; a good Catholic. [Have you been through Purgatory yet?] Well, yes sir; I suppose I was prayed out of Purgatory long ago, by the priest, by the intercession of holy saints and riends. Weil, what I mean by that is nobody that knows whether the Catholic religion is any help to one. Now what's the use of all this confessing business here, planking yourself down on your knees and going on with a long string, if it's no use to you when you die? Well, sir, now I'd like to tell the priest just

what I see there, and how I find things. He tells us the Catholic religion will take us to Heaven. It's a lie; 'taint so at all; and how the devil should he know when he 's not been on the other side at all? [And you have.] Yes, sir, I have. I don't spake from anybody's experience but my own experience, sir.

Well, sir, I got a wife, two little ones; got a brother, a sister, and got a score of cousins, too. In the first place, I likes me friends to know that I can come back and spake as I do here; the next place, that I died a Catholic. Sure I had it to go across with; find no fault with the religion at all. only when I got on the other side I did not have it at all. Some how or other it took to itself wings, or legs, for I could not see it at all. Not a prayer can you get without your shilling, when you're on the earth, from the priest. Maybe I wore green glasses here, and saw everything green.

Well, then, I like for me wife Mary to know I can come back and talk. I like her to see about getting the money that's due her. Everybody what gives a little advice wants a shilling, you know, and she's not got the money to spare. She knows just as much what to do as to go to the lawyer and pay three or four dollars. These lawvers are a set of sharpers, that only want to get the money out of the poor. Oh, it's a wonder that some of the big guns on our side, what have got the gift of gab, do n't come back and show 'em up. Wouldn't I come back and show em up? Oh, it's well for them that I'm not gifted that

Well, then, I want the friends to know I come here; and I want Mary to know about the money, and I like me brother Phil to go to some of these kind of folks where I can come and spake in this way. I'll tell him about meself, and about the folks in Ireland. Oh, he's like to know whether they got the last money he sent them, and many other things. And all the folks, I want 'em' to come; faith, I want 'em to come and let me talk to them. I want them to pay attention to me when I knock at the door. If they don't, begad, I'll tear the house down over their heads, and then take possession meself. I was noisy here. particularly when I'd a dhrop too much of whiskey down; and I could make a noise then as good as anybody, and I could preach a sermon, too, as well as any of the priests, in my own way, you

Well, sir, me time is all out, so I'll have to be agoing. The candle is all burned out that was given me to come with, and I'll make me way off of the stage the same way, the actors, do, off the Museum stage, you know.

You will not forget to write me down in your book, same as you do others, and I'll take care of Dec. 20.

Ben. Grafton, (or Graffum.)

At the request of some of my people on this side of life, I present myself here this afternoon. I am fequested to give them some syldenos of ill and life after death. The best evidence I can give is,

that I heard their question, heard their wish, and am here to answer it.

Now I propose that they should go to that man called Foster. I've made arrangements with him to go there and speak. Tell the folks I'll overthrow their skepticism, provided they meet me there. I have no wish to answer the questions that are put to me, at this place. They don't know, and I do, that they 're all made public. So

far as I'm concerned myself, I've no objections; but if they'd only stop and consider what position they're placed in, they would, I am sure, see the wisdom of my course.

Holloa, Leonard! [speaking to an old gentleman seated near the medium] where did you come from? Didn't you use to drive a lack? come from? Didn't you use to drive a hack? [Yes.] Don't you remember Ben. Grafton? [Yes.] Well, I'm he. [I hope you'll get good by coming here.] Good God! this is a strange world; aint it? [How long have you been in the spiritland?] Oh, I've been here about thirteen years. Oh, I'm pretty well situated here. You ought to be here long ago; about as old as I am.; Why, what are you about? II'm living on borrowed. what are you about? [I'm living on borrowed time. I shall probably go to the spirit-world before a great while, I suppose you've met a good many of your friends there?] Oh, yes, plenty of 'em. Do you remember the old place—the "Old -down in Portland street? [Oh, yes.] Oh, dear! I seem to live over old times there again. That was a bad way to live, was n't it? [You've got over it now, I suppose.] Oh, I've been getting along first rate since I come to the

Well, Leonard, I hope to meet you on the other side soon. [You will, I've no doubt.] I'll give you a right warm welcome, I assure you, when

Tell 'em that Ben. Grafton come. I'm here today in answer to the request of some of my peo-ple, who wanted to see on the other side. [I do ple, who wanted to see on the other side. [I do not want to break in upon your business here, but I'm glad to see you.] Oh, I'd all done with business, and happened to turn round and discovered you. I should have known you if I'd met you on the other side, I think; not changed much, only grown a little older. [Seen some of our brother hackmen, I suppose?] Oh, yes; lots of 'em, plodding their way up. They'd all give the wealth of earth, if they had it, if they could only come back and talk just one hour. Well, good-by. good-by. Dec. 20.

Invocation.

Father, Spirit of all Life, while the soul looks out upon thy numberless manifestations of mercy, justice and love, it turns within the temple of its own selfhood, and prostrates itself before thine own selfhood, and prostrates itself before thine altar, worshiping thee in spirit and in truth. Oh God, thy blessings are everywhere. Thou art like an Omnipresent Sun, shedding thy influence alike upon/saint and sinner, wise and ignorant; they who have learned war, they who sit in the quiet valley of peace. All, all feel thy blessing, and are sharing thy love perpetually. Oh God, we give thee names numberless, yet thou hast no warre. We evidenter to release they are name. We endeavor to prison thee, yet thou art everywhere. Oh Father, Spirit, the soul asks to know more and still more of its own divine being. It seeks here, there, and everywhere to know something more of thy law, something more of thee; and ever the answer comes to its repeated inquiries, "I am here, oh child, here to answer thy call, here to bless thee, here to crown thee with life eternal." Great Spirit, need we ask thee to shed any special blessing upon these thy children and the special blessing upon these the children and the special blessing upon these the children and the special blessing upon these the children and the special blessing upon dren? Nay, for thou hast blessed them from their birth with innumerable blessings, and their souls must receive newer strength and greater Though outer consciousness may not recognize the fact, yet their inner must do so. Oh, then, we crave no blessing for them, for thou art amply able to care for them. Oh, our Father, as the earth seems to us to be sleeping, like a fair Madonna in repose, yet answering thy call, doing its duty, fulfilling its natural mission, so may we rest in peace, secure, Great God, in the conscious-ness that thou art our Father, and we are therefore safe. We ask no blessing upon thy children that are scattered throughout the earth, for thou wilt bless them, we know. Therefore, unto thee, Great Spirit of all things, we render the undying homage of our immortal souls. Dec. 22.

Questions and Answers.

CONTROLLING SPIRIT.—The audience are now at liberty to propound their questions; and you [referring to the Chairman] are at liberty to read

produced at Mrs. Chamberlain's Circle?" -We might enter into ever so lengthy an before, after we had concluded it. We cannot give ou any positive demonstration that we tell you truth concerning these things. Use your own senses, investigate, observe the phenomenon as it appeals to you, and appeals to you for good: Turn it over and over, and over again, until you shall be able to tell us the philosophy of these so-called physical manifestations. Q.—"God works in us to will and to do," the

Bible tells us. The spirits tell us that our every thought and act proceeds from him. Consequent y, if we live in him, and what we do we do by him, is it just to hold us accountable for our acts if. we cannot control them? Will the spirit please elucidate this doctrine?

A .- If it be true that soul is held accountable for its every act, then this law of accountability must have its source in God. Now we believe it is equally just for you to hold yourselves ac-countable to yourselves, as it is that you are all children of the Infinite Father, and are continualy guided, controlled and directed by that same Father. You hold yourselves accountable. You are your own judge. The grand tribunal is with-in the temple of your own selfhood. If you do that which your conscience tells you is wrong, you immediately arraign yourselves at the bar of your own justice, there to pass sentence. From the fact that all these things are, they are just and holy, being perfectly divine.
Q.—What is the philosophy of disease?

-The absence of health Q.—That is very plain, but is it anything more

than a deranged state of the vital forces? -Well, you may call it that, if you please, The spirit or vital living force, sometimes loses control over a portion of the system. Then that portion of the system is said to be diseased. You call it, if you please, the absence of spirit in Q.—What is the philosophy of its losing control?

