

#### BOSTON, SATURDAY, FEBRUARY 18, [\$5,00 PEB' YEAR.] {SINGLE COPIES,} milleres p. denters VOL. XVI. NO. 1865. inted specific

Human heart, whose hopes are fled,

Alone, alone!

#### THE LESSON OF THE WINDS. AN ALLEGORICAL POEM. IN FOUR PARTS. - MPORT

num delaim adapao tro off a dwal sol hot state of the following beautiful Poem, said to have been composed in spirit-life, were spoken by Cora L. Y. Hatoh, while nuder spirit-control, at the close of her lecture on Sunday evening Jan. 15th, and Part Second after the close of the lecture on the evening of Jan. 22d. Parts Three and Four were designed for the following Sunday evening, but owing to the length of the address and the fatigue of the speaker the utterance was abandoned, and Hirs. Hatch was influenced to write it out the next morning,] er ell'he der<del>e fo</del> la siter ta **PRELUDE** · Ind:

In a low, old-fashioned chamber, With the moss-grown roof o'erhead, And the elm trees' waving branches Drooping o'er the violet's bed, and to Boyish face amid the pillows, has the Half in courage, half in fear, it

Listens to the midnight voices, .... . ... Eager, wondering what he 'll hear.

Hears the winds amid the branches-Weird and strange their voices seem-Hears them sighing, mürmuring, shrieking, Like a yague and fearful dream; Hears a sound of high endeavor, "Up and labor, 't is the way

Hears of manhood's solemn duties: ".Wonders what the winds can say." In Manhood, near the boundless ocean;

Gazing on the swelling wave, Deep'ning tides of life's emotion Heaving up to Him who gave; Soon anon, the rolling billows, its

With their crests of shining foam, Leap in angry, flashing surges, Where the wind's low car has come.

Then he knows the tempest whispers. Strange, dark secrets on its way, Causing rage like human passion-Wonders what the winds can say.

Ohlidhood, mid the blossoms staying, Bees the flowers nod in reply, Hears the breezes rippling laughter, Through the shining poplar grove,

Wonders if the winds are wooing-Wonders if the flowers love. \*1 "Mother dear, I heard strange voices In the garden while at play !" "T was the voice of summer breezes," di

"Tell me, mother, what they say !"

And now from the regions of Death come down In silence to add to their great renown, . Or doomed for their crimes so bold, To sail forever in icebergs cold, From my kingdom wild and free.

I come from my kingdom wild and free, minut From my kingdom beyond the Northern Sea; And I scatter the white and fleecy snow From my wings of frost wherever I go; And I sift over flower, and grave, and tree, The smooth cold sheet of my witchery, For naught can stay my solenin flight, Nor noontide hour nor spell of night,

For I come from beyond the ses. Lov I II. Jane, Death-Song of Flora.

Flora, the Goddess of the Flowers, feeling the ap proach of the North Winds, thus sings :

n - I am dying, I'am dying! For I feel the North Wind's breath, And his glances fraught with death,

While his piercing, frosty dart Has been buried in my heart-

I am dying, I am dying!

Hasten to me, hasten to me,. Ye sweet flowers, my children dearl Come and weep above my bier;

The sweet sephyrs all are fled, And the perfumes all are dead-Hasten to me, hasten to mel

I am dying, I am dying! Weave a robe of shining white, Scatter leaves of flowers bright;

- On this mossy bank I'll lie,
- Flowers, hold me as I die, "Fare ye well! oh fare ye well!

The Dirge of Flora.

The Flowers gather round their queen and sing. All mourn : a the second second

She is dead, our queen is dead! Dark and gloomy is her bed-

Never, floating o'er the plain, Shall we see her form again

Alasi alasi ind interit ", The Rose mourns :

She is dead, our queen is dead!

" The Violet mourns :

She is dead, our queen is dead!

Low and silent is her bed-'I weep! I weep! . stel Let my blushing petals fade, Let me on her breast be laid-'I weep! I weep!

Whose choices, flowers are cold and dead, In the world's dark, dismal chain, Conquer passions, heat and pain, Till true Faith and trust ye gain-With God you 're not alone. Triumph of the North Wind. I reign, I reign, O'er hill and plaint I we clothed with snow . The valleys below; I have crowned the mountain, " I have bound the fountain; Each babbling brook And mossy nook, Are cold-are cold. I ride, I rido On the stormy tide;

On the tomb I spread The sheet of the dead: I have alain the flowers, I have chilled the bowers-So cold-so cold. I march, I march Through each frozen arch; The forests are bound With an armor 'round; And my sentries stand O'er all the land; Each blade of grass Is a sword to pass-Bo cold-so cold.

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I go, I go With the sound of woe. And the orphans' form I pierce with the storm. I drive the poor To the rich man's door; I langh at their fours, And I freeze their tears-

So cold-so cold. The Deleas

Bat I cannot com To the warm; bright home; The mother's love I cannot moye; The virtues bright Are strong in their might

To charm-to charm, I cannot kill The kindly will;

I can never bind The human mind; Nor charity,

Nor sympathy

So warm-so warm:

Nor the land of the soul,

That blissful goal,

Beams from above;

Where the sun of love

Nor the living Thought,

From Heaven caught;

Nor the fount of Truth,

. 2 (| But sweeter far Than these, I ween, Is the blush of my love, The glance of my queen-. of Flora, my queen.

> Oh, bright is the beam Of the early dawn, .

When the sun's first ray Lights the dewy lawn; But brighter far Than these, I ween, Is the glance of my love. My Flora, my queen-

My love, my queen. Oh, sweet is the life Of the happy child, With its floating curls, And its laughter wild: But sweeter far Than these, I ween, Is the life of my love,

My Flora, my queen-My love, my queen. Oh, sweet is the song Of the mating bird, When first his lay In the spring is heard;

But sweeter far Than these, I ween, Is the voice of my love, Of Flora; my queen-My love, my queen: Oh, sweet is the light Of the pale morning star, When it flashes a ray From its home Mar; But sweeter far Than this, I ween, Is the star of my life, My Flora, my queen My love, my queen.

Then wake, love, awake, "I am' sighing for thee, And nature awaits Thy beauty to see; For fairer art thou Than all things, I ween Oh, brown ye my love, My Flora, my queen-My love, my queen.

ave be III. The Inquiry of the Breeze Oh, wherefore blows The blusbing rose? Why bloometh pale The lily frail? Canst thou tell? No, no, no-none can tell. Why is the blue Violet true? Like eyes of love Fond faith to prove. Canst thou tell? No. no. no-none can tell. Why chimes the bell In woodland dell? The bluebell sweet, With chiming feet, Canst thou tell? No, no, no-none can tell. Why beats the heart With love's quick dart. Causing a pain E'er to remain? " Canst thou tell? No, no, no-none can tell. The Answer. Yes, flowers blow Fond hearts to show How deathless love Its faith can prove. We can tell; Yes, yes, yes-we can tell. Love is the breath, Living through death. Thus you may know Why flowers blow. All can tell; Yes, yes, yes-all, can tell. 1 Parat Parat IV. The Triumph over Winter and Death. Oh human lovel How beautiful, how pure thou art, Whose influence Death can move. And triumph o'er the heart, Can cheer life's darkest way, and shed A holy light around the dead. Oh heavenly lovel How gladly, quickly thou dost rise Thy constancy to prove, Even beyond the skies, Greeting with rapture evermore The loved, the blest, who 've gone before. Oh mother's lovel How heavenly, how true art thou, "Triumphing o'er the grave, With pale and patient brow; Thy buds of promise fade away, Fade but to bloom in endless day. Satista Oh human heart! By sorrows deep and woes oppressed, Turn thou thine eyes apart, Where shihing angels, dressed In white, upon that shining shore, Their light shall greet thee overmore. at the TRonath of the Boah and Boah . sur Bill Ingital II Infe Is born of death, 19:11 6.91 Pasce is the child of strife, With svery fleeting breath mit ni of the most of 563(03599) ular att 1 Cometh the boon of life:

Soul gems are made of tears, Its blooms of cares and fears, Its robes of sorrow's night, Woven to shining white.

Pause & PART THIRD. Meder of th protection in Local Adv. States

Song of Jupiter, the Star of the Morning. Forever, since the course of Time begun, Each morning I have sighed and watched' and waited.

Till mourning night her solemn sands has run, For one sweet form to come, though oft belated.

Forever, over mosque and tower and dome," I gaze in secret and in silent longing, For her, the joy and pride of earth, to come With her bright train the eastern temple throng-

ing. Like a fond lover waiting for his bride,

Impatient that his strong arms may enfold her, watch shove the obbing ocean's tide, That my fond, longing eyes may first behold her.

see the dew-tears in the flowers' eyes, Which night has shed for some deep secret sor-

row; see her shadowy garments as she flies Before the footsteps of the coming morrow.

Behold, where through the portals of the east Aurora cometh! Goddess of the morning! The torch of day burning upon her breast, Her golden hair the eastern hills adorning.

She throws around me her entwining arms, Her brightness all my paler light enfolding; And I am bathed in her subduing charms, Her spirit over me its empire holding.

Now mounts the Day-God on his flery car, Wheeling its course above the eastern ocean; While hill and valley echo from afar The thrilling anthem of the world's devotion!

II. Song of the East Wind. O'er ancient cities, reared in crime, Have crept the mould and dust, Have rolled the chariot wheels of Time, And leveled them in dust. O'er China's massive guarding walls," And Turkey's wide domain, I watch each kingdom as it falls, Never to rise again! For the past is gone, and cannot return, Its fires will not burn.

The splendid city of the Sun, With streets of shining gold, Perished before its light began-Ere half its wealth was told! Egypt, with all her power and pride.

Mourner, shedding tears of anguish On a green and narrow, bed, In the darkness where you languish, Waiting for a welcome tread, Something in the willow branches Whispers a familiar tone. Something through the cypress gleaming Says the mourner's not alone, says and And you think 'tis but the low winds, In a mournful, tuneful way, Ohanting dirges o'er your loved ones, ough But you wonder what they say. I double will ?

We have listened, we have questioned; 15 the la We have followed o'er the plain; ' Cor maker Tracked the cold and plorcing north-winds Far across the snowy main; 2 fulls be We have found them, and we've bound them

With our chain of magic atta and ad manage Until all their mystic stories Have been traced upon our heart; We have solved the wondrous meaning .a Of the roof-trees' magic song-What the winds say to the waters, When the waves are high and strongin saiblin What they whisper to the flowers, In the sunny month of June-turillo What they murmur through the willows, When they chant a dirge-like tune. We will weave the mystic story, and the start of the second start and simple lay, the second start of the winds and their strange voices:

We will tell you what they say. PART PIRST. anten and he see NIVI PARA แสบประว a bith astronom and of a same an ampropola Song of Borens, God of the North Wind. I come from my kingdom wild and free, From my kingdom beyond the Northern Seal My charlot the storm, my steeds are the gale, My spear is the frost, my shot are the hall, I ride on the top of the ocean wave, 177 I shout hal ha! in each rocky cave, In my kingdom wild and free.

Oh, great is my kingdom wild and free, My kingdom beyond the Northern Ses, Where shining spire, and dotted, and wall, And tower and turret of ercrowilling all, set i from Where loory gates flash forth their light, And no one passeth their strength and might Ha To my kingdom wild and free ter new Bird 20 Oh. bright is my kingdom wild and free, appres My kingdom beyond the Northern Ses, 1/ Where sapphire caves forever shine, but forth And flashes dart from the topaz mine, at the Where gleameth the onalescent flame, and the And the ruby and diamond outshine their name, Where emerald and amethyst heights hereitight Gieam down the bergland amber flights, south In my kingdom wild and free are day

Oh, ploud ising kingdom wild and free, The gleshing shores of the Northern Scal, The gleshing shores of the Northern Scal, My shore of the Northern Scal, Come out from the blight the flatting of the Like spectra billing of Vising of the flatting of the Who swept from the Northern Scal of gold out that out all portion to way a bill of the flatting of the bill of the billing of the state of the bill of the bill of the billing of the billing of the bill of the bill bill of the billing of the billing of the bill of the bill bill of the billing of the billing of the bill of the bill bill of the billing of the billing of the bill of the bill of the bill bill of the billing of the bill of the bill of the bill of the bill bill of the billing of the bill of the bi while that sweep the snow covered parth, in the

Low is laid her regal headadaat # Laigh! I sight to what Let my blue eyes melt in tears, Let me die amid my fears-I sigh! I sigh! . The Bluebell mourns : She is dead, our queen is dead Cold and silent is her bed-Tolli I tolli I tolli art h Let me ring my purple bell, Ring my life out in her knell-I toll! I toll! ing P.F. The Lily mourns : She is dead, our oneen is dead! Dark and lonely is her bed-I sight I sigh! Let my pale lips palen grow, And my slender form lie low-I sigh! I sigh! All mourn : She is dead, our queen is dead! Dark and narrow is her bed-We weep! we weep! Come ye flowers, one and all, Let us be her shroud and pall; Bolemn willows, wave and weep, Pine trees, silent vigils keep-We diel we diel The Amaranth-Emblem of Immortality-sings. She but sleeps-our Queen but sleeps," While each flower sighs and weeps-I.wait-I waitf Trettio For I know the summer rain it and it Will restore her life again; Watching, waiting, every day I will bow my head and prayand She sleeps-I wait! diampia dona or w 2 diampia dona ole date or a diampia dona ole date or a 15.10.30 Song of the Pine Trees. In our own dark grist and pain, w We, of all nature, remain, 10 11 11 Sighing all the long, long day, Singing, in our mournful way, Dirges o'er the flowers' grave, As pur solemn branches wave; " 1 of or wAnd we are all alone." da du dair ad tour sucAlone, alone! Flowers sleep beneath our feet. They, have lost their perfume sweet; And the trees, leafless and high. Lift their branches 'gainst the sky, Dark and angry clouds o'erhead, All beneath is cold and dead, And we are all alone. hand is not be table of a large of a iteu . We are strong, and high, and proud, Wintry wind, nor storm, nor cloud, Oan sublue our Faith sublime; soul We canibear the march of Time, an all Nor summer's heat, nor toy pold Oan make us Weak, or make us old,

lean was in the sould

And of endless youth, So warm-so warm. So I must away To my home, they say-To my kingdom free Beyond the sea-For there I dwell; So fare ve well- 05 So cold-so cold. PART SECOND. Ι. Song of the South Wind. come from the shining southern seas, Where waving forests perfume the breeze; And wondrous birds, with their plumage rare, Like glittering meteors fill the air-I come-I come. From the land where the graceful palm trees tise And the citron ripens 'neath summer skies, Where the "Southern Cross," with its orbs doth And the golden moon giveth hues divine-" I come-I come, From far, far across the desert plain. Where the simoon's breath sweeps o'er the main And across the traveler's tedious way, I waft the mirage of groves far away-I come-I come. Where the orange groves and myrtle flowers, Fill with their bloom the flitting hours, Where maideus, wander, with eyes of light, And tresses dark as the wing of night nd define de "I come I come. And I come to tell of another clime, Where the gleaning heights arise sublime, Where the emerald shores-stretch far away To the regions of endless and fadeless day-I come I come, To tell of a golden, shining strand Of the yordant slopes of a " better land," Where life's bright flowers shall bloom again, And joy be given for every pain- "attin I come I come. ar ter all II, Bong of Molus. The God of the Wind-Harp, seeing a lyre in a maiden's window, thus singeth to Flord an entruing and 1.200 10 abund And the glatics of love, barry ties and 271.1 inte dire the state of the stat W 101 Though we are all alone, and all

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Her hundred cities grand. Corroded in the Nile's dark tide, And left a lonely strandl For the past is gone, and cannot return, Its fires will not burn.