A .- Sometimes the loss may be attributed to ne source, sometimes to another. It is impossi-

ble to fix any particular standard with regard to the philosophy of disease. We cannot do it.

Q.—Which is the better in treating disease, to according to our intuition of it, or by experi-

Q.—How can both be better? A .- Your intuition may be aided by experiment, experiment by intuition. By experiment you go out into the realm of Nature and become nequainted with her force, her action, her life. By intuition you learn more concerning the inter-nal, the spiritual. While in the body you have

and, the spirituit.

And in the state of the be able to tell you the philosophy of these so-called physical manifestations. Is it for your

-- Bor your own, certainly. benefit, or our own? Q.—Why can the spirit-hand be seen in the light, while Mrs. Chamberlain's manifestations are giv-

en only in darkness?

A.—Simply because the intelligences controlling in one case have learned to overcome to a certain extent, the positive element, light, and are able to produce their manifestations in light

Q.—What are the appliances of the arts and solences in the spirit-world?

A.—Similar to those you have here—a spiritual outgrowth of what you have here.

CHAIRMAN—A friend in New York sends us

the following question:

Q.—How is it that a solid ring can be placed upon the arm of a medium when the medium's hands are held tightly by some person in the audience?

dience?

A.—In the first place, we would inform our good friend that there is nothing solid in the universe. Strictly speaking, there is nothing solid in life anywhere, inasmuch as all is capable of being divided. Now the iron ring is held together by the law of attraction existing between the particles composing it. If you happen to so understand that law as to be able to suspend it for a time, you can separate it at any point you please, and again as quickly unite it. It has been said and truly, too, that the human mind with its wondrous power can control all laws outside itself, when it shall once understand them. So, then, this ring is dier can control all laws outside itself, when it shall once understand them. So, then, this ring is divided and again re-united. It is not put on over the medium's head, nor is it put on by any other force, except the one spoken of. It is our opinion that the time is not far distant when this peculiar manifestation can be given in the light, where you can have the benefit of your human senses. It is hoped you will investigate these physical manifestations. Bring all the powers of your mind to bear upon them, and learn what they are, not simply by being told by any other person, but by investigation. Turn stone after stone, until you, too, shall reach that which will give you wisdom. True knowledge, it has been said, comes only by the individual soul's experience. We believe it to be true. We may tell you ever so much this is so. It is simply an assertion. to be true. We may tell you ever so much this is so. It is simply an assertion. We cannot demonstrate it for you. You must investigate for vourselves. Dec. 22.

Major Henry L. Crawford.

Major Henry L. Crawford.

It is not without serious misgivings with regard to the result of my efforts this afternoon that I am here. I have some friends who are favorably inclined to these spiritual wonders, and to them I made a promise that should I find this spiritual theory true I would return. I have sought for a channel through which to make my promise true at the South, but have not found it. So at last I find myself here. At first I felt as though I had trespassed, but I was informed that you stand, so far as your spiritual views are concerned upon strictly neutral ground. So, then, I feel I have quite as much right as those who fought for your flag and your Union. flag and your Union.
I would have you say that Major Henry L.

Crawford, halling from Savannah, visits you with the hope of reaching his friends at the South, par-ticularly those who are interested in this return of the spirit. I was wounded at the battle of the Weldon railroad, lingered a little over three weeks and passed, as I supposed, to an account in some far-off heaven; but, contrary to all my expectations, I find myself still here on the earth, and am quite as strongly, so far as I can judge, attached

to it as ever.

I remembered my promise as soon as I awoke to consciousness. I turned myself this way and that, to try and fulfill it. As I before remarked, I have been unsuccessful until to-day. I have no wish to make any communication concerning military affairs, though I may still be interested in them. I am here to meet my friends, not to discuss war or peace.

I meet with many at this place who are very

dear to me in spirit, some who passed on when I was very young; but they tell me they are still strongly attracted to earth and take an interest in what is going on on the earth. So I flatter myself that I, too, shall linger here, and perhaps be able to do the good I hoped to do here, but failed I would ask that my brother Albert would take

charge of my material concerns, and dispose of all according to his judgment. Farewell, sir.

Dennis McCarty.

Well, sir, I got folks here I'd like to come across in some way, if I could. They live in Washing ton Square. By the powers! it's queer I'm here this way. I got a little knowledge of it when I

was coming.

I belonged to the 17th Massachusetts, Company A, and my name when I was here (that's what you want, I take it) was Dennis McCarty, and I died at Newbern of yellow fever, and I have not [referring to the Chairman] are at liberty to read those of correspondents.

The Chairman then read the following question from a correspondent, "C. C.":

QUES.—"Please ask the spirits at your Circle to explain how those musical manifestations are produced at Mrs. Chamberlain's Circle?"

The Chairman then read the following question from a correspondent, "C. C.":

1 leave here straight. I suppose, like thousands of others, I left me affairs here very crooked. I'd like to straighten'em, if I can, for I'd like to see a little of the country I live in row When many a little of the country I live in now. When you are here you know it's pretty hard to get kn explanation concerning them, and yet you would edge, unless you've got money. If you have that, find yourselves precisely in the same condition as you can do most anything. If you have n't it, you can't do much.

Well, I'm told there's one of these bodies near what I like. I don't exactly like turning into a woman just now, but I ought to be grateful for what I am; but then what I was here I'd like most to be when I come. The person I mean lives somewhere up here on a street near Bedford

Well, what I want, is for me friends to give me Well, what I want, is for me friends to give me a chance to speak there; that is, I'll come there if they 'll go. Oh, I got something to say. I won't be there for nothing; got something to say. I'll tell them all about the place they 've got to come to one of these days, if 'they 'll only give me the chance. Oh, I'm a lucky dog to get back to Boston this way. I don't know but they may be afraid of the priest; but I'm told the priests have known about this thing for a long time. Well, sir, I don't see the need of trying to keep it away from other folks, Oh, botheration to the priest! Set him one side; he 'll never do them much good. Set him one side; he'll never do them much good.
Well, if you'll do what you can for me, I'll try
to do a good turn for you some time. You won't
forget where I died, and how? Well, sir, I died on the 18th or 19th-not sure which-Both days are misty to me, and I'm not sure which day I went out.

Oh, I see the rebel major you had. If I were them chaps, seems to me I'd go on Southern ground for my good things, else I wouldn't have em at all. Good-by, sir.

William Olney.

I should like to inform my friends, of Brownsville, Alabama that I am dead. They have heard I was taken prisoner here, and are expecting I'll be exchanged soon.

I should like, also, if I could, to open correspondence.

dence with an uncle I have here at the North: I mean my uncle Joslah, that wrote to me shortly mean my uncle Josian, that wrote to me shouly after the war broke out, advising me to take no part in the contest. I should have followed his advice if I could, but at the time of my entering the service, all from our place that were able to do duty were impressed into the service. Please tell him that William, William Olney is dead. I'll meet any of the folks at any place where there's any chance of our speaking, or writing, or any other way of making ourselves known. I'm obliged to you, sir. That's all I can do. Dec. 22.

Grace A. Phillips.

I want to send word to my mother, and to my my father is in the navy. He is upon the Oswego, and I want him to know I 've gone; and Georgie's here, too; and, when he comes home to New York, go to some of the folks what let us come, and Georgie and I will come.

My name was Grace A. Phillips, My father's name is. Nathaniel. I been in the spirit-land, been there only just a little more than a week. father, how I am gone now from my mother. My-

Was seven years old, [How do you like your new Home?] I'd like if my mother was bete. She's sick now. She 's all tired out taking care of mer She's sick now. Don't you forget to send my letter. I see Vant in Josephs in the spirit land, toon Ha

a certain extent, the positive element, light; and are able to produce their manifestations in light instead of darkness.

Q.—Do you think the time will come when Mrs.
Chamberlain's manifestations can be given in the light?

A.—We think so; are not certain.

Q.—Is light the emanation of an entity of the vibration of an existent fluid? Vibration of an existent fluid. It is an existent fluid on the section of the intervent fluid. It is an existent f

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Obituaries.

On Tuesday, Dec. 27th, 1864, the angels came with gentle resence and noiseless tread, to the residence of Mr. S. A. Downer, of Beloit, Wis., and lulled to repose the spirit of his cherished wife, aged 53 years.

presence and hoiseless treat to the presence of the spirit of his cherished wife, aged 53 years.