The States of Greece and ancient Rome, Whose empire was the world, And over the Hellenic shores Ensigns of power unfurled-I sigh above their ruins now. O'er Cæsar's form laid low; And above Pompey's kingly brow The deadly night-flowers blow: For the past is gone, and caunot return, Its fires will not burn.

Ye silent walls! Ye pillars grand! What tales to man ye tell! What homage do ye now command? What forms within do dwell? Only the night owl's mournful tone. Only the serpent's hiss. Only my breath sighing alone. Only the lizard's kiss; For the past is gone, and cannot return. Its fires will not burn.

O'er Russia, France and sunny Spain, O'er Britian's kingdom strong, O'er Alpine heighths and desert plain I sweep and moan along. Sometimes I weep for Italy," And tell of her deep woe;" For Poland and for Hungary, Whose heroes slumber low; For the past is gone, and cannot return Its fires will not burn. Sector Wind

I've seen the nations, in their morn, Grow strong and great in might, Of all their pride and power shorn. And sink in darkesunight. I've seen the kings of every age, In their great majesty, Unwritten upon hist ry's bright page-Their lives a mystory; For the past is gone, and cannot return, Its fires will not burn.

I've seen the early morning rose Blush with a conscious power, And its rich velvet lips unclose, To perish in an hour. I've seen the matten, fair and bright, With cheeks like roses' bloom, und 1 1 And eyes like instrous stars of night, Sink early in the tomb; For the past is gone, and cannot return. Its fires will not burn. I've filled the sails of mariners,

Crossing the sea for fame, That they might trace upon the soroll, Of their dear father-land, the out of with I've whispored and y, Nevermore in all of the You'll see that welcome strand; ) source For the past is gone, and cannot petrum.) Its fires will not burn.

BANNER OF LIGHT BRUARY IS, 1865. 172 19 affords some remaining of the allegorical mode of counting. It may thus be found that the Hebrew, numbers were it is the Reputian in the mysteries. The Pythagoria forty-seventh problem had a physiological as well as other status of measure-ment. The three and five, or Trinity and Penta-tench in this problem was, with the Egyptians, among the symbols of universal nature. Osiris, was the male principle, and itsis the female prin-ciple. The triad and duad, or mystical five, fo-cluded the plant within the circle—the HE-SHE of the Deity in all the ancient religions, with Horus, their son, in the six of creation, to be followed with the seventh of rest. Hence "the Triangle, whose base is four parts, whose perpendicular is three, and whose hypothenese is five symbolized Osiris Isls and Horus, or the two producers and the product, the very principle, expressed in symbolic language, which constitutes the terms of the prob-lem, as enunciated by Pythagoras, and perfectly known to the Egyptian priests." Hence, too, the manyfold in One, the Elohim, singular and plural, male and female, the cherubinical combinations resolvable into the all-enhancing One — the all-I 've seen each hope of every last Rise like an inward tide, ness of the spints," "Aligninetential legge of the alignit Scotch rice is one pied in the examination of the Apocalypic marketies of the New Jerus," lem," while one of the tegrees in Job is occupied hatterver ill betide ye, i Oh ye, weeping, toiling souls, 1.1 They de loving ones, will guide ye, Too soon with sorrow's ebb departs, 1.4 in describing how "Behemoth moveth his tail like And leave no joy beside. Through the blessed, shining portals Men call me fickle, wild and strange, a codar." In the ancient religions the hours of working, out salvation in fear and trembling in horror and great darkness, would appear to be the same as in modern Masonry, "from the vernal to the su-tumnal equinor, between the hours of seven and teh, and from the antumnal to the vernal, between six and nine. In this selection," says Dr. Mackey, "of the hours of night and darkness for initiation," the usual coincidence will be found between the ceremonies of Free-masonry and those of the an-clent mysteries, showing their evident derivation from a common origin." And mine a fretful way. Of Death's purple sunset-door, They, the living, bright immortals, My pathway is of constant change, My empire is decay; Lead their loved ones evermore. For the past is gone and cannot return-IV. Its fires will not burn. Benediction. Oh thou Spirit of the winds, PART FOURTH. Ruling over earthly minds, I. Hear thou our prayer! Song of the West Wind. Offerings of love do rise Through the gateway of the Orient. duces the God. Bachus, the supposed inventor of the Dionglian Mysteries, as replying to the ques-tion of King Peuthens, in the following words: Peutheus. By night or day these sacred rites performst thou? Up through the vaulted skies-Over distant, inland seas. Praise everywhere! I have led the mighty nations Through the Gates of Hercules In sorrow's wintry night To the shores of Northern Britian, 'Cross the Alps and Appenines, resolvable into the all-enhancing One - the all-seeing Eye, whose symbol was the Sun. Thus, we may find the Gentile and Hebrew Be thou our shining light Bachus.-Mostly by night, for venerable is dark-Whom we adore. To the land where blooms the citron

Led the daring, brave Columbus, 'To a wild and wondrous land; Led Americus Vespucius, And the Pilgrim Fathers' hand, From the crucl persecutions Of corrupt and tyrant kings, To the laws and constitutions Which true Freedom ever brings;

And the grapes empurpling vines;

To the mighty shores whose bosoms Lean against the northern sky; To south-western groves whose blossoms All the rainbow hues outvie; Over prairie and savannah, On the fleeing red man's trail, Who, with tossing plume and banner, Causeth e'en the brave to quail;

Where Ningara's deep thunder Speaketh like the voice of God; And the nations bow in wonder: Where the white man never trod; Where the children of the forest Sing their anthems wild and free, And in Nature's vast cathedral Worship upon bended knee;

Over peaks of Rocky Mountains, With their mild, Pacific slope; Over lakes and mineral fountains, With their boon of health and hope; O'er the "Father of the Waters," With his strong and winding arms; To the rolling hill and meadow. With their many floral charms;

To the mines of Colorado, With their rich and shining store; To the Western El Dorado, With its wealth of precious ore; To the sudden steeps and gorges, Where the beds of coal are found, Wrought with Nature's burning forges, And with veins of iron bound.

Westward is the course of ages: Progress is my watch-word clear; Over History's dark pages Hope forever lingers near. Ever from the wreck of kingdoms Better nations have their birth: From the gaves of buried tyrants Rise the saviours of the earth.

II.

of the Evening Zephyrs. Rest! rest! Day sinks to rest. In all his glory, On Evening's breast-Rest! rest!

Rest! rest!

Flowers sink to rest; Slumbers the lily

While endless ages roll, Guide us with thy control.

God, evermore.

## Original Essays. ANCIENT AND MODERN SPIRITUALISM NUMBER TWENTY-TWO.

BY C. B. R

In what did the Elusinian mysteries, introduced into Greece some 1400 years B. C., differ from those in the Hebrew congregation of the Lord? Was not Moses the impersonation of the wisdom of Egypt? and was not this wisdom from the further East by way of India, Chaldea and Phœnicia? Why, then, should we grant to Old Jewry the ex-Why, then, should we grant to Old Jewry the ex-clusive Word? If we rest there, confined to its narrow sectarian plane, how can the Christian mysteries put in for a share of the earlier Word? for to the Hebrews, Christianity had no preëmi-nence over the Heathen Word. How, then, can Dr. Oliver and Dr. Mackey place the latter in the category of "Spurious Free Masonry?" Whatever there were of aluses, whether in Hebrew or Heathere were of abuses, whether in Hebrew or Hea-then mysteries, would be alike "Spurious," Ought educational prejudices to be permitted the claim that the Hebrew mysteries were exclusively chosen of God, however much we may grant to them a puritanic tenacity of the Lord.

If, in the Mosale theorracy, a witch was not per-mitted to live, and the wizards and familiar spirits were put out of the land, so that the Word of Je-hovah could only come through Baalam over the left, and Samuel through the Witch of Endor only on the sly, so death was declared against witchcraft in the Elusinian mysteries, lest the wizards and familiar spirits should peep about and mutter of the mystical Word laid up in the Ark; or of Aaron's Rod, which budded, blossomed, and bore almonds

To the Elusinian mysteries, says Dr. Mackey, suspicion of immorality was absolutely required in the aspirant." . In what, then, does the genuine, original Jacob Free Masonry transcend the Hea-then, so that the latter is "spurious," while Jacob is genuine? whose character was not quite so free is genuine? whose character was not quite so free from suspicion in the various arts of thimblerig-ging as per Smith's "Dictionary of the Bible." Nor does the Saint in the Elusinian Church ap-pear much behind him in the civilization of the Christian Church of to-day, particularly along the plane of slavery, mammon and fashionable theology, making altogether a pretty considerable sum of the various villanles.

The aspirant to the Elusinian holy of Holies, was presented in the first degree of apprentice-ship, naked, or clothed in the skin of a calf. So, too, were Adam and Eve presented naked, till "the Lord God made coats of skins and clothed So, too, was Job initiated as symbolizing them. the first estate on the earth. He was to sacrifice all in order to begin his novitiated in the kingdom of heaven. The more material riches must all be or heaven. The more material riches must all be swept away, that perfection through suffering may be wrought out for the greater enjoyment of that spiritual kingdom whose possessions are not much found where the worshipers of mammon most do congregate. As in the later initiations of the gospel drama, the Free Masoury of the Esseurian Lodge, who does not forsake all is not worshy of this kingdom. The whole drama of Job is a counterpart of the Gentile initiations-his very name

universal circle.

Scriptures, or Mysteries, to be the Word of the ancient Free Masons, and thus the definition of "Free Masonry." is "a beautiful system of mo-rality, velled in allegory, and illustrated by sym-bols;" hence De Witt Clinton could say of it, "That it is the most ancient society in the world", the all one consecutive Church foor the sym--the only one consecutive Church from the sym-bolic or spiritual meaning of them in old time. bolic or spiritual meaning of them in old time. As Osiris and Isis were symbolized in Father God and Mother Nature, and in the Sun and the Moon, so in the Mosalc Mysteries, Joseph in his "Sign" was "blessed of the Lord for the precious fruits by the Sun, and for the precious things put forth by the Moon," who was as well as could be expect-ed, and highly commended by the Gentiles for the virtues of Lucina bordial. "The exployation of the principal geometrical

"The explanation of the principal geometrical figures given by Pythagoras, may be interesting figures given by Fythagoras, may be interesting to the Masonic student. According to the Gre-cian sage, the point is repudiated by the unity, the line by the duad, the surface by the ternary, and the solid by the quartinary. "The circle," he says, "is the most perfect of curvelinear figures, containing the triangle in a concealed manner. The triangle is the principle of the generation and formation of bodies, because all bodies are reduci-ble to this figure and the elements are triangular ble to this figure, and the elements are triangular. The square is the symbol of the divine essence." These symbols are varied in the various myste-ries; still there is traceable a common basis for them all in riddles, dark sayings and parables— the letter killing, but the spirit making alive. The secret things belonged to God, or the Hiero-phant, or Pope. They were withheld from the non-initiated, because it was not mete to give the children's head to dogs, and there can be no great-er attriffection then one. Church Biblicher is er stultification than one Church Bibliolatry in supposing that the Bible can be opened without knowledge of the ancient mystical keys, as tronomical, physiological and spiritual, or the whole circle of parabolic correspondences. The attempt to break the seals is the attempt to take the kingdom of heaven by violence, hence the ut-ter failure of the Church theologies to bring the kingdom of heaven nigh unto us. The house not made with hands can only be opened by the Pythagorean or Davidical Key, and even the vestibule To the Elusinian mysteries, says Dr. Mackey, "The qualifications for initiation were maturity of age, and purity of conduct. A character free from suspicion of immorality was absolutely required in the aspirant." In what, then, does the genuine, garment must be appropriate for the status of the soul in its own mansion, and no one can afford to lose the fruits of that upward or inner seeking of the soul, that are only to be found in the direction

of the spirit's home-those precious moments so much misused and wasted in time as to darkly shadow us on the threshold of eternity. Dr. Mackey, from two Greek words, signifying by mackey, from two Greek words, sightlying interior and exterior, gives us the definition of Esoteric and Exoteric Masonry, which were the measures of the ancient Word. "In the exoteric school, instruction was given in public places; the elements of science, physical and moral, were unfolded, and those principles which ordinary in-tallicences could grass and acquiret which the unfolded, and those principles which ordinary in-telligences could grasp, and against which the prejudices of ordinary minds would not revolt were inculcated in places accessible to all whom curiosity or love of whetom congregated. But the more abstruse tenets of their philosophy were re-served for a chosen few, who united in an esoteric school, received in the secret recesses of the mas-terio structure to be structure to be colleged ter's dwelling lessons too strange to be acknowl-edged, too pure to be appreciated by the vulgar crowd, who in the morning assembled at the pub-lic lecture.