Though in her the love of life was so strong that she peristed in the hope of recovery to a degree almost painful to the dear family circle, who saw day by day the deepening shadows of death, yet two days previous to the change lier spirit vision was opened, and she kneet that garlands of welcome were being woven for her. Between four and five weeks prior to the change, a circle was held in the room adjoining Mra. D.'s., that she might enloy the communications received. About the close of the evening, the writer being entranced, saw the circle of attendant guardians about the invalid, all of whom were recognized by the family from descriptions given by the controlling spirit. She was also addressed in the most touching language, pertaining to a charming wreath of white roses, that was being formed of her own life forces to adorn her brow when she should come to them. Ten were already completed, and the garland was to number fifteen.

At another circle, held one week later, the angels informed us that one more rose was added to the circlet, whence we infered that five weeks were indicated by the five roses, that should elapse before she was to join the loved angels in their bright homes above. The fifth week she passed away, and the last flow weeks from the day of the first vision of roses.

Mrs. Downer was an early investigator of our beautiful Philosophy, and was highly mediumistic. Her parting words to her loved family were, "Oh, no I shall not die. I shall come here to watch over and comfort you all. I shall be often with you." Such is the language of those to whom the bright robed messenger of death comes, not as the embodiment of terror, but as a loving friend, opening for them life's pearly gateway, kindly welcoming to their own aummer-land.

The Inneral services were conducted by the writer, at the Baptist Church, kindly tended by that Society for the occasion. In that large and appreciative congregation the

Passed to the Higher Life, Jan. 6th, from Rockford, Ill., Mrs

Passed to the Higher Life, Jan. 6th, from Rockford, Ill., Mrs. Mary A. Pettenger, aged 52 years.

The deceased was a native of the State of Ohio, and with her family came to Rockford, about twenty years ago, where she has lived up to the time of her decease. Her life was characterized by remarkable energy and perseverance in her business relations, coupled with a kind and benevolent heart. Often during her protracted and painful sickness she expressed a desire to depart to the spirit life, where a shining band waited to welcome her home.

Bie had been a firm believer in Spiritualism for the last ten years, and as she drew nearer the close of her earth-life, her hith in the communion of spirits became stronger. When death had act his signet upon her features, she was asked if she still felt fully prepared for the change. She firmly and intelligently replied, "I am ready."

As there is great dearth of spiritual lecturers in this city, the funeral services were conducted by a Methodist minister, for which the writer and other friends of the deceased were truly sorry. He of course pronounced a curse upon all those who do not believe in the atoning blood of Christ; "as there is no repentance in the grave" our doom is eternally fixed. These being a part of the words which were the foundation of his remarks. At the close of his discourse, he very kindly repeating a part of the words which were the foundation of his remarks. At the close of his discourse, he very kindly repeating a part of the words which were the foundation of his remarks. At the close of his discourse, he very kindly repeating a part of the words which were the foundation of his remarks. At the close of his discourse, he very kindly repeating a part of the words which were the foundation of his remarks. At the close of his discourse, he very kindly repeating a part of the words which were the foundation of his remarks. At the close of his discourse, he very kindly repeating a part of the words which were the foundation of his remarks. At the close of

From the residence of her father, Henry Petrie, Chicago, Ill., Jan. 19th, 1865, Elizabeth, eldest daughter, aged 24 years, passed from the carthly body racked with disease and pain, to the freedom and rest of spirit-life.

Believing this life in the body to be the proper and natural sphere of action and experience for the spirit during its infancy. Libble would gladly have remained to gain more growth, but disease forbade. growth, but disease forbade.
Funeral from the house of C. C. Chapman, Algonquin, Ill.,
Jan. 24th. Thoughts from the spirits through the writer.
A. S. A.

Passed away from Quincy, Mass., Jan. 23d, 1865, the spirit of Miss Emma H. Field, aged 21 years 8 months and 14 days.

After months of wasting sickness her spirit took its flight, caimly and quietly for the bright Summer Land. Her parents feel that though the body lies in the tomb, her spirit is still with them. Her aisters and brothers also know that she still lives, a treasure in the spirit-world, waiting their coming. And that sister who watched over her with anxious solicitude and beheld her resignation as she yielded up her spirit to the angel messengers, now, more than ever, is attracted to that happy abode where she has a loved companion waiting for her. May she continue faithful as the instrument to heal the slock, and speak words of comfort to all that come within the sound of her voice.

Somerville, Mass., 1865. Miss Emma H. Field, aged 21 years 8 months and 14 days.

On the merning of Dec. 4th, 1864, the spirit of Louis P . Valentine, aged 32 years, left its clay tenement to join the dear He was the eldest son of F. D. and Eliza D. Valentine, of Natick, Mass. ones gone before

He is not dead, but living; Not lost, but gone before; He's living—loving just the same, On a brighter, happier shore. Natick. Mass., 1865.

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She takes the ground apparently that reason is the loftlest of

counts for the acceptance of prevalent doctrines by the assumption 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 Scriptures any interpretations modified by the progress of the saget 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 He meant that they should draw. Few of her oppositents will dispute this state ment, but very many of them believe that the lible was adapted to a progressive race and widely varying conditions, holding spiritual food for diverse natures, and admitting countiess in terpretations, all vitailized by some underlying truth: She thinks it incredible that God's Word could have contained trachings which for eighteen centuries have failed to comprelicité. But to her the Word is not an infinite utterance. Its inspiration is the same in kind, if not in degrée, as that of other instructive works, and she regards this method of interpretation as the only one by which the system of instorical religion can possibly be saved. She admits that this expedient is but a forform hope, and adds:—"If Christianity be not true, let it pass away, slowly, calmy, and without perfu or eclipse of faith." In an appendix she treats of Colemo's work on the Pentateuch; and the reader will not be surprised to learn that she regards it as a competiblem of facts whose weight cannot be resisted by any candid mind.

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CLAIRVOYANCE. — Mrs. Colgrove may be consulted personally, or by letter, respecting Rusiness, ilealth, or other desirable matters, at 147 Devenshire street, near Summer street, Boston. 4w-Jan. 28. MADAME GALE, 18 Lowell street, Conscious Trance Medium, will Prescribe for the Sick, Answer Questions on Business by letter, or personally. Terms \$1,00. tf

MRS. LIZZIE WETHERBEE, Healing Medi-from 9 till 12 m., and 2 till 5 r. n. No medicines given. Byc. 31.

MRS. CHARTER, CLAIRVOYANT MEDIUM, No. 3 Lagrange Place. Hours from 9 a. m. to 6 p. m. Circle Sunday and Thursday Evenings, 7% o'clock. 4w*-Jan. 21. SAMUEL GROVER, HEALING MEDIUM, No. 13 Dix Place, (opposite ligrard street.) Jan. 7. MRS. LATHAM continues to exercise her gift of healing at 292 Washington street. Jan. 7. MRS. S. J. YOUNG, Medium, No. 80 WARREN STREET, Boston, Mass.

SOUL READING,

Or Psychometrical Delineation of Character-Or Psychometrical Delinention of Character-MR. AND MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit them in person, or send their autograph or lock of fair, they will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical discase, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those insteading marriage; and hints to the inharmoniously married whereby they can restore or perpetuate their former ove. They will give instructions for self-improvement, by telling what faculties should be restrained, and what cultivated. Seven years' experience warrants them in saying that they what tacumes should be restrained, and what cultivated.
Seven years' experience warrants them in saying that they can do what they advertise without fall, as hundreds are will ing to testify. Skeptics are particularly invited to investigate Everything of a private character KETS TRINCTLY AS SUCH. For Written Defineation of Character, 81.00.

Hereafter all calls or letters will be promptly attended to by either one or the other. either one or the other.

Address, MR. AND MRS. A. B. SEVERANCE,
Jan. 7. tf ·Whitewater, Walworth Co., Wisconsin.

DR. J. P. BRYANT, THE CURER!

WILL positively close his Rooms at the Waverly House, Rochester, N. Y., on Tucsday, January 31st, 1865, at 6 o'clock P. M., and

WILL OPEN ROOMS AT DETROIT, MICHIGAN, On Monday, February 20th, 1865, FOR THREE MONTHS, TO CURE THE SICK.