Inc lecture. Thus in some measure is it with Masonry. Its system, taken as a whole, is, it is true, strictly esoteric in its constitution. Its disciples are taught a knowledge which is forbidden to the profane, and it is only in the adytum of the Lodge that these lessons are bestowed; and yet viewed within itself and unconnected with the world without, Masonry contains within its bosom an exoteric and esoteric school, as palpably divided as were those of the ancient sects, with this simple difference, that the admission or the exclusion was in the latter case involuntary, and dependent solely on the will of the instructor, while in the former it is voluntary, and dependent only on the will and wishes of the disciple. In the sense in which I wish to convey the terms, every Mason, on his initiation, is *exoteric*—he beholds before him a beautiful fabric, the exterior of which alone he has examined, and with this examination he ne has examined, and with this examination he may, possibly, remain satisfied—many, alas! too many are. If so, he will remain an exoteric Ma-son. But there are others whose curiosity is not so easily gratified—they desire a further and more intimate knowledge of the structure than has been presented to their view-they enter and exbeen presented to their view—they enter and ex-amine its internal form, they traverse its intricate passages, they explore its hidden recesses, and admire and contemplate its magnificent apart-ments; their knowledge of the edifice is thus enlarged, and with more extensive ideas they have purer views of the principles of its construction than have fallen to the lot of their less inquiring brethren. These men become Esoteric Masons, The hidden things of the Order are to them familiar as household words—they constitute the Masters in Israel, who are to guide and instruct the less informed, and to diffuse light over the paths which, to all others, are obscure and dark." Having studied God's Word esoterically, we trust to be prepared somewhat to instruct the less informed in the secret things which belong to Cod and which have hear hidden from the four God, and which have been hidden from the foun-dations of the world, though, there is nothing hid that should not be made manifest and proclaimed from the housetops, as per Jesus, who had many things to say for those who had ears to hear, though many could not bear them. As we be-lieve all truth to be as useful and proper for woof Light, in the sight of all Israel and the Banner of Light, in the sight of all Israel and the Sun, the origin and whereunto of the ancient Word. With much struggling against oppression, injus-tice and prejudice, woman has at length been ad-mitted to the arcana of medical colleges. On the same wise, she may be permitted to walk the masonic plane as man's parallel line or equal."We are under no masonic bonds, except to gratefally acknowledge our indebtedness to the brotherhood for the keys to their secret chambers-the same keys which open into the ancient Holy of Holies under the ark of the openant-the same keys which fit the words of all the ancient religions. which fit the words of all the "indient, religions. We hope, to speak so much of truth that many may arise and go out in the jubiles.' If we would have healthy mothers in Israel, woman must be permitted to walk in 'fullest light, and to know the laws of her being; and the first thing necessar' ry is to lift the vell from the old, religions, which by our superficial priesthoods are wrought into frightful superstitions for the ensitaving of man-ting. It is these which we must first burst away kind. <u>15</u> is these which we must hree ourse to way that there may arise women, healthy and wise unto salvation, and not the mere weaklings of a fashionable hierarchy of doctors in medioine, the mere plasterers of Nature. What there is, in the edge of our pen to smille the conservatism of heary error, will be rathed apt to 'mathifest itself' to the thorough pruning away of the bramble bushes. Though far is it as one with the anoient to have a stand in the holy place, and hence, or the Word according, to philo, who

Bo, too, in the Hebrew mysteries "God said he would dwell in the thick darkness," and in the Bo, too, in the Hebrew mysterles "God said he would dwell in the thick darkness," and in the Mosaical mysterles, which have a wonderful, cor-respondence with the Bachic, we have the horror of darkness which fell upon Aham, "the thick darkness in all the land of Expyt three days," light to Israel, the God-seeing or initiated, but dark-ness to the Expytians, the noninitiated or "with-out." Thus darkness and light were symbolical-ly significant and interchangeable terms, as when "Moses drew near unto the thick darkness where God was." So, too, the Lord spake the ten com-mandments " unto all your assembly in the mount, out of the midst of the fire, of the cloud, and of the thick darkness, with a great volce." It was thus from the Masonic Lodge of the moun-tain cleft, that the God-seeing children, Israel, were initiated and fed "as new born babes desire the sincere milk of the Word, that ye may grow thereby, if so be ye have tasted that the Lord is gracious who bath called you out of darkness in-to his marvelous light." For, duly initiated, you become " a chosen generation," from such a re-generation—" an holy nation," a peculiar people that ye should show forth the praises of him who hath called you," &c., as in the Esseurian myste-ries which with the Gosine was of Hebrew comehath called you," &c., as in the Esseurian mysteries which, with the Gospel, was of Hebrew comeouterism

In the mysteries of Hindostan the candidate for initiation, having been duly prepared by pre-vious purifications, was led at the dead of night to the gloomy cavern in which the mystic rites were performed.

"The same period of darkness, was adopted for the celebration of the mysteries of Mithins in Per-sia. Among the Druids of Britian and Gaul the principal annual initiation commenced at 'low twelve' or midnight of the eve of May-day. In short, it is indisputable that the initiations in all the ancient mysteries were nocturnal in their character.

"The reason given by the ancients for this se-lection of night as the time for initiation, is equally applicable to the system of Freemasonry." Dark-ness' says Oliver, 'was an emblem of death, and death was a prelude to resurrection.' It will be at once seen, therefore, in what manner the doctrine of the resurrection was inculcated and exempliof the resurrection was inculcated and exempli fied in these remarkable institutions.

Death and the resurrection were the doctrines darkness were necessary to add to the sacred awe and reverence which these doctrines ought always to inspire in the rational and contemplative mind. The same doctrines form the very groundwork of Freemasonry." The Master Mason, Hierophant Lord, was to show the way "out of the grave of iniquity unto the faith of salvation." Hence, in the Esseurian or Jesusian mysteries, as set forth in the four'evangelical Books of Constitutions—" except a man be born again he cannot see the King-dom of God." And hence, too, those who were in their graves were seen by the initiated to come forth through the various degrees and thus to reach the holy city, New Jerusalem or Paradise In the earlier Biblical Free Masonry the eunuch

was not permitted to "enter into the congrega-tion of the Lord," but in the more ascetic mys-teries of the Essenes, or Christians, there were those who made themselves ennuchs for the kingdom of heaven's sake as the surer word of proph-ecy in finding the Lord. Which is the "spurious Free Masonry" in this question? the earlier He-brew or the later Christian? Will Drs. Oliver and Mackey inform us? Is the Christian mode the "genuine" way to be born again, and the older Jewry "spurious?" or is the Jewrywise "genuine," and the Christianwise "spurious?" Origin decided for the Christian way as being wisest unto salvation, while modern Masonry decides in favor of Jewrydom. Who can decide when God's word " disagrees as to which is the " genuine" or "spurious Free Masonry," whether the eunuch shall be shut out from "the congregation of the Lord," or whether there shall be those "to make themselves ennuchs for the kingdom of heaven's sake?" The various mysteries of the ancients must The various mysteries of the ancients must be viewed as presented through a kaleidoscope, where each symbol has an infinity of change, in aspect like the musical scale on which the infinite variety of music is wrought. The universal Father, Jehovah, Jove, or Lord, was often con-cealed in the universal Mother, "the Female above, as the Spirit, or perfection of the Royal Arch, the sum and governing principle of the whole." She was sometimes the heavenly Venus of the exwas sometimes the heavenly Venus of the ex-panded heavens, the Mother of God-sometimes the constellated virgin, and sometimes the plane-tary damsel. In this aspect the Boston Courier of May 9th, 1863, tried to embrace her through a telescope. He says, "There are but few persons whose eyes are not fascinated by this celestial beauty. Viewed with a telescope, she presents an appearance like the moon a few days before the full." From other sources we learn that "from the full." From other sources we learn that " from the ninth to the fifteenth century of Christianity it was found necessary to denounce the women of whis found necessary to denotice the women of France and Germany who acknowledged Diana as their mistress." In the eleventh century she showed herself as a spirit or appartition.! "A young man had thoughtlessly put his ring upon the symbol of her image. This was construed by the Cypian Goddess as a plighted token of mar-tlage. She accordingly mid a visit to her bride. She accordingly paid a visit to her bride riage. groom's bed at night, nor could he get rid of his bedfellow until the spells of an exorcist had been invoked for his relief." Those who follow on to know the Lord through

It appears from Williamon that the Hebrew The minyers a transmitation of the Egyptian Galaxies at the servent Typhon of Egypt is the transmit the servent Typhon of Egypt is the transmit of Sch. Osinis was the Lord of the transmit of Sch. Osinis was the Lord of the transmit of Sch. Osinis was the Lord of the transmit of Sch. Osinis was the Lord of the transmit of the servent Typhon of Egypt is the transmit of Sch. Osinis was the Lord of the transmit of Sch. Osinis was the Lord of the transmit of the the the the con-sellated Persons was she imparionated Genius to whe Charamites of Egypt when Herodotus was among them to seek the materials for his history. He says the people of Chemnits say that Per-seus offen appears to them, 'sometimes within the hard /enclosure, sometimes in the open country bard /enclosure, sometimes in the open country is I made inquiries of the Chemmites why it was that Persons appeared to them and not elsawhere in Egypt to which they answered that Persons belonged to their city by descent." On the same wise was the tutelary or familiar spirit of Israel: He was the God of Israel to the measure of symbolic and spiritual presences, and was rather sectarian in his batted to the Heathen. "The Viron, the daughter of Sion, hath despised thee, and langhed thes to scorn. The daughter of Jerusalem hath shaken her head at thee," though she was the same qaughter as the Assyrian Venus, actarice, or One and the Miran Venus she was the same daughter as the Assyrian Venus, Astarte, or Queen of heaven, the Miriam, Mary, Mare, the sea whence the morning Venus was born, who rejoices with harp and timbrel that death is swallowed up at the western horizon, and Jehovah, or the Sun, like a bridegroom con-ing out of his chamber, rejoices like a strong man to run a race. The morning stars sang together, and all the sons of God should for joysteel-blue

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and all the sons of Gou anouted for joy-"That the Lord he has triumphed, his people are free, With the hore and he rider flung into the sea." Thus having a shy at old Segittarius, or some other Centaur, dumped over the western cliffs. So, too, in the mystical Word of Jeremiah some star or constellation blends with the outpouring of the snirit for Israel was not always the harree

star or constellation blends with the outpouring of the spirit; for Israel was not always the barren Sinal, or the waste bowling wilderness that her sheep should prefer the fat pastures of Egypt. How beautiful the allusion, it may be, to the feast of tabernacles, in devotion to the Mosaical Moon and her "precious things," to the planetary Venus or constellated Virgo-" the Goddess, of Justice? and Jerusalem mother of us all, whose, immacu-late conceptions abound in plentiful harvests, where all shall reap as they have sown." Thus the poet or prophet bard of Israel: "Oh Virgin of Israel, thou, shalt again be adorned with thy tabrits, and shalt go forth in the dances of them that make merry." Hence when David was about to dance before the Lord with all his might, put-ting the chaste Michal somewhat to the blush, he first "blew up the trumpet in the new moon," and ting the chaste Michal: somewnat to the Diusn, he first "blew up the trumpet in the new moon," and then under the inspiration of "a good piece of fiesh and a flagon of wine" so shamlessly un-covered himself in the eyes of the handmade of covered himself in the eyes of the handmalds of his servants that Michal had no children unto the day of her death. The Virgin despised him in her heart, and therefore had no child unto the day of her death. "The Virgin the daughter of Sion, hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee."

Thus was the king of Israel "glorious,". Over all the ills of life victorious-

Over all the ills of life victorious-the sons of God shouting for joy, while the Hea-then "blasphemed against the holy of Israel," till in the "merry dance," or holy cantrip slight, it may be a question whether the cow jumped over the moon, or the moon jumped over the cow, Says Wilkinson, "The sufferings and death of Osiris were the great mystery of the Egyptian re-ligion, and some traces of it are perceptible among other people of antiquity. This being the divine goodness, and the abstract idea of "Good, his manifestation on earth, his death and resurrection, and his office as judge of the dead, look like the goodness, and the abstract idea of 'Good,' his manifestation on earth, his death and resurrection, and his office as judge of the dead, look. like the early revelation of the Delty converted into a mythological fable, and are not less remarkable than that notion of the Egyptians mentioned by Plutarch that, a woman might conceive by the ap-proach of some divine spirit. As Osiris signified 'Good,' Typhon, or rather Seth, was "Evil"; and the remarkable notion of good and evil being brothers is abundantly illustrated in the early sculptures; nor was it till a ohange was made, ap-parently by foreigners from Asia, who held the doctrine of the two principles that evil became confounded with sin, when the brother of Osiris no longer received divine honors. Till then sin, 'the great Serpent,' or Apophis, 'the Giant,' was distinct from Seth, who was a Delty, and part of the divine system, which reveals those words of Isalah, 'I form the light and create darkness, and make peace and create evil; I the Lord do these things;' and in Amos, 'Shall there, be will in a city, and I the Lord hath not done. it?' In like manner the mythology of India admitted the Cre-ator and destroyer as characters of the Divine Being. Seth was even called Baal-Seth, and in Baal-Zephon we may perhaps trace the name of Baal-Zephon we may perhaps trace the name of Typhon." In the spirit land of the Egyptian reli-

gion "each man's conscience was accuser and judge. Thoth, therefore, (or that part of the di-vine nature called intellect and conscience,) weigh-ed and condemned, and Horus (the Sou) who had been left on earth to follow out the conquests of his Father Osiris after he had returned to heaven, ushered in the just to the Divine Presence. meanings; they were either historical, physical or religious, \* \* and the real meaning of them" (such as the supposed adventures of Osiris) "were confined to those initiated into the higher myste-ries. • • • The portion of the mysteries imparted to strangers, as to Herodotus, Plutarch, and others, and even to Pythagoras, was limited; and the more important secrets were not even revealed to all the priests, but to those only who were the most approved." Thus when my son was called out of Egypt, we see the Tree of Life from whence he was grown, a rod out of the stem of Jesse, and a branch to overshadow with the holy ghost-the genesical stories in mythological drapery of Adam and Eve-Adam, *I am, Eve, Ehe*, Isis, the Earth, Moon or Venus-Abel, Cain and Seth-Sin and Typhon, who slew Abel. Can and Sen-Sin and Typinon, who also Abel. And in "that notion of the Egyptians that a woman by the approach of some divine spirit might conceive," we have the visit of Gabriel's ghost to Mary, and the wise men from the East to cast the horoscope of the heavens. Under all these mythes are the basic truths of physiology and settory whose buyes were not made with and astronomy, whose houses were not made with hands, but by that Divine Architect whose mode of building without the noise of axe, hammer or of any iron tool, remains the same even unto this day—the house built upon a rock—the rock of the eternal ages, is only to be opened by the keys, of its secret chambers, whence we may have per-spective views of spread-out. Canaan from Pisgah's top of vision. There remaineth yet very much land to be possessed, but only on this wise may we go in and possess it. Then we may belold the old neavens clothed in pure and white linen; beau-tiful even now, when rightly seen as "holdhed upon," beyond the range of our grossly outer the-ologies. These have given us the whited sepul-chres of the letter, full of dead men's bones, with darkly superstitious rites and 'plans of salvation built thereupon, an outer Sabbatarianism and a general looseness in Mammou's court for six-sov-enths 'of all 'time, with 'no process into larger old heavens clothed in pure and white linen; beau enthe of all 'time, with no progress into larger light. In what does this blind adherence to the letter, without reference to its symbolic original surpass the wisdom of "Dorothy Dor, who sold her bed to lay in the straw"?

On Nature's breast-Rest! rest!

Rest! rest! Birds sink to rest; Slumbers the robin In its warm nest-Rest! rest!

Rest! rest! Earth sinks to rest. Folding her sorrows Close to her breast-Rest! Rest!

Rest! rest! All things must rest! Sweet children slumber On mothers' breast-Rest! rest! .

Rest! rest! Weary souls rest, In your love-labor, On Heaven's breast-Rest! rest!

III.

Song of the Evening Star. When the toils of day are ended, And its joys and sorrows told, When the Sun-god has descended To his couch of burnished gold, When the clouds with richest glory Throng like warriors round Day's king, And the nightingale her story Patiently awaits to sing;

Ere pale Luna-sweet Madonna-With her silver crescent comes, And the stars, to do her honor. Gleam from out their distant homes; In the holy, sacred hour, the states When the day and night are one, And earth feels the soothing power Of a Presence all unknown;

When the autumn sunset beameth Like the gateway of the skies, And a heavenly halo streameth As from walks of Paradise Then to shield the world from sorrow, In the fading light I come, and the set Pointing to a brighter morrow, the the Telling of a higher home. In the states

And I tell of emerald islands Far across the sunset sea; And I woo the youths and maidens : : 4 To repeat their yows to me. By the crimion sunset gate, find that I'll betray them never, But will kindly watch and wait offin .... i

By the radiant, gleaning portal policy By the radiant, greating portal your and the Orthe purple stinked gate, Hope's bright star, perfect, immortal your For earth's weary ches doth wait out to While the sun goes flow an appender, or I Sweetly Description and the product of the Comes the radiance so render Or will in the mast is trained to the total and total

the wisdom of God and the Serpent inclusive; his sex troubles, or degrees, brought him to the seventh heaven, where all was perfection and beauty There stood the Redeemer perfected through fering—the wisdom impersonate in doing justly, loving mercy, and walking humbly after much wallowing through the lower degrees or horrible pit and miry clay, as the mode of putting wisdom in the inverse of contraction of the second s in the inward parts after forty years' wandering in the wilderness, and flanked by the Dead Sea. In the mysteries of the gospel drama, Jesus, after feeding thousands, twelve baskets remain-the twelve Zodiacal baskets with correspondences in the temple of the Holy Ghost. In one of her aspects, the symbolic Virgin of Israel was the bas-ket of unleavened bread, and in the Elusinian drama, where it is said, "I have been fed from the basket of Ceres," we may find a key to the Word of the universal Mother. In the mysteries of Sinai, there were thunderings and lightnings with the Lord in the fire and smoke, answering Moses by a voice, and warning the lesser initiates not to approach too near lest the Lord break forth upon them as in the strange fire of Aaron's sons. So in the Elusinian sanctum, the lightenings flashed, the thunders roared midst the bellowings of mighty winds; and terrible spectres of the Lord appeared, as when Abrain was in an horror of great dark-ness, and Job, on a similar bed, saw a spirit pass, before his force. before his face. As the initiates advanced along their mystical pligrimages, great grief and afflic-tion was succeeded by laughter and joy. This was the hirth of *laac*, which signifies "Laughter," or "Joy." It was the resurrection from the horri or "Joy." It was the resurrection from the horri-ble pit and miry clay where Job lay in hell till the archangel's trump should sound from the Hierophant, or living Redeemer. That the same mode of Free Masonry was in character with the Gen-tile mysteries, Dr. Mackey cites an ancient author from Warburton's Legation of Moses, as saying: "The mind is affected and agitated in death, just as it is in initiation into the grand mysteries; and word answare to word as well as thing to

and word answers to word, as well as thing to thing; for to die is to be initiated. The first stage is nothing but errors and incertainties, laborious wanderings, a rude and fearful march through night and darkness. And now arrived on the verge of death and initiation, everything wears a dreadful aspect; it is all horror, trembling, sweat-ing and affrightment. But this scene over, a mi-raculous and divine light displays itself; and shin-ing plains and flowery meadows open on all hands before them. Here they are entertdined with hymns and dances, with the sublime doctrines of faithful knowledge, and with reverend and holy visions. And now become perfect and initiated, they are FREE, and no longer under restraint; but crowned and triumphant, they walk up and down the regions of the blessed; converse with pure and holy men, and celebrate, the sacred mysteries at pleasure.

Here we find the prototype and measure of the Shekinah and the Esseurian or Christian mysteries, the dying to the world in order to be born again the dying to the world in order to be born again, of those to whom it was given to know the myste-ries of the kingdom of heaven; the working out of salvation in fear and trembling, and the sweat-ing of great drops of blood, in the process; the Christ made perfect through suffering; the outer and luner world embrading each other; the letter falling while the spirit was giving life. It is only on this, wise that the Bible can ever be understanding wase-the two worlds in intra-

be understandingly read—the two worlds in juxta position, interblending through the odylic or mes merio sura the framework stronomical and physiological in personifications, Aq.far as mo-dern Free Mansoury is of the Excitnic school, so far is it as one with the abletit Unitch, so far can it read the hand writing of the finger of God-so far does it have Abraham to its Rather, and is

the "symbols of sublime Masonry and Theocratic Philosophy " may-

## "Expatiate free o'er all this scene of man. A mighty mare, but not without a plan

may go in and out and find pasture, as much pasmuch cattle," but not according to Colenso. They much cattle," but not according to Colenso. They may ascend by Jacob's Ladder, or by the Baby-lonian stages of discrete degrees to the New Je-rusalem, Elysian Fields, or Paradise but they must first pass the Dead Sea and the waste howi-ing wildeness before the degrees are seen to

must first pass the Dead Sea and the waste howl-ing wilderness before the degrees are seen to reach heaven, with the angels ascending and de-scending with God at the top, saying that he is the same yestarday, to-day and forever. Through the spiritual mediums of Jewry the Lord sometimes raised an issue against the too exclusive worship of the bost of heaven, delar-ing, as the God of Israel; that he would watch over the people for evil, and out off all Judah; but the people doubted, this word, of the Lord, as spoken by the imedium Jewaniah, because under the administration of the Queen of heaven "we had plenty of ylotuals, and were well; and asw no evil. But since we left off top burnincense to the Queen of heaven, and to pour out drink offerings unto her, we have wanted, all things, and have been consumed by the sword, and, the famine." This argumentum dd "feat polem, or "plenty of victuals and no evil," so effectually could be the top the word, that alliche people that dweit in the victuals and no ovil, so enectually counterplasted the Word, that all the people that dwelt in the land of Egypt answered. Jeremial, saying, "The Word thou has spoken in the name of the Lord we will not hearken unto thee." Thus, we may see how the Queen of meaven and plonty of grub was prefered to the lean kine with amine and wrond the sweet smalling source of lacks carlies was prefered to the dean kine with famine and sword, the sweet smelling savor of leeks, garlles and onions to that spiritual mains of the sonl which affords the clairvoyance to see and to walk the higher place of the Gods. Alast that in the nineteenth centry of pulpitry "material pros-perity" should be as much worshiped as when all the people that dwelden the build by the went " a whoring", for the same remains to Give us rasher to be fed by the "more falligab." than to de obtisaties in the fourth of " falligab." where the body may is grows and "fat, but with leances in the soul. leanness in the soul

## WINTER ENJOYMENTS. BY CORA WILBURN.

#### mant in the inter alle

a short for rate with Every season has its own allotted beauties, and from each the grateful heart can learn its inspired tional lesson of use. The hardy winter time knits souls together in closest honds of fellowship, for our indoor, enjoyments are many, and where content and competence have blessed the household, there is a charm of welcome, warmth and light, that appeals to every high and holy faculty of our being. Most enduring ffentibilis may be cemented, and life long love may date it dawn from the cosy fireside remitons in the long, oneer, ful winter nights "An stribosphere of summer glad ness, red diene of flower, tenuenbrances, makes up oblivious of the photons cold, the pelting storm, without, There was an expansion of the sympathies in benevolent bosoms, sweetest charities are thies in benevoiene posons; sweetest charities are sliently performed; the grateful spirit wate its heart hymfis of grating to God for all the disoft pline; the comfort, the compensations of this life. In view of our own, home delight, we think it others; privations, and the set forth, to succe said blass the unfortunate spirit of involtations of W There is an energing power abroad in the cold inde that the constant of the set and in the cold winds that sweep the mow-covered earth, in the

## FEBRUARY 18, 1865.

#### BAN NER OF LIGHT

steel-blue skies, the glittering stars, and frosted silver of the moonlight nights of winter. There are inspirations broad and vast that herald humanitarian purposes destined to bless the world, that come to us in the still watches of the midnight. In the fairy traceries of the frostwork we ness and warrings of barbarism, what shall we catch glimpses of spiritual designs and significaucies; the virginal mantle in which the pure camb to the popular law of command, the worsnow enfolds the earth, is suggestive of a fund of thought. The dawn of day is beautiful, though | est law and power the Government represents, no flowery incense and no bird-songs Usher in the hold himself amenable to it in full; a working, rising glory of the sun. And the short, busy win- faithful servant "But if there is one half-a-dozen, ter day passes swiftly on, and brings the genial or a hundred in whom consciousness of truth and night, with its gathering of social and friendly im- good has revealed a higher law than the nation's, port, with its sallies of mirth and wit, its recolleg- a power safer than brute force, and they ever hear tions of the olden time, its uttered hopes and this voice of consciousness calling them to preach prophecies for the future.

this land of plenty so many thousands should be for them, better for the nation, that such should be homeless, fireless, and without bread! But to the traitors to a government of brute force, that they strong of nerve and limb, to the favored of fortune, to the aspiring and hopeful, this is the sea- | Government of Christ. Such will be the prophets son of keen and bountiful enjoyment. For the and kings-if only in meekness, in charity for the cold air braces as with a mandate of heroism; the old, in Christian faith they proclaim the new-leadpower to achieve and to fulfill thrills receptive | ing this nation from its barbarism of force, its hasouls as with a stirring martial melody. Over the tred and warrings, up to a government of love and obstacles in our path we pass, through storm and darkness, on to the resurrection morn of spring, when the flowers shall greet us; zephyrs shall play in place of howling gales; the ice-bound streams shall leap into enfranchised gladness, and the sun shall vivify as well as illumine. Thus in the spiritual, as in the material realm, the probationary winter time, fraught as it is with pleasures and revelations of beauty and contentment, shall' lead to that unending summer which no frostseason of true uses, before we can claim its awaiting rewards.

#### GOVERNMENTS OF FORCE.

In the Banner of Light of Jan. 7th appears an article from the pen of Dr. A. B. Child, " Are we safe without a Government of Force?" The substance of this article seems to be two questions and, the answers thereto.

1st. Are we safe with a Government of Force? 2nd. Are we safe without a Government of Force?

To the first, Dr. Child answers emphatically. "no." To prove the truth of his "no" he cites the workings of Governments in general, and our own, during the last four years, in particular. This appears as the summary in speaking of Governments of Force:

"The object of a government of force, it is claim-ed, is for the protection of man and his rights, in safety." But in the long trial of this Government, the object has not been gained. A Government of force is, to the world, a signal failure. It is en-tirely unsuccessful in doing what it has aimed fo db. It does not lessen evil, but produces it; it makes a thousand murders where there would not be one without it it makes a thousand robbers be one without it; it makes a thousand robbers without it, there would be no 'need of robbing; it makes revenge, and cursing, and curses; it makes sorrow and suffering everywhere where it rules. Men who do not see curses unmeasured that come from a rule of force, are yet to have better sight.

If we apprehend Dr. Child in this, we cannot quite endorse his position, though what we may say is meant more in the spirit of inquiry than of criticism.

Is not the purpose of earth life, education or development?---the good or happiness of life being the natural fruits of this education or development? In considering Governments, therefore, we have but a single question to ask and answer: Do they aid to this end of life? If so, then are they useful and good? .