All persons unable to pay, may come and be cured without money or purce." JAMES V. MANSFIELD,

TEST MEDIUM. ANSWERS SEALED LETTERS, at 102 West 15th street, New York. OFF TERMS—\$5,00 and 4 three cent stamps.

SEALED LETTERS ANSWERED.
L. FARNSWORTH, Medium for Answering Scaled Let-L. FARNSWORTH, Medium for Answering Scaled Let-ters, has located in Chicago, III. Persons enclosing \$2,06 four three-cent postage stamps and a scaled letter, will re-celve a prompt really. Post Office address, Box 3577, Chicago III. Residence, 468 West Lake street. 7w* Jan. 7.

DR. J. A. NEAL, No. 34 West 15th Street, New York, still continues his treatment of Disease by a plan of manipulation peculiar to himself, and which is very uniformly successful. Confidence of complete success is at once established in the minds of patients, when his method is once applied. He is prepared to receive boarders as patients. Feb. 4.

SAMUEL H. PRENTISS, Healing, Speaking and Trance Medium, No. 2 Concord street, Worcester 3m-Nov. 19.

NEW AND STANDARD WORKS ON SPIRITUALISM. ALSO, PAMPHLETS, NEWSPAPERS, ETC., J. BURNS, PROGRESSIVE LIBRARY, 1 WELLINGTON ROAD,

CAMBERWELL, LONDON, ENG. ALL New Publications on the Spiritual and Progressive Philosophy, whether published in England or America, can be procured as above, soon after their issue; also, any of the Works advertised in the columns of the Bannen of Light EFF Subscriptions taken for the BANNER OF LIGHT at 17s tf-Oct 1. per annum. Sample copies always on hand.

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

BY HUDSON TUTTLE.

THE Artist has endeavored to impress on canvas the view he has often had clairvoyantly of a landscape in the Spheres, embracing the Home of a group of Sages. Wishing those who desire to have the same view as himself of that mysterious tand heyond the guit of darkness, he has published it in the popular Carra de Vistar form. Single copies 25 cents, sent free of postage. Large size photograph, \$1; large size colored, \$3. Usual discount to the Trade. For sale at this office.

PROGRESSIVE PUBLICATIONS. WESTERN DEPOT, No. 356 STATE STREET, Corner Harr son street, Chicago, Ill. Agency for the "Banner of Light,"

-- AND ALL ----LIBERAL, SPIRITUAL, PROGRESSIVE AND REFORMATORY BOOKS AND PERIODICALS. TOGRAPHS, &c., will be kept constantly on hand.
Address, TALLMA1)GE & CO.,
April 30. Box 2222 Chicago, Ill.

April 30.

BYECIAL NOTICE.

I HEREWITH offer my services to the friends and investigators of the Spiritual Religion and Philosophy, in places remote from the frequent visits of lecturers on those subjects. Friends convening together can appoint one of their number to read tiles written lectures I will send for that purpose. By the charge of a small admission fee to these social gatherings, the humblest vacaus cannot be overtaxed, and some good may be attained. It make no price, but will cheerfully accept whatever the friends of Truttl are able and willing to allow me, provided what it compensate me for my time. Please send in your calcium the lat of January, 1865, and by so doing help your faithfully tolling sister.

Lasalle, Ili., Dec. 5, 1884.

DYNAMIC INSTITUTE. I AVING purchased the elegant residence of the late Moses
I Kneeland, Esq., we have fitted it up for the reception of
patients, and invite the suffering throughout the country to
our successful as well as peculiar method of treatment, being
the same as practized by Drs. Newton and Bryant, and pronounced by many who are conversant with the cures of both
equally wonderful. Residence on Marshall, second door south
of Division street. P. O. Drawer 177.

Milwaukee, Wis., Nov. 7, 1864. Jan. 7.

ADELPHIAN INSTITUTE. BUBLITHING AND DAY SCHOOL FOR YOUNG LADIES will commone its Winter Ression on Tuesdat, Oct. 25th, continuing five months. A Teacher of dymnastics will give instruction in the new system of Parior Exercises. The location is healthy and beautiful. Terms moderate. For Circulars giving details, address BELLE BUSH, Norristown Mont gomery Co., PA.

UNION SOCIABLES. ARE held every TUESDAY EVENING, in LYGRUM HALL, 13 Tremont street, Buston. All Spiritualists are invited. Dancling to commence at 8 o'clock precisely. Toket admitting a Gentleman and two Ladles, 75 cents. 5m.—Oct.15.

DR. J. T. GILMAN PIKE," Hanceck House, - - - Court Square, BOSTON.

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Dro

The Good Work in Troy, N. Y. DEAR BANNER—Although you may not often hear directly from Troy, I want to say to you that we are not dead, nor yet sleeping, but wide nwake to the glorious cause in which our souls are mutually really and many constitutions. tually enlisted; and more especially do we feel our spiritual strength renewed through the feast

of fat things we have had the past month.

Yesterday an old friend, and for a long time fellow-citizen, N. Frank White, finished his engagement hera, and, to our regret, has left us for other parts of the vineyard. As an inspirational speakparts of the vineyard. As an inspirational speaker Mr. White has no superior, and few equals. In Troy we have long known him, yet all were astonished at the great progress he has made within the past four years. On the lat inst. he lectured to a small audience at Harmony Hall, which was increased each succeeding Sunday, intil for the last two our large room has been crowded to listen to the eloquence that flowed from his line. Although averate average at variety of leclips. Although averse to extravagant praises of lec-turers and mediums, I think it due Mr. White, 28 well as the public who are not fortunate enough to have heard him, to say that it is very rare indeed to listen to the eloquence, logic, beauty and simplicity combined, with which we have been feasted all through his course of lectures. The solid and convincing arguments that have come from his lips, Sunday after Sunday, clothed in the most expressive and classes language, and presented in a pressive and chaste language, and presented in a style unexcelled, have held his delighted audiences spell-bound and almost breathless. At the close of each lecture, since he has been with us this time, Mr. White has improvised a beautiful poem -pot machine poetry, but such as would do credit to Bhelley in his best days—it being a continuation of his lecture. As a medium, a lecturer, and in every respect a gentleman, he secures the respect of all who are brought in contact with him, and e shall gladly welcome the return of the time of his renewed engagement with us next full.

It is through such speakers that we are making ourselves felt and respected by the intelligent and thinking minds of the world; and it is surprising that progressive minds all over the country allow so much of their time to be wasted—they speak-ing only Sundays, when regular meetings are held. I have no doubt the services of Mr. White, and other first class speakers, might be secured for week evenings, without any very heavy expense, in places where no Sunday meetings are held, and thus a great good be accomplished. Such a glorious gospel as ours should not be unknown in a single town or village in the land, at least while we have such powerful and able presenters ready and willing to do their part. Let us sustain our speakers in such a way that they shall not be compelled to leave the field through discourage

Trusting that this may be done, and the sublime teachings of our progressive philosophy be very soon everywhere heard, I remain, truly yours,

P. S.—At the close of the lecture last evening, Mr. White was invited to leave the platform, when Mr. Elisha' Waters offered the following resolution, which was unanimously and enthusi-

astically adopted:

Resolved, That we tender to N. Frank White our most grateful thanks for the eloquent and deeply interesting discourses delivered to us during the past month, and that whenever he is at liberty to engage with us again he will meet with a most hearty welcome from the Spiritualists of Troy. Troy, N. Y., Jan. 30, 1865.

From California.

Mrs. Stowe is having good success in this city as a Clairvoyant Physician—astonishing the "doctors" by her accurate diagnoses of disease from locks of hair, and curing stubborn cases that have baffled their skill. She has nearly recovered her health, and will, as soon as the rainy season is over, again resume the lecture field, where she will dispense the glorious truths of Spiritualism, as given her by the angels, and prescribe for the

while writing, I wish to say a word in reference to Spiritualism in this Golden State—that is, as we find it upon our short acquaintance here. While there are many warm, out-and-out, earnest Spiritualists here, there are thousands of others who are just waking up to inquire after it. The ma-jority of the people here came several years ago, during the gold excitement—came to get gold —came entertaining the same religious views then provailing in the Eastern States; and as the acquisition of gold alone animated their being, their eligious and spiritual natures went to sleep; and, Rip Van Winkle like, in their waking, are astonished at the rapid progress the world has made; and like the people of the East ten years ago, are asking for physical demonstrations. They say, "You have a beautiful theory, if it is only true. Give us the proof." Thus there is a demand for

good mediums for physical manifestations.