Are not all Governments representative of the civilization of the community or nation?-sort of earthly bodies for a nation, just as the physical body is to the individual man? Are human bodies hinderances and curses to man's development? We cannot believe it. For through physical bodies we come into relation with all spirits altioned like us; through this relation comes the large part of life's experience, its joys and pains; the happiness of life from the healthy working of our bodies; the pains from their friction or imperfect action. Shall we look alone. At the dangers, pains, and warrings coming to us through the imperfections of our bodies, and pronounce them a failure, fruitful only, in curses ? Even in our ignorance we pronounce our bodies good because we feel and see the joy and education of life coming through them. The higher consciousness looking even upon the pains and warrings which are the fruits of our physical imperfections, pronounce all these good-in fact the best part of the spirit's life experience-and so thanks God for them all. Does not the same truth hold good for human Governments of force? They are the outward manifestation or body of the Stat: or Kingdom. Through them a people has a united, common life, coming into relation with other States and Kingdoms, thereby receiving common blessings and education. None are perfect Through the imperfections come dangers, pains and wars. Shall we pronounce the Governments failures, curses in toto, because their imperfections will bear pains, dangers and wars? 'Even in our ignorance we can thank God for the joy and education which comes through a Government of force: Does not the spirit's higher consciousness of Infinite truth, the everlasting good, pronounce, also, dangers, pains and wars good, the nation's blessing, not her curse? A Government of force is not a finality. It is a barbarous Government, sometime to be outgrown, paised beyond. This comes not at once, but by slow degrees. Caves for shelter, roots and herbs for food, skins for clothing, are good for barbarous people. The civilized world has come up through that stage; not good for us to day, however. So a Government of force is needful, good for a selfish, ignorant people. Such can no more adopt and administer a Christian Government than could a South Sea Islander oversee a stenm printing press. "T is a question of growth of education, nothing else." When a people, the ruling power of a nation, has brown to the grand idea of Christianity, then will it cast aside the barbarous rule of force and be safe and strong in another power, mightier than brute force, love. The ruling power of a nation must be a band of Ohristain lovers; then alone is it safe without a Government of force. "I is plain that the ruling power of this nation is still barbarous, in its working faith, at least, When an enemy threatened, the unbeliever cried, "To arms! kill the foe." The professing Christians, in fear and trembling, cried, "There's ho armor of defence save swords and gutis." The pulpit of the North proclaimed far and wide, that naught would save the country but Aphting and killing. "Tis plain such a North is not prepared for a Ohristian Government "They have apprehended neither the truth nor the power of Christ, so must work still longer under the old dispensation of selfish ness and force. What shall we way of the fight " for is.

of good may be seen, working for infinite bleasing to this North, slowly lifting it from its barbarism up to the truth and power of Ohrist.

Though governments of force are needful, good for a people hot yet having outgrown the selfishsay of individual action therein? Shall all sucshiped power, brute force? Let him whose highthis law, live this power, then let them fearlessly All who are endowed with health can enjoy and | do it; though in so doing they must needs break should bless the winter time. Alas that even in every statute in the popular code of force. Better may be loyal to love and forgiveness, which is the forgiveness. .

Among such come-outers, there will be ever two classes-the destroyers and the up-builders; John the Baptists clearing the way, the Pauls laying the foundations for the New Church; both equally needed in moving a people from a low government of force to a higher one of Christian love. The one class with the two-edged sword, truth and condemnation, hew right and left among institutions and old superstitions so dear to the people, spartouch shall blight; but we must make of life a ing naught. These are prone in their zeal to see naught good or true in the old, but crying, "Tis a curse-a failure-of the devil all;" forgetting the good it has done, under Providence, when it answered man's needs, represented his highest civilization.

With this class, Dr. Child seems to have taken his stand, in his last article, We wonder a little, for we thought him of the other class-those who seeing the good of the old, not condemning, not seeking to drive men from thence, but in patience and faith, luring men up to a higher, more perfect plane; healing the spiritual wounds which the destroyer must needs make in laying waste creeds and governments dear to the people.

The destroyers of outgrown creeds and laws are passing over the land, preparing the way for the new. Who shall follow them, gathering the creedless and lawless people into the spirit and truth of Christ, so founding a new Government of Chris-W. A. C. tian Love and Forgiveness?

#### Written for the Banner of Light. DREAMS.

BY REV. E. CASE. When the night in solemn shadows Droppeth on the plain and hill,

- And the charioteers of heaven Seem to hold their coursers still;
- When the gathering gloom in silence Draws the veil that hides the stars,
- And the bright celestial army's Led by Dian and red Mars;
- When the solemn hour of slumber . Seals the soul from outward sight, And on spirit wings we wander
- With a spirit's thought and flight, Then, though mountain, plain and valley Stretch between and far away, In my dreams still, still I see thee,
- Fair as in life's morning day.
- Time, that makes my footsteps falter, Plows my cheek, and hair turns grey, Thy glorious beauty cannot alter,
- Stealeth not thy bloom away. Golden locks and sunny features. Eyes like stars in heaven set.
- Graceful form, and step like creatures

## Spiritual Phenomena.

#### From the Cincinnati National Union, Jan. 29.

The "Spirits" in an Editor's Sanctum. "INTERESTING MANIFESTATIONS.

The Spirits of Len Woodruff and Col. Martin Communicate with us.

We are not of those who "run after strange standing. Hence we have taken up with few new theories and latter day isms, which we must conless we have not had the inclination to examine into or investigate. We have looked upon Spiritualism and the so-called manifestations of the spirits, as illusions of too vivid imaginations, or the tricks of unconscionable impostors, who de-served little short of the halter, for their deceptions, practiced upon old women, half demented men and world-accused fanatics. We have al-ways professed a willingness to be convinced, but studiously avoided the circles in which spirits were said to manifest themselves, and never, until last Thursday night, lent our presence to gathering of those whose object it was to "ca "cal spirits from the vasty deep," or any other unknown locality.

Our paper of last week contained an extract from a letter written by Judge A. G. W. Carter, of this city, to the Banner of Light, a spiritual pa-per published at Boston, giving an account of a sé-ance held in the city, at which the spirit of Len Woodruff, a well known local editor, made itself manifest. This it was, we presume, which led the Judge to propose having a scance in our office, to which we willingly assented, although with many doubts and miscivings as to any important results confidently expecting that the Judge would be disappointed in not securing the manifestations on account of the presence of so great a skeptic and inveterate disbeliever generally, as ourself.

We were requested to procure some musical in-struments, a cord, and to invite a few friends-the only requisites for a spiritual scance actually ne-cessary. We procured a snare drum, a tambour-ine, a guitar and a fife, and a very strong new cord, and on Thursday, night, duly provided, awaited the coming of our guests, who were as follows: follows

Judge A. G. W. Carter and lady, Charley Carter, Col, Wm. Oden, Capt. Smith, Thos. Shinkwin, short-hand reporter; Wm. P. Brannan, the poetartist, and George J. Guilford, formerly of the

Mr. Oden was represented as a most powerful medium, and through him, it was expected the spirits would make themselves manifest on this He is a gentleman of medium height, occasion. and apparently in not very robust health-has no theory in regard to the manifestations - only knows that the spirits do with him pretty much what they please, moving him about at pleasure.

A common office table was placed in the centre of the floor, and we seated ourselves around it, first placing the musical instruments and rope thereon; the lights were turned off, but the me um declared there was entirely too much light coming in at the windows and from the stove, al-though there were curtains at the former. We however, improvised more substantial ones out o great coats and shawls, and smothered the fire with slick coal and water. Meanwhile, the spirits had taken advantage of the partial darkness, and completely tied Mr. Oden to the chair, the rope passing around his crossed hands so tightly as to prevent the free circulation of the blood, and knot-ted most firmly in several places. This was done so quickly that no one was aware of it but the medium himself, who gave us the first intimation Thereof, by declaring that he was thed, and that a little too tightly for his comfort. The lights were put up, and we all satisfied our-selves that Mr. Oden could not possibly have tied himself in the manner in which we beheld him

bound, We find that we are going a little too fast in our narrative of the facts. Previous to putting out the lights, by way of experiment, we gathered around the table, and the medium, Mr. Oden, placed his hands thereon, and had scarcely done so ere sev-eral faint yet decided raps were heard.

eral faint yet decided raps were heard. Judge Carter at one's propounded questions, after explaining that one rap signified "No," two raps "Don't know," and three raps "Yes." In order to ascertain what spirit was present, the alphabet was called, the spirit agreeing to reveal itself by spelling out its name, making three raps when each letter thereof was called. The name thus obtained was "Carson"

Carson, who died only a few months ago, and who was in this world a medium. This reply was in the affirmative. The Judge and his lady said they knew Carson when in the fiesh, and used to re-ual; still one must follow the lead of truth, though

Now as to attempting to explain the cause of these manifestations, or to say from whence they came, we beg to be excused. Not knowing, can't

Bay. Of one thing, however, we feel pretty certain; and that is that there was no collusion and no trickery in the production of the manifestations Thursday night in our editorial sanctum. An examination of the instruments after the searce showed that they were entirely uninjured, al-though they had been pretty well banged about against the ceiling and floor. The wrists of the medium were severely indented, showing plainly the marks of the rope-the imprints suggesting

We have thus given a plain, straightforward and truthful statement of the scene at our office, for, every word of which as true we pledge our honor as a public journalist. Our readers can draw their own conclusions, and may conclude with us "that there are more things in heaven and earth than are dreamt of in our philosophy,

#### The Iron Ring Test.

I would like to say a few words, Mr. Editor, with your permission, upon a subject which I think must interest some of your numerous readers, but one which has certainly interested me more than anything I ever before met with. I have heard and read much about the wonders performed by what was said to be spirit agency, and I have been anxiously waiting for an opportunity of investigating some of the strangest of them. That opportunity has just occurred.

A week or two ago, a lady from Toledo-Mrs. Ferris-arrived in Philadelphia, and it was made known that she would give the "ring test" amongst other wonders-that is, an iron ring would be put upon her arm while some other person should hold her hands. This seemed to me inconceivable. However, I at once determined to know, if possible, something more about the matter, and with that purpose I attended her first circle. On that night the rim of a tambourine was put upon the arms of several different persons, The operation was performed in the dark, but I saw no reason to think it was not performed fairly.

At the next circle I was called upon to take the hands of the medium, when the rim of the tambourine was put upon my own arm in the way it had been put upon the arms of the other persons. It may be said, by people who refuse to know anything of the matter, that I was deceived, I

think I was not. When I took hold of the lady's hands I am certain there was no rim or ring upon her arm, and I am pretty confident there was none on mine. I am certain it was on the table beside us, for I felt it there; and I think I am quite certain I did not let loose either of the lady's hands till the light was called for, and I found the hoop upon my arm. I feel quite certain I was not deceived in any one of these particulars.

After this I procured an iron ring of my own, with the intention of having the operation performed with it at the next circle. I was again called upon to take the lady's hands, and, as on the former occasion, I took her left hand in my right, and her right in my left, having ascertained that there was no ring upon her arm. My right hand, still clasping hers, was repeatedly rubbed against the ring, which was lying beside us upon a table. After the lapse of a few minutes I felt the ring slide from off her arm over our still joined hands on to my arm. The ring of course I found to be my own, still bearing all the marks I had previously put upon it. It is impossible for me to doubt the reality of the operation, and it is equally impossible for me to account for it on any principle we have been accustomed to recognize in science or philosophy.

Some may doubt my statement altogether. To such I have nothing more to say. Others may suppose I was the subject of a trick. I think not. If I was, I must consider my senses and my intellect of little service in protecting me from trickery in the future. But I shall feel most especially obliged to any one who will show me how this and thus obtained was "Carson." trickery is performed. I am aware that believers "The question was then asked if it was Henry in spiritual phenomena are looked upon with a

boy, I think, about fifteen minutes, carnostly desiring that the manifestations would prove a decided success, but with the determination that he should take no active part in the matter without my knowledge. The boy then took hold of my left arm with his left hand near my wrist, and with his right hand above my elbow, apparently with the end of his thumb and fingers, pinching quite smartly for a little time, then slackened and et go his hold entirely. This he did several times, the sensation caused by the pinch continuing alightly, so that it was a little difficult to tell the precise time when he ceased his hold, or whether, in fact, he had done so, except by the use of my right hand, which I employed as a feeler. During this time I feel sure that his hand was not withdrawn from the vicinity of my arm at all; neither did I discover any attempt on his part to remove it, nor were his movements or appearance such as to excite suspicion. But there being no manifestations at all, while I was in the committee chair, the boy proposed that the gentleman who came in with the lady take it, which he did, and soon after the curtain began to move, noises were heard in the cabinet, the dulcimer was drummed on some, and finally thrown on the floor; articles were thrown out of the cabinet; the boy and the man by his side were both touched on the head several times with a fife, or stick; a hand was shown distinctly a number of times just above the top of the chair in which the gentleman sat, and also fingers at the side of the same, at the gentleman's right hand, but not in both places at the same time. Now these things did take place. Who, or what

caused them? The committee man averred, with all apparent sincerity, that the boy's hand was not removed from his arm; there was nothing to be seen in the boy's countenance (which was closely watched,) indicating that he had any hand in the business; and the supposition that he and his manager are so exceedingly wicked and bold as to be playing the part of jugglers in the case, seems quite too monstrous to be willingly received. But the hand which was shown was certainly very much like the boy's, and was shown only in one place at one time; and where, and only where, and as, and only as, the boy could have shown his, had it been at liberty. The dulcimer was placed within his reach, and and no movement was made with that, or with anything else about the cabinet at that seance that did not seem quite possible

for the boy to have made, if his right hand had not been otherwise employed; but without the use of that, it does not, to me, seem possible that he could have had any active agency whatever in the movements. Could the committee man have been deceived ? I think it not impossible. The sense of feeling under such circumstances is a very fallible watchman.