If such mediums as the Davenport Brothers or Sisters, or Jennie Lord, or Annie Lord Chamber-lain, Mr. Church, of Illinois, or the Boy-medium, Allen, would visit this State, they would not only rean a golden harvest to themselves, but the people witnessing their manifestations would reap a rich harvest of facts and satisfactory demonstra-

Mr. Mansfield has done much good with his test facts, and Emma Hardinge's labors have stirred up much thought. On the whole, there is a general awakening among the people—to investigate Spiritualism. What is most needed here now, in the absence of mediums, is a State Convention, to be held at some convenient point-say 8an Jos that reformers may get acquainted, and see what, where and how many there are. Knowing the great good that would result from such a Convention, from experience with similar ones in the East, I therefore suggest to the Spiritualists on the Pacific Coast, that a Convention be held as early as practicable the coming season—say the 15th, 16th, 17th and 18th of June.

What say you, friends? Please communicate your thoughts through the Banner, or to A. C., or your thoughts through the Daniel, Mrs. C. M. Stowe, San Jose, Cal. Yours for Truth and Progress, A. O. Stowe.

San Jose, Cal., Jan. 1st, 1865.

Hast Thou Paid What Thou Owest? Friend, think carefully before you say yes. Decide by an upright standard, not by the customs that be. Hast thou rendered to the poor hardworn laborer what he earned? or what custom paid keeping "back part of the price," like some of old? Think of the hard-working father, with his wife and little ones. He labors long, late and hard to support by the labor of his hands, inde-pendent of aid from any. Hast thou paid him his hire? or hast thou kept back a trifle, day by day, to increase thine own at the expense, may, the deprivation of the dependent ones? and, perchance, thereby deprived them of a lecture, a book, a ride, some article of clothing, medicine for the sick

ones, or perhaps food to eat.

Consider the employed in the various departments of labor everywhere—on the farm, in the garden, the kitchen, the nursery, the factory and the workshop. Thousands are struggling to their utmost to procure the bare comforts of life, to rear their children to be useful, worthy citizens. Just step into the abode of one of these humble laborers; observe how neat and tidy, but not roomy; plain and scanty furniture, for they cannot afford better or more. Mark the care-worn face of the father, denoting hard toil; and the mother, as she smiles and welcomes you, cannot smile away the impression that unremitting care and toil have left; the rather puny children, plainly olad, but neat, with here and there a patch. A moan comes from a wee babe, evidently not long for earth, and why? Because somebody has kept back part of the price, and in consequence all the clothes could not be purchased that the family needed, or enough food of suitable quality be procured, nor medicine and care for the mother. Hence suffering and death. Would to God this

were an isolated case.

Much is said about helping the poor. Very good; but help him to his own first, and then there will be far less poor.

JOEL CURTIS.

New Britain, Ct., Jan., 1865.

Wants of the West.

When we poor, jaded farmers' wives in the West when we poor, jaced tarmers wives in the west notice in Eastern papers such earnest appeals for provisions for the poor, &c., we wonder why some philanthropist cannot send some healthy boys and, girls—particularly the latter—to help us in our necesities in securing the food which we grow (or might do, with suitable help) in abundance, and which we should be so happy to divide with good any ambition for that profession. which we should be so happy to divide with good

help. We are obliged to work all day, and burn the midnight oil, to make both ends meet. Mrs. M. P. Codswell.

Beloit, Mich., Jan. 20, 1865.

The Lybian Sibyl, or Sojourner Truth On a pleasant day last week, in company with Hon. A. S. Miller and Dr. George Haskell, of Rockford, Ill.—all under the protection of passes from Gen. Auger—I made an excursion over the Potomac, and into the forts and mud of Virginia, over the Arlington farm (Gen. Lee's old home), and around the graves which make it almost a graveyard, and at last to the Freedmen's Village, where we found several hundred colored people receiving rations, and some of them a little work; and here, too, we found the object of our pursuit Sejourner Truth, and such a talk as she gave us l have not heard for many a day. She was most scathingly severe on some of the officers connected with the freedmen's care, etc. She says many are worse off than in slavery, and some even voluntarily return to it; says the surgeons hasten the deaths often, and sell the bodies of the poor victims, etc.; she complains most loudly of idleness and want of labor, especially for females, and of neglect to inform them of their condition, etc.; but on inquiry of others connected with the poor creatures, we were assured that efforts were eing made as fast as possible to better the condition of these poor victims of slavery, which was once alive and eared for them for their value, but now, being dead, has left them with no means of support but the Government or charity, between which many of them suffer, no doubt, by neglect and the corruption of those who may be entrusted as agents. We assured them that a better day was coming, and to take heart and bear brayely the trials incident to the charge.

the trials incident to the change. Sojourner is looking as well and as young as when I first knew her, many years ago, and she holds some position there that enables her to talk freely, as she should, for she is a power anywhere, as all know who have seen her in public or private life. She was several years my near neighbor in Michigan, and blessed the Lord long and loud when she saw the doctor and myself come into her Virginia home among her freed people, for she felt the freedom, with all the wrongs, to be a great blessing. We returned safely, with specimens of Virginia soil, and more pity for the armles which have stuck in Virginia mud than we ever had before.

Washington D. C. Jan 18 1865.

Is it True?

Washington, D. C., Jan. 18, 1865.

In the Banner of Jan. 21st the controlling spirit was asked if it were true that jugglers of India could in a few minutes make a plant grow from the seed to maturity? The spirit believed the performance to be deception.

Every day the world is startled by some strange becomes The strain days and the sleep the strain of the

phenomena. The timid dare not, and the skep-tical will not, investigate. Therefore it remains for earnest lovers of truth to "prove," and "hold

In B. Brown Williams's work on Mental Alchemy, page 115. I find the following: "Take a small quantity of mustard or cress seed, and steep it for a few days in oxymuriatic acid, then sow it in a light soil in garden pots, and cover with me-tallic covers. Now bring them in contact with the prime conductor of an electrical machine. The seed will spring up as if by magic, and in the course of a few minutes he will have a crop ready to cut." For want of convenient opportunity I have never tested this experiment, but would be glad to have some reader of the Banner do so,

and send in the result.
Truly yours,
Binghamton, N. Y., Jan. 30, 1865.

Lecturers

What has become of all the itinerant lecturers' We used to have them occasionally in this section, but within the last two years we have been desti-tute. We are in need of more who will visit the rural districts, and supply the wants of those who reside at a distance from the large towns and thoroughfares. We have not had any meetings this winter, for the reason we could not obtain a speaker; but " when this cruel war is over " we

hope our cause will advance.

I had a conversation with brother Thomas Gales Forster, in Washington, last October. He said it was his opinion that Spiritualism would revive after peace was restored. He thought he would then enter the lecture field. I heard him give two lectures in Smeed's Hall, Washington, at that time; they were ahead of anything I ever heard. He is a first class medium, (always speaks in a trance) and ought to be sustained in the lecture field. He has a position in the War Department, and is serving "Father Abraham."

Clay, N. Y., Jan. 25, 1865. ORRIS BARNES.

The Far West.

J. H. Gowan, of Manchester, Iowa, sends to us an earnest request that some good lecturer visit | this city. that part of the country. He says there are quite a number of wealthy Spiritualists on the prairies, who would pay liberally for a series of lectures.

Progressive Spiritualists of Hammonton. N. J.

When in the course of human events it becomes necessary for a people to associate themselves together for the promulgation and dissemination of truth, and to assume among the various associations of men that nosition which the laws of Na ture entitle them, a decent respect for the opin-ions of others might require that they should deworld the aim, name and object of such association.

such association.

Therefore, believing that all men and women were endowed by the Creator with equal rights, we the undersigned, citizens of Hammonton, New Jersey, feeling desirous of attaining to a higher and better condition of life, through the cultivation of our intellectual, moral and spiritual natures de heavilly associate convenience with the view. tures, do hereby associate ourselves, with the view of becoming a body corporate, to the end that we may devise the ways and provide the means for individual and social improvement and elevation, and for the welfare of the human race.