If one was sitting by the side of a professor of legerdemain, instead of that apparently artless boy, and the professor should say to him, "I shall take hold of your arm and hold it the half hour,' and he should feel, or think he felt, the professor seize it, and feel the continued grip, and be willing to swear, if need be, that the professor's hand was not removed from his arm at all, would it follow. to a certainty, that that very hand was not in his neighbor's pocket at the same time, if the professor chose to have it there? And if that boy had in his possession a self-closing hand-not the production of disembodied spirits, but such as some ingenius mechanic might easily prepare for the purpose, that would take hold of the arm in the manner the boy took hold of mine, or clasp around it, or otherwise, as a lady's sewing-bird will close upon whatever is placed within its beak-could he not very easily fasten upon the arm of any one who did not use his right hand vigilantly as a feeler, without being detected or suspected at all, and have his own hand free for other use? And even without such self-closing hand (by the use of which any one might surely be deceived.) I am not sure, after my experience as Committee, that one might not be misled; the boy's hand was not closed upon my arm all the time, and I could not have known where it was without the use of the right hand, which my successor did not employ with the same vigilance. It should be remembered in this connection that while no objection was made by the manager to the tying of the foot, which could not, seemingly, if at liberty, take any part in the performance, the tying of the hand was positively, and, as it seems to me, unnecessarily and unfortunately (if the scance is not a wicked cheat) prohibited. I say unfortunately, because it could not fail to subject the manager to a very unfavorable suspicion, and exceedingly perplex the honest investigator. I think unnecessary, because I can conceive of no plausible reason why the securing of the hand in or near the place where, as we are assured, he constantly keeps it, could in any way interfere with the movements of the unseen agencies, unless the "laws" by which they are governed are different in different localities-as the Dayenports and others are tied in the most rigid and extended manner, without the least hindrance to the most surprising manifestations. It does not seem to me that if the manifestations which occur at these scances are, as is claimed, produced by disembodied spirits, or any other unseen or unknown agency, the matter is of quite too much consequence to be left in any unnecessary doubt or uncertainty. Everything should be done that can be to render that fact plain, and to exclude from the mind any other conclusion.. No "rule" not absolutely necessary should be set up that would in the least have any other tendancy. Such surely must be the desire of the spirits, unless they are of a very dark and uncertain kind. The old gentleman from Vermont, who had say as Committee at two previous scances, expressed himself, at the close of this, as "fully satisfied." and left, apparently in. disgust, evidently believing and feeling that the community were being grossly and wickedly imposed upon. And this was his return for the pains he had taken and the three dollars he had paid, with the hope of getting some further assurance with regard to the nature of the change which soon awaits him. I thought, at the time, that he was a little hasty in his conclusion, and faintly hoped, and now earnestly deale, that such manifestations will yet be had at these seances, and under such rules and conditions as will prove satisfactorily to him and all differs that he was not only hasty, but entirely mistaken. Essex, Mass., Jan. 20, 1865. A. L. B.

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That the soul in dreams hath met-

- These are thine as when I met thee In the light of other days, When the spell of love was on me,
- And my soul too full to praise; Thine, as when at eve we wandered And thy beauty fell on me,
- As the stars, whose light we pondered, Glitter in the summer sea.
- But alone, alone I'm waiting, Far upon life's onward track, Weariness nor woe abating,
- Gazing, ever gazing back. Where I lost thee, where I missed thee. As I turned my steps aside,
- For a moment from the pathway Where life's morning glories died.
- Ever watching, ever praying,
- Onward bends my weary way, Where the dimness and the distance. Swallow up the light of day;
- Where the valley of the shadow Closes on the light of life,
- Where the muffled footsteps go From the tumult and the strife.
- But beyond the mighty river
- Sweeping to the sunny clime.
- Bearing onward, on forever, All the good and fair of time,
- In the Morning Land is gleaming,
- O'er the silvery misted hill One fair star, whose light far streaming, Tells my soul I see thee still;
- See thee with a saintly glory ag
- On thy cheek and peerless brow, As the glorious hues of morning/
- On the summer hills below.
- And I'm coming, yes; I'm coming Where long parted love shall meet.
- For I feel the rippling waters
- Of the river baths my feet. Dayton, Ind ..........
- THE SECRET .- There were two, little sisters at the house, whom nobody could see without loving, for they were always so happy together. They had the same books and the same playthings, but never a quarrel sprang up between them-no cross words, no pouts, no slaps, no running away? in a pet. On the green before, the door, trundling hoop, playing with Rover, helping mother, they were always the same sweet-tempered little girls. You never seem; to guarrel," I said to them one day; "how is, it, you are always so happy together?" They looked up, and the eldest answered, I 'spose 't is 'cause Addie lets me alone, and I lets Addie alone."
  - Sec. 11
- The spider is wiser than the bee. The former. sucks polson from everything, and the latter lioney. So the former Is not robbed, and the lat-D.U.S. BORNER a'hronoit<del>e</del>
- Inge, the dangers, elc., which come to this pation. As it is man's flestiny to be ruled by woman, he'l In its present condition?., Good, for through the should, for his own sake, render her as it for the present horrors, woes and groaning, God's hand task as possible. As it is man's flestiny to, be ruled by woman, hell

- ceive frequent poetical communications of a high order through him from the spirit-world, which were published under the signature of "Pneuma," Another spirit then made itself manifest, and there is another point I would just allude to, Which in fixed I to be considered rational. this was ascertained by means of the alphabet to be the spirit of Len Woodruff, a double rap being given at the call of the letter O, but which at first was unremarked by the Judge, and the name was put down Woodruff, but when asked if it was
- Len Woodruff, the raps were decidedly in the af-firmative, as if the spirit was glad that it had been recognized. The question was then asked, "Shall we have
- good manifestations. to-night?' Answered by unmistakable raps in the affirma-
- He was asked if he would play upon the fife. Answer—"Do n't know; will try."
- Pleased with the assurance that we were to have excellent manifestations, Mr. Shinkwin tied
- from a similar instrument. It rang out a fire alarm, initiating the sound of bells to perfection. We could hear it above our heads, and ever and anon touching the ceiling high above us. Every few moments the lights were put up, and Mr. Oden, the medium, would be found tied as usual, and the guitar balanced sometimes on his shoul-der and head, and at others upon the drum or upon the table. We would hold out our hands, and the instrument would bound and rebound therefrom, every once in a while giving Mr. Blink-win a tap over the head; sometimes a little more forcible than there was any actual necessity for to

oral character was indulged in by all. It was asked whose spirit it was thus manifestwas Len Woodruff's. Another spirit now made itself manifest. The

Martin, and the reply was yes. But few of our. old citizens who do not remember "Poor Col." ope of the best local editors our city ever gave birth to, formerly connected with various newspapers of this city, and who has been dead about twelve years. This spirit took up the tambourine, and similar

manifestations were made to those on the guitar. Mr. Shinkwin asked the following:

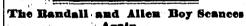
'Col., can't you give us a fist item to-night?" phrasel attong printers and editors, signifying a small itom characterized by a fist., At one time the tambourine balanced itself on the head of the the tambourine balanced itself on the head of the medium, where it still remained when the lights were put up, and Mr. Oden was, found still tied. Toward, the close of the manifestations, three of the instruments were played at one and the same, time-the guitary tambourine and drum, while the table quivered like an aspen.

Lable quivered are an aspen. A sub-A new spirit, made its appearance, whose per-sonality, if we may use the expression, was not made manifest, but herore it gays any very de-cided manifestations the rope was taken from Mr. Other by the spirits, and thrown into Ms. Shinke 

which in itself. I should at one time have considered sufficiently astonishing. The lady, in the abnormal state, speaks some half a dozen languages besides her own; and yet, in her normal state, she speaks only the English, and that not like a student.

Any Philadelphian who wishes to know more of the matter may find Mrs. Ferris at 1029 Market Yours respectfully, street. (u

W HOWABTH. et, Philadelphia, Feb. 1st, 1865.



11th

The lights were again put out, when almost as found tied as at first, with the single ropé. The lights were again put out, when almost as quick as thought the most ravishing sounds ema-nated from the guitar. Songs were hummed by some of the party, and the guitar accompanied the singing. It imitated the chimes and the ring-ing of bells, swinging to and fro almost the entire-tions being felt by every one present. The sounds ensuing "were most charming, and superior to those we ever heard produced by mortal hands from a similar instrument. It rang out a fire pired at that scance as truthfully and impartially as possible, and add a few thoughts and sugges tions, which, I hope, will lead to such an amendment of the "rules" as will make those scances more profitable, not only to the party exhibiting, but to the honest searcher after truth, and also tend, in some slight degree, to a satisfactory and true solution of the question as to what is the producing cause of the phenomena there occurring.

I have been considerably interested in the spirmake its presence manifest. Not a soul in the I have been considerably interested in the spir-circle moved, and conversation of the most gen- itualistic question for many years, and have rejoiced at anything like proof or evidence of spirit ing itself, and we were given to understand that it existence and spirit-communion, come in whatever form or way it might; and hoping (after the endorgement the seances had received from high quarters, in your interesting columns.) to witness manifestations that would enlighten, convince and not perplex, I paid my dollar for the privilege of being present on the above-named occasion.

The company consisted of an elderly gentleman, who said he was from Vermont, and had been present at two previous sittings; another elderly gentleman and lady, one other lady, who came in

late, Mr. Randall, the boy, and myself. The clothes-horse, and other "fixins," were arranged substantially as has been previously described in the Banner. The Vermont gent and the boy both proposed that I sit by the boy as committee, and I did so. The same gent then tled, the boy's right foot to one of mine, to which no objection was made. A proposition was then made to tie the boy's right hand; but that the manager objected stor in toto. It was strongly urged by some of the company, but Mr. Randall peremptorily refused to have it done." This point decided, a coat was thrown over the boy's arms and my left arm in such a manner as to shield

Who does not delight in fine manners? Their charm cannot be overstated. Hans Andersen's story of the cobweb cloth, so fine as to be invinble, woven for the garment of a king, must mean manners. Manners are greater than laws; by their delicate antares they fortify themselves with an impassable wall of defense.

Always try to have a worthy competitor. Set the hare to run with the tortoise, and he will probe ably fall asleep and lose. - 11 S. C.

To the usual catalogue of lost arts, we many 114-1002 mournfully add that of listening to two-hour see- has monult reactions whereas a quite bits protect

# BANNER OF LIGHT.

## Correspondence in Brief.

Illness of Geo. M. Jackson. Through the columns of the paper' devoted to the cause of God and humanity, the Banner; I would make known to the numerous friends of our young and eloquent lecturer, George M. Jackour young and eloquent lecturer, George M. Jack-son, that he now lies very low under the prostrat-ing effects of disease, being pulmonary consump-tion in nearly its last stage. He has been for some time past confined to his room, unable to help himself in the least. His parents are poor, aged and infirm; and I have just been informed by a near and dear friend, that he is absolutely suf-foring for those peoperlas as venualize for the fering, for those necessaries so requisite for the comfort and well being of the invalid, and feeling that were it known by many who have, like the writer, listened to the eloquent and soil-stirring utterances given through his mediumship in days gone by, that they would gladly seek to contribute something to assist in thus smoothing his hasty passage to the tomb, I have taken this method to bring his pressing wants directly to their notice. For seven years he was earnestly and faithfully, engaged in the lecturing field, and although rank-ing among the highest and best of our spiritual cturers, he, like many of them, received but

little pecuniary reward for his eminent services. In a letter recently received from him, he thus speaks of it: "I know that I have not a great while to stay here, and I do feel that it is to be well with me hereafter. There are many things I look back upon with regret. I regret that the miasion entrusted me as a spiritual lecturer had not been more used, although for several years I was ever ready 'instant in season, and perhaps I lived these years, how I cannot out of season.' tell; but it was often in cold, in hunger and naked-ness. Yet I do not regret it. If my health were sufficient, I should be there to-day.

These are the utterances of our dying young friend, and appeal loudly to our sympathies, and more, when it is known that he lost his health finally in the service of his country, manfully battling for her righteous cause. The fatigues and deprivations of a soldier's life were too severe for his already declining health. He entered the service previous to the large bounties, since given to recruits, and having been discharged on account of his declining health, neither advantage, nor bounty, nor aid from sanitary commissions, could be made available in his case. While in the service, before his health failed, he was an officer of much bravery and promise; but his constitution, always rather sleuder, sank under its arduous duties, and, like thousands of others, he became a martyr to the cause.

With a knowledge of his condition I am confident that he has hundreds of friends scattered throughout the country where he has lectured throughout the country where he has becarred, who would be glad to extend a helping hand in this hour of absolute necessity, and a publication of this notice in the Banner is solicited for this purpose. I would add, however, that this appeal in his behalf is without consulting him in , knowing his sensitive nature about soliciting

ald from any one, however great his emergency. Should this meet the eye of any person desirous of contributing to his relief (however small the sum may be, I know it would be thankfully recelved), they can enclose the same to his address, viz., Georgo M. Jackson, Prattsburgh, Steuben Co., N, Y. E. W. LEWIS.

Watkins, N. Y., Feb. 2, 1865.

#### Letter from Dr. Underhill.

Unless I report progress you may think me idle. I have been attending the meetings in Philadelphia, West Chester, Pa., New York City, Pearbleauth and visiting Our for meetings in Poughkeepsie, and visiting Quaker meetings in various places, as my guides have led me. Born a Quaker, I seem to have a mission to them, and they have listened kindly to the warning voice. Many are waking up, I trust. Ancient Quaker-ism was as true Spiritualism as the world would receive at that they. receive at that time. It selected the impressible mediums, leaving them to believe that all their are by and under the great law divine, through

which ministering spirits communicate. I want to say that the Conference Meetings in Philadelphia are Quaker meetings, and the sooner all our meetings are such the better it will be for the cause. They have a chairman, and open by singing, and then wait for inspirational speaking, or for trance speaking, each one remember-ing that no one should engross all the time. The Chairman and singing are an improvement on Quaker practice, and the meetings are not dead, like most modern Quaker meetings; but they come to the rule: "Ye may all speak, one by one," &c., &c.

In these meetings in Philadelphia, (of which there are four quite large ones, besides develop-ing circles and irregular ones), which meet ouce,

light of spiritual truth, and the cry is still for more ight. God grant it may find its way into all hearts. We intend holding a social leves here, on the 22d of February, and are anticipating a fine time Lynn, Feb. 6, 1865.

#### S. J. Finney, the Lecturer.

Please allow me to present, through the col-umns of the ever welcome Banner, the grateful acknowledgments of the citizens of this vicinity for the rare, intellectual and spiritual feast we have lately enjoyed through the gifted and elo-quent lecturer, S. J. Finney. He has delivered four lectures here, mainly on the philosophy of Natural Religion, which were listened to by inter-esting, respectable audiences with profoundest at-tention and with heartfelt pleasure.

esting, respective induced with problem dest at-tention and with heartfelt pleasure. We are unable to give even a synopsis of his lectures, but suffice it to say that the ideas of the new philosophy, so original to many, were pre-sented with that earnestness of style, and in a spirit of candor so generous to the feelings of the predivided as to draw to the feelings of the prediudiced, as to draw forth from all the highest commendations of praise. His faithful delinea tions of a truly religious life were clearly and handsomely drawn; also the methods of attaining to such a life, and the imperative necessity of the same, both for our present and future well being, were presented with a fund of logic so inexhausti ble, a cogency of reasoning so irresistible, togeth-er with that peculiar gracefulness of diction and fluency of expression which elicited from his audience a spontaneous glow of enthusiastic admiration. He has infused into the minds of this community an influence potent and salutary, which a thoughtless and time-serving theology cannot easily dislodge. We bespeak for him a glorious future; and that he may long live to bless the world with the pure and applied bless the world with the pure and noble inspira-tions of his gifted nature is the earnest prayer of his admirers. SUBSCRIBER. Castalia, Eric County, Ohio, Jan. 80, 1865.

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#### A Blessing.

After drifting here and there for a season over the varied sea of experimental life, I am once more enabled to invoke the presence and com-pany of the Banner, the pleasure and blessings of which I have been deprived for the last few months. It appears that the value of a blessing is not fully realized, except by or through a de-privation of the same; or, in other words, a schooling of trial and suffering is essential to the acquisition of wisdom and the enjoyment of hap arguistion of Wisdom and the enjoyment of map-piness. Indeed, this appears to be an immutable law, having a ruling prevalence through all hu-man life. Without this we would have no name, even, for righteousness, neither iniguity. A. H. INGLEDUE.

#### Marrietta, Iowa, Jan. 29, 1865.

J. L. Potter, the Lecturer. At a recent meeting of the Religio-Philosophic Society of Des Moines, the following resolutions were adopted:

Whereas, Brother J. L. Petter (trance speaker from Ver-mont) has for a few months phast been dispensing to us the wisdom of the spheres, and now proposes leaving us for a time to visit other portions of the West; *Resolved*, That for his earnest, philosophic and gentlemanly manner of presenting truths to the Society and, inc the late discussion with S. P. Leland, we tender him our grateful ac-knowledgenets. knowledgments, Resolved, That our best wishes attend him; and we earnest iv commend him to the confidence of the friends of progress ly commend him to the confidence of the friends of progress he may meet in his journeyings. Resolved, That a copy of these resolutions be sent to the Banner of Light for publication. W. W. SKINNER, President. D. HELEN INGHAM, Secretary.

Letter from Dr. Child, of Philadelphia. , RETURN OF MISS HARDINGE.

One of our largest audiences greeted our sister on her first appearance in our midst, on Sunday, the 5th inst. It was very refreshing to see that, after the toils and privations of a year's labors in the land of gold, our friend appeared stronger and | yoke of habit-to step down from the treadmill in better health than when she left us. And when the glowing eloquence of her inspiration burst upon our ears, we were all rejoiced to find that our sister was still strong for the work at which she has so nobly labored, and which we hope she may long continue to carry forward.

In the course of her remarks she spoke of the changes which have come to mankind within the last twenty years, and in alluding to our friend Samuel Barry, who had so recently passed over the river, she said, "The old and familiar form has gone from among us. The pure white locks for the higher and more ennobling impressions. and wrinkled face, with its accustomed smile, will When we are poetic, it is rather because we force no more be seen with us, and the dim eye will ourselves into the mood, than because true poetry kindle no more with delight as it recognizes the friends, nor the hand be extended to give the unsought. In very truth we know a good deal warm grasp of friendship, and though we miss these, and shall no more feel the outstretched trembling hand, it is only in the external that we shall miss him. We know that he is here. We know that he is unchanged in all save the outward form. We know that the hand is still extended to us and the eyes look kindly upon us. from whence the scales of mortality have fallen; that soul has broken the prison bars, and now looks out upon the never-setting sun of eternity. Knowing this, it makes us all stronger and better calls us upward. Twenty years ago how hould we have followed in memory that lost one. shose that loved him, and that year after year had had the consolations of his love and friendship; though they had been assured that his soul was immortal, though they had seen that patient, toiling sufferer day by day outworking that which his conscience and his duty led him to do, how would they have felt as they stood by the open grave, legs. Field sports, as a regular pastime, are not, with despair in their hearts and bursting sobs on their lips? The appeals of the bereavement of by such as have but a limited time in which to death twenty years ago would have been in vain, 'In vain did we turn to religion and ask, Whither, 'oh whither has he gone? We know not. One answers, He might have been of the elect; another answers, He sleeps; another, he returns again to God. , Whither, oh whither shall we look for him? In the lonely stars? Shall we search for him in the vast arena of air? Shall we flud him in the night wind, whispering of love to us? Where, oh where?, Has his soul gone to the dim immensity of space? Into the vast unknown? And oh-yet more fearful-his fate is ours; we, too, must follow him into the Unknown, This was the only view of immortality they could give us, and all their assurances were yague and unsatisfactory to the mourner. But to-day how different is it with us! We know that our friends are with us now; that they walk in the midst of

This Paper in facuod overy Monday, for the week ending at date. Banner of Light. BOSTON, BATURDAY, FEBRUARY 18, 1865, OFFICE, 158 WASHINGTON STREET, BOOM NO. 3. UP STAIRS., WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

BURITUALISM is based on the cardinal fact of spirit commun-on and influx; it is the effort to discover all truth relating to man's spiritual nature, capacities, relations, duties, welfare and destiny, and its application to a regenerate life. If recog-pizes a continuous Divine inspiration in Man; it aims, through acarchi, reverent sindy of acis at a knowledge of the law and principles which govern the occult forces of the universe of the relations of split to matter, and of man to God and the splitual world. It is thus enthelie and progressive, leading to true religion as at one with the highest philosophy.—Londow Spirilual Magatine.

#### Out of Doors.

We have read two articles in the Westminster Reviw on "Mountaincering," which has given us great pleasure, from the standpoint from which they look at exercise out of doors, and especially at the recreation of walking. Among other paragraphs of the writer, one struck us as peculiarly true in the higher and more spiritual sense, which we will quote in this place:

"But as if, after all, any of the higher forms of bodily exercise were simply so much mere gratif-tation of the senses or simple animal impulses. As if there were such things in this sense as were physical enjoyments. Why, they spring equally from some of the finest and purest parts of our nature. They kindle in us some of the healthiest yearnings of the heart, and the subtlest of our in-tellectual mutines. Nave, mere dutum walk tellectual musings. Nay, a, mere autumn walk along a wooded hillside nourishes brain, spirit and body at once, and opens to us from all sources together, new well-springs of life. Half the best thoughts of our modern poets, of our artists, our musicians, our teachers, have been lit up by this-the simplest, truest source of inspiration."

It is not necessary for us to say that this is a view which we have continually enforced in these columns; and it is not less attractive than it is true. We never yet believed that all a man needed in the way of exercise was something like walking on a wheel or going at crank-work. There is something in this business besides the body; there is the mind to be unbent as well as the sinews to be made more tense; there are the spirits to be lightened as the limbs to be brought into play. The individual is tired of old thoughts and wants new ones. A new scene and a fresh atmosphere is to be sought, which shall exhilarate and elevate the whole being. ' Especially do those vhose minds 'have' been put to a long strain of activity require relaxation and refreshing. They, need to be plunged in the bath of an entirely new life. As the writer just alluded to express it, the man of thought and intellectual activity needs "to lay aside memory, forethought, contrivance and method-to shake his shoulders free from the of convention on to the fresh sod of his mother earth."

Regard it as we may, and boast of it as much as we may, it is an undeniable fact that this wery civilized life of ours, which we esteem as so much uperior to anything that has gone before it, is anything but a very natura life, or a very happy one. We become old in it prematurely. There is far too little of the genuinely childlike element in. it, breeding innocency of heart, lightness of spirits, gayness of temper, and, therefore, true receptivity flashes itself across the sensorium of our natures more than we realize; we have heads examined with the terminologies of all manner of sciences, while it is next to impossible for us to feel an hour's freedom which would put us in that close and dear relation to nature which childhood so heartily enjoys, This theory of taking, exercise out of doors for the sake of exercise, defeats the very purpose for which it was frained. We cannot come too near the mysterious machinery of this matter and still receive the enjoyment it is designed to confer. Something, be it ever so little, must be left to nature. We might at least consent to take something on trust. If we want exercise, as we all habitually do, let us have it as the children have their play; that is, in the same spirit and temper, not counting our paces while we walk, and calculating that a pull up this hill will help our langs, and a stretch across that meadow will help, our and cannot be, commanded by many, especially take exercise at all: but strolling on the hillsides and over the meadows and into the woods can be compassed by all. And the secret of this walking and strolling is, that we re-create our spirits by it as well as exer cise our bodies. If we do the former, the latter is sure to follow; but if we sim only at the latter, we really accomplish, neither. So truly does the spirit, that subtle and indefinable principle in man, control the whole being and carry forward all the various operations of life. What, we especially need is to realize as often as we can some snatches of that life of youth which are over so delightful in prospect and so full of rich memories in the past. We are healthy, the mearer we come to this condition of existence: and the oftener we are able to realize it. Nothing was ever given men so wholly beautiful as childhood, and he is indeed happy who can make it the most enduring. Foreign Intervention. a relation If we are to place the slightest reliance on the foreign journals, we shall be thoroughly let alone in this country for the future by the Governments across the water. Such powerful journals as the London Times and Post openly admit that intervention is not a word to be found in their vocabil? lary. The Times speaks generally for the policy of Europe: the Post is taken for the organ of Palmerston, and, therefore, speaks for the governuent, 'The rebel leaders cannot 'very well' take heart from this state of things, but must see that there is no hope left for foreign interference on their behalf. We hope foreign leaders will long remain of their present way of thinking."

Lizzie Doton's Lectures and Poem. On Sunday, Feb. 5th, Miss Doten commenced, course of loctures in Lycoum Hall, in this sity; And judging from the two given on that day, the whole course will be unusually interesting, "The Pre-Mundane Existence of Jesua" was the subject ther first discourse, She commenced by saying hat she should not attempt to establish or reiterate any theological point, but simply give utterance to the truth, from a spiritual standpoint. Every word was listened to with marked attenon, mingled with surprise and admiration, at the logical and apparently truthful statements made in unveiling the mystery which envelops the ex; istence and parentage of Jeaus, , In the evening, the discourse, was a fitting accompaniment to the previous one, as it took up the subject of the creation, redemption, and the spiritual unfolding of the race. The theme was the

Living Soul and the Quickening Spirit. After a few introductory remarks in regard to the Old Scriptures, querying why it was that the Ohristian world accepts them as the highest unfold, ment of spiritual truth, without striving to learn their secret meaning, she proceeded to unfold and develop thoughts that would have given food and instruction to any one, no matter how well yersed he may be in the Spiritual Philosophy.

The choir sang a few verses, during which time there was a change of the controlling influence, As the music ceased, the speaker arose and pronounced the following noble poem, composed in spirit-life, and which is quite apropos with the lecture:

CREATION AND REDEMPTION.

Eternal, Self-existent Soullassities From whom Life's issues take their start;

Thou art the undivided Whole, Of whom each creature forms a part

- Thy boundless being's distant reach, Our finite vision may not see,
- But this we know, that each with each, We live, and move alone in Thee.
- In the beginning was the Word "---The Word, as present now, as then,
- Which, in the heart of Nature, stirred
- "The Life which was the light of 'men." Through Chaos and Confusion's night Streamed forth the light of Love divine, And lit along Crention's height."
- Unnumbered fires in glittering line.

Earth's flery heart with battle shocks, " Beat flercely in her granite breast, .... // Leaving on scarred and blackened rocks, in The record of her wild unrest. Lat on the Asia Rich ores in molten currents swept-Like fire within her veine they ran-While in the womb of Nature, slept. The embryo prophecy of man.

Down deep, the elements, likes gnomes, Beside their flaming forges wrought, To fashion shapes, and future homes For the embodiment of Thought. The wild winds roared-the raging floods Tossed their defiant waves on high;" While from the old, primeval woods, and if The chorus thundered to the sky?" att

1. State to U. Sector The Mylodon and Mastodon, Startled, with their majestic tramp, The slumbering Iguanodon, the est call Born of the foul mephilic damp. Gigantic ferns, like feathery palms, and the Nodded in silence to the trees: 6 i W Whose royal creats and stalwart arms """" Tossed like the waves of stormy seas.

The broadcast, wondrous Encrinites Obened their breathing lily bells,

- While Ammonites and Trilobites Paved pathless spaces with their shells.
- The coral Polyp 'neath the wave, Wrought in the great progressive plan,
- By which the lesser creature's grave Built up the future home of man.

## FEBRUARY 18, 1885.

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and sufficient in mories to a set of the set to believe, has became prudent in regarding Mexican effairs, and thought best to withdraw the troops he lent Marimilian to aid in the projeot of overthrowing the Bepublic, Many per-sons profess to believe that he has certainly satisfied, himself, that it will not be safe always to maintain the stilling toward this country which he at first chose, by his meddling in the affairs of Mexico, and that he has therefore taken his troops out of the country entraly, leaving the Austrian to work his own yay as best he can. It is a fact that Napoleon has done the very thing assart ed; he has to-day no army in Mexico, and is no otherwise related to the foreign movement now taking place there than as a looker on in an affair which had its initiation at his hands. Unquestionably the present process of quasi

conquest over the Mexicans will result in awakening that unharpy people to a truer sense of what belongs to their rights and character. It requires, the rough plowshare to be passed across duires the rough provident which bears grain is the field, before the seed, which bears grain is thrown over it broadcast. This invasion from abroad will not unlikely arouse a national feeling such as has not been stirred in the whole history of that country before. Spanish blood will hardly brook the rule of the French. If such should he the result, following our example, of resolving. never to surrender the unity of their, nation, we to not doubt that a free republic, will finally be established as, our neighbor, which will forever. discourage even a hope of, foreign rulers, if they are inclined to look with longing eyes toward a plan for conquest.

 $(e_1 \oplus (i_2))$ Mrs. Cuppy in Haverhill.