OUR AIM. To Be, and to do right. NAME.

Progressive Spiritualists of Hammonton, N. J. CREED.

The Fatherhood of God, and Brotherhood of

OUR COVENANT.

To deal justly and fairly with all; To live moral, virtuous lives; No fellowship with Affinity Hunters.

OUR OBJECT.

The investigation of the facts and phenomena of Spiritualism, and the development of its members into a higher life in harmony with those facts; together with the instruction and education of the children of the present generation with a more exalted and enlightened view of the present and future life. OFFICERS.

President-P. N. Parkhurst. Vice President—E. B. Coles. Treasurer—M. Parkhurst. Secretary—W. Samson.

Ladies' Committee—Mrs. N. M. Samson, Mrs.

Martha B. Nichols, Mrs. V. M. Rexford, Mrs. R.

H. Burber. Hammonton, N. J., January, 1865. [Progressive Age please copy.]

AMERICAN SKATERS are attracting much attention this winter in Europe. Mr. Marshall, an artist, formerly a resident of this city, is in Paris, where he has been complimented by Napoleon as being the best skater who has made his appearance there. Mr. Jackson Haines, of this city, who, it is said, has made \$15,000 by his skating feats in London, has also gone to Paris at the request of the Emperor. Although both the above named gentlemen are excellent skaters, Boston has several more left who are superior to what either of them were when they last displayed their proficiency in the science of revolving on the glittering steel.

Edwin Forrest, the actor, has built, in addition to his elegant house in Philadelphia, a private theatre, which he proposes to dedicate to the education of poor boys and girls in recitation and declamation, and to fit for the stage all such as have

a librarial destruct to sent mond two provers standard that

Our Washington Letter--- Warren Chase's Lectures Finances, etc.

Amid the apparently far more important and weightier matters of the law, civil, social, military and national, Spiritualism is steadily working its progressive way in this city as rapidly, perhaps, as is healthy or best; for be it remembered, and never forgotten, that the truest, most substantial and permanent growth is ever slow and sure. Spiritualism, with its vast array of incontrovertible facts, adapted to every condition of mind, anticipating every form of objection-with their exposition in perfect accord with the plainest principles of universal nature-meets the public at every turn, and will no longer be unceremoniously thrust aside or further ignored by Church, School or State, '

With the advent of the year that long-tried and time-honored old soldier of social reform and religious progress, Warren Chase, entered our Washington camp, and during the month of January faithfully drilled and disciplined us, not so much, perhaps, in accordance with the latest military code as after his own peculiar method of Spiritual tactics. Possessing a strong, clear voice, with a resonant oratoric ring to it, and never at loss for words, he seems to have, from the start, an easy command of his audiences, whose attention he invariably holds to the end, whether they agree with him or not. Though he may not be so magnetically eloquent, subtly 'discriminative or profoundly philosophical as some others of our public speakers, it is but simple truth to say that he always reaches the popular understanding and the hearts of the masses; and in consequence has the largest audiences to listen to him. One of the very few remaining veterans, if not the oldest public laborer in our ranks, destined yet, I trust, for many more years of active service in his labors of love, (for how can we spare a single one of our faithful pioneers?) the amount of good he has already accomplished is beyond human computation. By nature honest, vigilant, outspoken, he treads boldly on his way, teaching by precept and practice to be strong, earnest and progressive. Thus endowed and prepared, he so meets his every duty as it comes along, that each returning day finds him with renewed courage to live and labor for the many who need his valued services. While his speciality is to give the material side of Spiritualism, Warren Chase is the preacher par excellence of the humanities, which, practically exemplified in the lives of his hearers, so fraternally blesses the world and all who are therein.

His course of lectures here, on the relation of Spiritualism to Science, to Nature, to the Religions of Christendom, to Governments, and to the practical affairs of life respectively, gave full scope for his breadth of view, power of thought and appositeness in illustrating and enforcing each position, taken with some pertinent and prominent fact of history, and resulted in proving the most pecuniarily remunerative, thus far, of the season. Mr. Chase's labors here, in connection with the special efforts of the new committees, have given the cause in this city a fresh and vigorous impetus, replenished the treasury, and placed the finances of the society in a more satisfactory condition than ever before. This we regard as working for some good and accomplishing it.

G. A. B. Washington, D. C., Jan. 31st, 1865.

From Another Washington Correspondent.

As had been previously announced, we have had the pleasure of hearing the Hon, Warren Chase during the past month, having lectured the five Sundays in January. Bro. Chase is one of the most able of all our advocates; cogent in his reasoning, eloquent, and yet so plain in all his arguments as to be fully understood by all his

It would be difficult to give even a brief synopsis of his lectures; but as I understand he intends to write them out and publish in pamphlet form. I am sure that many others, as well as the large audiences who listened to the delivery of them in will be interested and instructed by them.

In his first lecture, showing the relation of Spiritualism to Science, he set forth the facts that we have moved forward the base of experiment from ponderable to imponderable matter, and demonstrated the fact that organized life exists in forms of conscious beings beyond the reach of the senses, or the operators of the laboratory; and that in that etherial realm of being are to be found our friends and foes, who lived here with us, and whose bodies have gone to decay.

The subject of his second lecture was the "Relation of Spiritualism to Natural Philosophy," in which he went on to show the gradual existence of stratified and discreted degrees, as on earth the mineral with the property of motion and cohesion, the vegetable adding life and pulling its form up out of the earth by attraction, and yet anchored to one spot; and the animal adding sensation and locomotion, cutting loose from the anchorage, yet holding its parts by cohesion, and drawing its nutriment from a variety of sources and places, and the human adding intelligence and aspiration, showing plainly that this was not its true and ultimate sphere, because its wants and needs were not met and supplied here, and that this life corresponded only to the germination of seeds in the soil, or to gestation in animal life, while the spiritual was the real home and destiny of man, as shown by Nature and her Philosophy.

The third lecture demonstrated the relation of Spiritualism to the religious nature of man, and its want of fitness for the past or present general condition of the race. He showed that Paganism was the religion for ignorance and barbarism; and Christianity, with its six hundred creeds, was the religion for an age of force, fiction, conflicts. speculation and selfishness; and Spiritualism for an age of harmony, cooperation and peace and brotherhood.

His fourth lecture was given to show "The Relation of Spiritualism to Governments; of Governments to the People." The universal robbery of woman by all governments was sharply handled; and the robbery of inferior grades, as in slavery, and our system of robbing children of their rights to land, and the sanction and particlpation of Christianity in all forms of robbery. plunder and oppression, when carried on by nations or laws, and its motives of all wars and all parties, and constant preaching of monarchy in heaven and hell, with grades of being from king to servant. Spiritualism, he contends, is democracy, and that God is law, and needs no king nor high priest, and that our present national convulsions are fitting us for a better government and religion.

The fifth and last lecture was on the practical application of Spiritualism to each individual in fitting them for their places in the new order of social, political and religious life, with a review of the phenomena and mediumship, and its effects on different persons. To deal of the state of the

The large and intelligent audlences who listened to these lectures, were sufficient evidence that the whole series, fully written out would furnish; PERSONAL TREAT, CARTHUE TES CONFERMENT

a useful and instructive little volume in our libra-

Bro. Chase, while here, was the welcome guest of Major Chorpenning and lady, whose house is open, and their hands outspread to meet the needs and to make the visits of all advocates of Spiritualism happy. Major C. and his good lady live their Spiritualism in their daily lives. They were recently married, and I was happy in being one of the party to witness the ceremony, and join in the festivities. 'A spiritual wedding I found to be as great an improvement on the old, as a spiritual funeral over one of the cold and gloomy assemblages which meet under the old style. On Thursday evening of each week their home is open for a spiritual circle, at which attend many of their friends, and through these retinions many hearts are made glad. Would that every city, town and hamlet had as earnest, consistent and worthy ad-

We are in need of good physical mediums, and are glad to hear that C. H. Foster is sure to be here. Cannot Mr. Randall come on with the Allen Boy"? The Capital, of all places in the country, is now in need of such mediums as the above, and such as Jennie Lord and others. Dr. Newton is also often asked for. Many persons will publicly ridicule healing mediums, but will privately visit and receive benefits. Thinking people begin to reason, and as reason asserts her claims, common sense practice will come into use. If inanimate matter, in the form of medicine, has an effect on animate matter, it seems to me to be but a common sense view to argue that healthy animate matter, in the form of a healthy medium, will have an equal effect, to say the least; and if medicines which have been manipulated by the hands of M. D.s receive efficacy, how much more efficacious must be the power when directly given to the sick-for it is well known that much of the success of popular doctors is attributable to these magnetic powers.

In the hope of soon greeting some good medium in this city, I will close. Yours for truth,

A. HORTON. Washington, D. C., Jan. 31, 1865.

Letter from Dr. Child of Philadelphia.

In the Message Department of the Banner of the 28th of January, is a communication purporting to come from the spirit of Philip Schultze, of this city, stating that he died of hydrophobia, at the Pennsylvania Hospital, on the 19th of October last, &c.

Soon after I received the paper, I met Dr. Hunt, one of the surgeons of that hospital, who informed me that a person of the above name died in the hospital of the disease mentioned, and that he lived at Fifth and Callowhill streets, and was a barness-maker.

I knew the place, as I had purchased a set of narness of him. I called at the store, and learned that the present occupant, who is a German, had purchased the stock and fixtures of the store. I read the communication in the paper to him. He said most of the statements were true, but was rather averse to hearing anything from the spirit. He referred me to the hotel at which Mr. Schultze had boarded.

The proprietor of the hotel said it was very strange how that woman could get at these things. He said that Mr. Schultze was taking the measure of a dog's neck, to make a collar for him, and he snapped at him; it was not his dog, as stated; that it was nine weeks, instead of three, as stated; that he left there on Monday, the 17th of October, for the hospital, where he died on Friday, the 21st. The rest of the story he said was all correct; and he bought a Banner, and wishes to know more about the matter.

I think we shall hear more from this spirit. All the witnesses say he left "things very crooked." I have written to his brother in reference to the subject, and shall follow this up, and endeavor to help this brother to make "the crooked things" straight. Yours for truth,

HENRY T. CHILD, M. D. 631 Race street, Philadelphia.

Frogs do not croak in running water, and active minds are seldom troubled with gloomy forebodings. They come up only from the stagnant depths of a spirit unstirred by generous impulses or the blessed necessities of honest toil.

NOTIOES OF MEETINGS.

Boston.—Meetings will be held at Lyceum Hall, Tremont st., (opposite head of School street.) every Sunday, (commencing Oct. 2), at 2% and 3% p. m. Admission, ten cents. Lecturer engaged:—Miss Lizzle Doten during February.

THE SPIRITUAL FREEDOM will hereafter hold their meetings at Girard Temple, 554 Washington street. There will be a Sabbath School every Sunday, at 13 p. m. All interested are invited to attend. C. L. Veazle, Superintendent.

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

June.

CHELSHA.—The Spiritualists of Chelsea have hired Library
Hall, to hold regular meetings Sunday afternoon and evening
of each week. All communications concerning them should be
addressed to Dr. B. H. Crandon. Chelsea, Mass. Speakers engaged:—Charles A. Hayden during February; Birs. Laura
Cuppy, March 5 and 12; N. Frank White during June.

ORLING - Woeting avery Sunday in Holgers' Charles Sav.

QUINOY.—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 714 p. M. Speakers engaged:—Miss Emma Houston, March 5 and 12; Mrs. Laura Cuppy, March 19 and 26. PLYNOUTH, Mass.—Spiritualists hold meetings in Leyden Hall, Sunday afternoon and evening, one-half the time. Speak ers engaged:—Mrs. E. A. Bliss, Feb. 19 and 26; Niss Susie M. Johnson, March 19 and 26; Chas. A. Hayden, April 2 and 9; Miss Martha L. Beckwith, May 6 and 13.

LOWELL.—Spiritualists hold meetings in Lee street Church.
"The Children's Progressive Lyceum" meets at 10% A. M.
The following locturers are engaged to speak afternoon and
evening:—Mrs. A. A. Currier for February: Mrs. E. A. Bliss
for March; Mattie L. Beckwith for April; Charles A. Hayden
for May; Mrs. Frances Lord Bond for June.

HAYSHILL, Mass.—The Spiritualists and liberal minds of Hayerhill have organized, and hold regular meetings at Music Hall. Speakers ongaged :—N. S. Groonleaf, Feb. 19 and 26; Charles A. Hayden during March; Mrs. S. A. Horton during April: N. Frank White during May; Mrs. E. A. Bliss, June 4 and 11; Miss Emma Houston, June 18 and 25.

WORCESTER, MARS.—Moctings are held in Hortlcultural Hall every Sunday afternoon and ovening. Speakers engaged:—
J. G. Fish during February; Miss Beckwith during March; Mrs. Leura Cuppy during April.

Mrs. Laura Cuppy during April.

Phovidence, R. I.—Meetings are held in Pratt's Hall, Weybosset street, Sundays, afternoons at 3 and evenings at 7% o'clock. Progressive Lyceum meets every Sunday forenoon, at 10% o'clock. Speakers engaged:—Miss Emma Houston during February; J. G. Fish during March; Mrs. A. A. Currier, April 2,9 and 18; Charles A. Hayden, April 23 and 38; A. B. Whiting during May; Susie M. Johnson during June. A B. Whiting during May; Susie M. Johnson during June. PORYLAND, ME.—The Spiritualists of this city hold regular meetings every Sunday, in Mechanics' Hail, corner of Congress and Casoo streets. Free Conference in the forencon' Lectures afterncon and evening, at 3 and 7 o'clock. Speakers engaged:—Mrs. Laura Cuppy, Feb. 12; W. K. Ripley, Feb. 19 and 25; Wm. Lloyd Gartison, March 5; J. H. Randsil and Henry B. Allen, March 12, 19, 28 and April 2; Mattie L. Beckwith, May 20 and 27, and during Soptember.

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

The Friends De Proofesse And Spiritualists of New York

THE FRIENDS OF PROORESS AND SPIRITUALISTS of New York hold their moetings at Irving Hall every Sunday, at 10% and 7% o clock. Seats free, and the public generally 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 spiritual meetings at Union Hall, corner of Broadway and 22d street, New York, ev-

ery Sunday.

BROOKLYN, N. Y.—The Friends of Progress meet every Sunday evening at the Scientific and Progressive Lyceum, No. 128
Washington street, Brooklyn, N. Y.

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

Cincinnary, O.—The Spiritualists of Cincinnati have organized themselves under the laws of Ohio as a "Religious Society of Progressive Spiritualists," and have secured Metropolitan Hall, cornet of Ninth and Wainut streets, where they hold regular meetings on Sunday mornings and evenings, at 10% and 7% o'clock.

DAYTON, O.—The Spiritualists of Davion, O., hold meetings.

LECTURERS' APPOINTMENTS AND ADDRESSES, PUBLISHED GRATUITOURLY RYENT WREEK IN THE BANKER

(To be useful, this list should be reliable. It therefore be-To be useful, this list should be tribule as should be included societies and Lecturers to promptly notify us of appointments, whonever they occur.

polutients, or changes of appointments, whenever they occur. Should parchange any name appear in this list of a party known not to be a lecturer, we desire to be so informed; as this column is intended for Lecturers only.]

Miss Lizzis Horzes will speak in Boston during February. Address, Pavilion, of Tremont street, Boston, Mass.

Miss Esma Hardings has returned from California, and lectures in Philadelphia during February and March. For further engagements address, 8 Fourth avenue, New York.

Miss Laura Cupri-will lecture in Portland, Feb. 12; in West Chesterfield, N. H., Feb. 18; in Chelsea, March 5 and 12; in Taunton, March 19 and 26 / in Worcester during April; in Maiden during May. Address as above, or care Banner of Light.

N. Frank Whitz will speak in Somersville, Conn., during Misy; in Chelsea during June; in Lowell, July 2, 9 and 18. He February; in Springrield during March; in Haverhill during Mill answer calls to Lecture week evenings. Address as above.

De. L. K. Cookley will lecture and heal, the two last weeks in February and the two first in March in Dixon. Sterling and Morrison, Ill. Address during Fobruary, and to March 15, Dixon, Ill. He will receive subscriptions for the Banner.

of Light.

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

MISS MARTHA L. BECKWITH, trance speaker, will lecture in Stafford, Conn., during February; in Worcester during March; in Lowell during April; in Plymouth, May 6 and 12; in Portland, Me., May 20 and 27, and during September. Address at New Haven, care of George Beckwith.

MES. E. WARRER will speak in Willianatic, Conn., during February; after which time she will return West. Those desiring her services on her way West can address as above.

J. H. RANDALL and HENRY B. ALLEN will remain in Roston.

airlug her services on her way West can address as above.

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

Lois Waissnooker will speak in Geneva. O. Feb. 12; in Meadville, Feb. 13, 14 and 15; in Johnson Creek, Feb. 19 and 26. Friends in Central and Southern New York desiring her services will address her at Johnson Creek, Niagara Co., N. Y. during February. during February.

Mus. Sophia L. Chappell will speak in Dayton, O., one
Sunday every month. Address, care of Mrs. A. Patierson,
No. 260 Walnut street, Cincinnati, O.

No. 260 Walnut street, Cincinnati, O.

MRS. FRANCES LORD BOND will lecture in Lowell, Mass., in
June. Address, care of Mrs. J. A. Kellogg, Amherst, Mass.,
CHARLES A. HAYDIN will speak in Chelses during February; in Haverhill during March; in Plymouth, April 2 and
s; in Providence, B. I., April 23 and 30; in Lewell during May. Mns. M. S. Townsend speaks in Chicoped during May. in Charlestown during March; in Troy, N. Y., during April and May. Address as above. AUSTEN E. SIMMONS will speak in Bridgewater, Yt., on the first Sunday, and in East Bethel on the fourth Sunday of ev-ery month during the coming year.

J. M. PERBLES will speak in Dodsworth Hall, New York, during February. Address, 274 Canal street, New York, WARREN CHASE may be addressed at Baltimore, Md., from Feb. 15 to Feb. 15, and at Philadelphia from Feb. 15 to March 1; will lecture in Vineland, N. J., Feb. 26. He will receive subscriptions for the Banner of Light.

MBS. AUGUSTA A. CUBRIER WIll speak in Lowell during February. Address, box 815, Lowell, Mass.

box 325.

Mrs. F. O. Hyzer will lecture in Baltimore during February.
April, May and June; in Washington during March. Address,
86l Baltimore street, Baltimore, Md.

J. L. POTTER will speak in Iowa Falls, Iowa, Feb. 12; in
Cherry Grove, Fillimore Co., Minn., Feb. 18, and the four Sundays following; will make engagements through the West to
speak where the friends may desire. Address as above, or care
J. M. Mills, Indiantown, Tama Co., Jova.

Mrs. E. A. Bliss, of Springfield, Mass., will speak in Charlestown, Feb. 5 and 12; in Plymouth, Feb. 19 and 26; in Lowell
during March.

MRS. E. M. WOLCOTT will speak in Danby, Feb. 12; in Mechanicsville, Feb. 19. Address, Rochester, Vt.

Mas. A. P. Brown will speak in Danville, Yt., every other Sunday until further notice. Is at liberty to speak on week day evenings, if wanted.

Miss Susiz M. Johnson will speak in Taunton during February; in Plymouth, March 19 and 26; in Providence, R. I., during June. Address, 80 Warren street, Boston, or as abovs. MRS. LYDIA ANN PEARSALL will lecture one-half the time at Utics and Washington, Mich., until further notice. MRS. ALCINDA WILHELM, M. D., inspirational speaker, will lecture in Greensboro' and Richmond, Ind., during February. Those wishing lectures on the route through Missouri to Kansas will direct as above.

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. Fish will speak in Worcester, Mass., during February: in Providence, B. I., during March. Address, Ganges, Allegan Co., Mich., or according to appointments.

W. K. RIPLET will speak in Foxboro', Feb. 12; in Portland, Mo., Feb. 19 and 25; in Malden, March 5 and 12; in Chelsea, March 19 and 26. Address, Snow's Falls, Me.

Miss Emma Houston will lecture in Providence during February; in Taunton, March 19 and 26; in Somersville, Ct., April 2, 9, 16 and 23. Would be happy to make engagements for the spring and summer. Address, Manchester, N. H.

Miss. S. A. Honron has removed her residence to Butland.

Miss. S. A. Honrow has removed her residence to Rutland, it. She will answer calls to speak Sundays and attend fune-als. Address, Rutland, Vt.

MES. CORA L. V. HATCH. Address, New York. J. W. SEAVER, inspirational speaker Byron, N. Y., will an awer calls to lecture or attend funerals at accessible places.

MRS. C. M. STOWE will answer calls to lecture in the Pacific States and Territories. Address, San Jose, Cal. G. W. Rice, trance speaking medium, will answer calls to lecture. Address, Brodhead, Green County, Wis. MES. SUSIE A. HUTCHINSON, South Hardwick, Vt. MES. SABAH A. BYENES, 87 Spring street, East Cambridge.

D. H. HAMILTON will visit the West this winter. Will lec-ture on the route. Subject: Reconstruction or the Millen nial Fraternity. Address for the present, Lewiston, Mc. SAMUEL UNDERSILL, M. D., is again in the field, and ready to receive calls for lectures. Address care of A. J. Davis, 274 Canal street, New York. MRS. FEANCES T. YOUNG, trance speaking medium, No. 12 Avon place, Boston, Mass.

Mrs. Emma M. Martin, inspirational speaker, Birminghan MRS. FRANK REID, inspirational speaker, Kalamazoo, Mich. A. P. Bownan, inspirational speaker, Richmond, Iowa. BENJ. TODD, Decatur, Ill.

MISS BELLE SCOUGALL, inspirational speaker, Rockford, Ill. MBS. IDA L. BALLOU, Fond du Lac, Wls. W. F. Jamieson, inspirational speaker, Decatur, Mich.

MRS. H. T. STEARNS will answer calls to lecture. Address, South Exeter, Me. WILLIAM H. SALISBURY, trance speaking medium, will answer calls to lecture. Address, No. 7 Bank Row, Taunton, Ms. Miss H. Maria Worthing, trance speaker, Oswego, Ill., will answer calls to lecture and attend funerals.

MRS. E. K. LADD, No. 2 Kneeland street, will answer calls to IRA H. CURTIS speaks upon questions of government. Ad-MRS. LOVINA HEATH, trance speaker, Lockport, N. Y.

MRS. SARAH M. THOMPSON, trance speaker, post office box 1019, Cleveland, O.; residence, 36 Bank street. C. Augusta Fitch, trance speaker, box 4295, Chicago, Ill. Moses Hull, Kalamazoo, Mich.

Miss A. P. Mudgert will answer calls to lecture, and attend merals. Address, Arthursburgh, N. Y., care of D. W. Odell. MRS. A. P. BROWN, inspirational speaker. Address, St. ohnsbury Centre, Vt. MRS. FRANCES LORD 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 City.

MRS. N. J. WILLIS, trance speaker, Boston, Mass. REV. D. P. DANIELS will answer calls to lecture and attend unerals. Address, Lafayette, Ind. Mrs. Mary J. Wilcoxon, Hammonton, Atlantic Co., N. J. DR. JARES COOPER, of Bellefuntaine, O., will answer calls to peak on Sundays, or give courses of lectures, as usual.

REV. ADIN BALLOU, lecturer, Hopedale, Mass. J. S. LOVELAND, Willimantic, Conn. H. B. STORER, Foxboro', Mass., of 4 Warren st., Boston. MISS L. T. WHITTIER, Dansville, N. Y.

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

Published weekly at 158 Washington street, Boston, Mass., by WILLIAM WHITE, ISAAC B. RICH, and CHARLES H. CROWELL. LUTHER COLBY, EDITOR, assisted by a large corps of the ablest writers.

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All Business Letters must be addressed.

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DATON, O.—The Spiritualists of Daylon, O., hold meetings every Sunday in Harmonial Hall, Post Office building, at 10% a. M. and 14 r. M. Speaker engaged:—Miss Likes Carrey during the pages of when the subscription surprises of the pages at the and of seach of our subscribers' names, as printed on, the pages of when the subscription surprises of the pages of