The Haverhill Publisher informs us that Mrs. Cuppy's lecture there, on Wednesday evening, Feb. 1st, was listened to by a large audience, who were evidently much interested. Her subject was -"Woman, her present, and possible future." She was no advocate of woman's rights, in the common acceptation of the term, but when woman was true to herself, and acted up to her highest conceptions of right, she would 'naturally assume her proper position. Woman was the most uncompromising and inflexible opponent of the advancement of her sex." Wlienever woman strives, to attain to some higher and more dignified end than to live a sort of butterfly life, and use costly dry goods to sweep the streets with, her efforts will be readily appreciated and seconded by man, who will gladly accord to her her true position when qualified to take it. She spoke in strong terms of the unfair treatment received by females who have been so unfortunate as to become tainted by the breath of suspicion, or from an actual departure from the path of rectitude, from others : of her own sex, and contrasted it with the almost universal courtesy and civility extended to them by the opposite sex, and declared justice demanded that he who had caused the degradation of wo-! man should be placed upon the same level, at ! least, and made to share the ignominy he had been . chiefly instrumental in producing.

The speaker's remarks were 'characterized by a' force and truthfulness that could scarce fail to carry conviction to every one present. The subjects embraced within the range of her lecture were' fruitful, and 'capable of 'covering sufficient' ground for a series of lectures.

Works of Demons." In anaplant The World's Crisis still sticks to the ides advanced by it several years ago, that the spirit messages, etc., published in the Banner, are the work of demons. These "demons," must be full of compassion for "frail humanity," and fence in our opinion a very good set of " devils"-providing they are such-for they admonish us daily to feed the poor, which we do by supplying the needy ones, who call at this office for the purpose, with bread tickets; and they retire with a "God lways. One of these spoke through our medium not long since, request ing us to send a poor widow a sufficient sum to cancel her rent, otherwise the heartless landlord would eject her from the premises. We neither knew the name of the poor woman referred to, nor her place of residence. The "demon" gave, us both; and we thereby not only found the lone widow, who occupied a single room in the house, but relieved her pressing necessities by giving her the requisite sum to pay the rent. With tears in her eyes she accepted it, remarking; "The angels must indeed have directed you here; for had I not received aid now, what little furniture I have would have been placed upon the sidewalk to-morrow morning. God will bless you, I know, for this act." And he has blessed us, and is blessing us daily, for we are fully conscious His messengers can approach us, and direct us to perform. "The Constitutional Amendment. Congress having proposed an amendment toget the Constitution abolishing slavery in all those States in which it exists, the voting now, falls upon the States themselves, which are called on to ratify or reject the measure, as they think fit. It requires three-fourths of the whole number of the States to effect this, and they are proceeding . as rapidly as possible to perform what is required of them through their legislatures, There are a thirty-six States, of which it will take twenty four to make the proposed amendmenta component part :: of the Constitution. Not much doubt is expressed at about the result in the case. Should the amendment thus become a part, of the supreme law of the land, we shall find the great question , which a has for so long a course of years troubled us, taken out of our politics and, out of Congress entroly. The section front line concerns all outgood

# For Terms of Subscription see Eighth Page, LUTHER COLBY

some twice a week, speakers are plenty of both sexes, and able ones are being developed. They sing several times in the course of the meeting, and usually close with singing. It is observable that they never choose a subject, but let each find his work; and it seems to me that this will be the only ground on which we shall unfold a true, loving band of workers in this journey from Egypt to the Elysian Fields. May your great work proser. SAMUEL UNDERHILL, M. D. New York City, Feb. 7, 1865.

#### Circles in Washington, D. C.

At no time or place in my travels for several years have I had as rich treats, or interesting in-terviews with the invisible friends, as during my stay in Washington for the last month. At the richly supplied home of my ever-to-be-remembered friends, Major George Chorpenning and lady, I found a hearty welcome from the Major, whose capacious head, generous heart and bounti-ful hand are all engaged in opening the intercourse between the two worlds, and from Mrs. C also, whose soul is inspired, heart warmed and form used by our spirit friends, to speak, and sing, and see what they bring to us. Nettle Colburn and Parthenia Hannam are also at this house, both mediums-Nettie well known as an excel-

Int trace medium. The rich were known as an execu-tion tranee medium. The rich interviews we held with the spirits through these mediums, in our morning circles, are seldom excelled in any family or other relig-ious or spiritual exercises. Several spirits came at each sitting; among them a little Indian girl, who calls herself Piuk, and all conversed as free-

ly to and with us as if they were of our sphere. Thursday evening they invited a large num-ber of friends and intelligent inquirers, and added T. G. Forster to the medium list, and through him we had several of the best and most powerful speeches; and adding the others and the social entertainment of the flouse, made them highly and exceedingly pleasant and useful.

At no period has Spiritualism taken so high a stand or so firm a hold of citizens and visitors in Washington. There are other scances, tests and communications in the city that it is not proper to mention here, lest they be "contraband of war," or give information to the enemy, but their offect will be felt in due time. WABREN CHASE.

RINE Lost.

A Quaint Letter.

Allow me to give public notice that an outrage-ous vootery and great loss of sectorian property has and is now taking place all over our planet, since the re-development of spiritual science during the past fifteen, years. The prejudiced secta-rians are stealing our spiritual thunder by whole, sale, without giving credit to whom credit is just-iy dread At the same time they are meeting with ly dect. At the same time they are meeting with immanse sectarian losses by the absorption of their more liberal and lutelligent members into the spiritual army of Truth, Justice, Loye, Wis-dom and Englity, and seem determined to march under the Banner of Light-Which,

# "Long may it wave O'er the liome of the free Tight" And the land of the brave."

I remain your independent spiritual police detector, with great respect. DE TROMAS J. LEWIS.

#### New York, Feb. 7, 1865.

#### Manney and gain (Spiritual Matters in Lynn.

The glorious cause of Spiritualism is every day

The glorious cause of Spiritualian is every day gaining new converts in Lypn. We are holding meetings every Studay afternoon and evening at Armfory Hall, which are well "attended in fact we achine the guitas "setwal," the new of article Mrs. S. B. Warner, of Wisconsing was with as a through January, and gaze us two grand and soul-stirring lectures each Sabbath, beildes hold-ing divide during the week." To main United and weary thearts also bised to baim of voneous lation; and many have caught as dimber of the Jation; and many have caught a glimpse of the mortality begun,", wely nich han , thil out must an her efforts to promulgate spiritual truths, giel e'a

great future. This is what we have gained in twonty years." Miss Hardinge will be with us during February and March, and not in April, as was announced in your paper. Bro. S. J. Finney is to be with us during that month, Yours truly,

men recognized to be the torch-bearers of the

#### HENRY, T. CHILD, M. D. 634 Race street, Philadelphia, Feb. 5, 1865.

7.000

Topot

1200 1000

Death and Life. In one of Beecher's late sermons occurs the following significant passage: "Two spectators one on this side of the grave, and the other beyond it-stand and look at death. One, as he looks from this side, sees only that part which relates to the physical condition. The other, looking through engelic eyes, beholds that part which relates to the piritual being. They both look at one and the same thing, and one sees decay, while the other sees, growth. One sees death, while the other sees life. ....One sees! downfall, and the other sees other sees the beginning of that state. One when weakness, and the other sees strengther One sees the controlling intelligence " for one of the stier dishonor, and the other sees thonor, JOne sees efforts he had ever listened to (). We bre gratified mortality consummated; and the other used im-I to hear of; the success of this settimable, lady; in

MRS, LAURA CUPPY, we learn, is meeting with good success in Portland, where she had been 180' turing for the last two weeks. At the close of her uprising ... One sees the end of this istate, and the first evening address, the Chairman (James Far bish; Biq) arose and publicly thanked her and

Thus on, still on, the current rolled-The light of countless mornings shone,

And radiant sunsets, robed in gold. Swept down the gulfs of years nnknown. At length, with beasts, and birds, and flowers, Creation: seemed a perfect whole; Then God and Nature joined their powers, P And man became a living soul. At 161.

S. SR. AS L.L. O Mother Nature! Father, God! How wondrous is the work we tracel Man, fashioned from the senseless clod, will Yet filled with life's divinest grace. OI is that form of earthly mold: sentime H The limit of his life to be? where are and Or is it only to unfold by small part for safely Diviner life, O Lord, in thee? would be the

The answer, from the mighty Past, and Comes leaping from a tongue of flame; God's work, the greatest and the last, we de Was when the "quickening spirit" came. In him, the prestige of the race, and on the The prophet of your hopes you see justic Not saving through "Redceming Grace," // For Truth alone shall make you free.

But even as through countless throes, and And travail pains, the mighty plan Of God in Nature slowly rose! International To consummate its aims in man-So onward still the current rolled 10 the AL The spirit with the fleshiat strife, and all. Until, at length; one living soul accold adt al. Was quickened from the Inmost Life.

Thus are ye also sons of God And unto all alike, 't is given

To tread the path that Jesus trody wedt god Which leadeth to the inmost heaven. The desert wild, the tempter's snare, add w/. The calm rehuke, the hunger pain, 2 at The lowly:spirit bowed in prayer, 1 and but. Are highways to eternal gain, and mather

Ayel onward still, through countless years, The weary feet of man shall press, and rears, Till through his griefs, and pains, and fears, He learns to love, and lives to bless, Thus only shall he gain control Of evil, through heroic strife; For Love is the indwelling soul,

God works by no imperfect plan; out shines by For it shall reign and rule in man, " Million de Life, with its issues grandland high? 19700 10 -Depends not on a fleeting breath, and a graden to an iteration of a second of the back of The living soul can never die haatool y al C "your 

In the beginning was the Word "-----The Word as present now, as then; while o And, by is autokening power, is stared. New life within the scale of mean out up. Thus on, still on the current rolls, Through creeping things, through living ashid a starting at 14. Brown and a starting of the st Through creeping things, through liwing sould, " " Pronounced Ig-war-no-don.

off any Going to London toa vante in Mr. Foster tije test medium, whose scances here. are crowded dally, intends shortly, to regulation London at the earnest request of many warm, a met with in the British metropolis some time since from a few persons whose exclusiveness sadly influenced their better judgment. We shreat corply hope, when he does go, that all minor differ Of evil, through herolo strife) where the does go, that all, minor differences of online in regard to his mediumistic, of the does go, that all, minor differences of online in regard to his mediumistic, of the does go, that all mediumistic, of the does go, the does go,

On the subject of paying women higher wages, 10 discussed in a Convertion, at the West, Sath Henrold haw said ...... Linguar pay, whired girl lass, shan or 

# FEBRUARY 18, 1865.

# BANNER OF LIGHT.

#### A Terrible Calamity. 1.9 1.97 ...

The coal of works on Ninth and Federal streets, Philadelphia, took fire on the 8th inst, and were rending circumstances, as we learn from the Phil- Progressive Lyceum. adelphia press: the patient

"The oil that escaped from the burning barrels poured into North street and down to Federal, filing the entire street with a lake of fire, and igto make the stoulest heat qual. Men, women and children were literally roasted alive in the streets. Capt. Joseph H. Ware, five daughters and two sons met with a sad misfortune They all succeeded in getting into the street from their house just as they left their bed, but found them-selves in a river of fire. The family became seat-tered. Mrs. Ware had her. youngest child in her daughter, fifteen years of age, wasburned to death in the street. Capt. Ware and his two sons es-caped, but the other three daughters are missing. One of the bodies recovered is supposed to be that of James Gibbons. It is thought that severi al other persons, besides the six taken out, have perished, and are still under the ruins."

#### Henry B. Allen, the Boy-Medium.

This extraordinary youth is still with us, giving great satisfaction to numerous visitors. He is more than all, to be of use in blocking our natudoubtless a powerful medium, through whose in- ral pathway to the Pacific. This disposing of that, too, in the light, etc. Yet so strange, so out souls, with all they are worth, territory and all, festations, we do not wonder in the least that they may think of it in Europe. skeptics entertain a' different, opinion. It is well that they criticise sharply, because, if fraud there be, it should certainly be exposed; but we can discover nothing of the kind as yet.

various manifestations were made, and know that neither of them were shown; and we are equally positive there were no other persons near the cabinet. We are therefore obliged to attribute the whole operation to spirit-power. To no other hypothesis can we as yet arrive. 

#### The Winter.

We have so far had a steady spell of winter rigors. The snow has lain on the ground for some six weeks, or two months, without being melted enough to expose the surface. As a consequence, the sleighing has been uniformly excellent, and people everywhere have enjoyed it corresponding. ly. Probably very few winters have furnished a larger share of the pleasures of sleighing. This state of things will be good for the earth, keeping the surface warm, and giving us promise of, an early\_spring. It is generally true, we believe, that extremes of heat and cold follow one another; the past unusual summer is followed by this very snug "winter, the heat and the cold managing friends and the public that she cannot possibly to average themselves pretty evenly over the make engagements for private sittings; therefore twelvemonth. Between the two influences, people no one need apply. ought never to say they have come short of both:

N.10-5

#### The Pence Conference.

Little was practically accomplished at the recent interview between the President and the rebel representatives, on the James River. So far as we are advised, it was merely an inquiry on the rebel side to know if we would grant them an armietice of ninety days, but with no suggestion or hint of whether they would submit to the authority of the Union afterwards or, not. The President was kind and courteous to them, and. agreed to wave all minor considerations in reaching the desired ultimatum of Peace, but he insisted that the States in rebellion should acknowledge progressive one. I do not look for any sudden the authority of the Union first of all things, by change. But I see that events are rapidly ripen-laying down their arms. The conference ended ing in their womb, which will domand just such a in nothing tangible and decisive, but rather in a total antagonism of the views of the two sides. The Union was insisted on, from beginning to end, by the President in h

## so a anti- stat pitte mate all the second states

We learn that the friends in New York, who for some two, or three years, past have ralled. destroyed, together with three thousand barrels around Mr. Davis, at Dodworth's Hall, have been of oil and forty-seven buildings. But the saddest obliged to give up that old and familiar place of part of the story is, some twelve or afteen persons, resort for Spiritualists and reformers, and take anperished in the flames under the, most heart- other hall for the accommodation of the Children's

The friends of Rev. Mr. Willis being determined to keep him in New York, have secured Dodworth's Hall for his services, and he opened there on Sunday, February 5th. This is a good move, filling the entry street while and so there and y - on. Sunday, February oth. This is a good move, niting the houses upon both sides of North street for two. squares, and carrying devastation into Washington, Ellsworth and Federal streets, both above and below 9th street. Fully five squares of houses were on fire at once. The scene was one to make the stontest heart quall. Men, women of houses were user lite maill. Men, women of no man more worthy to occupy the desk than

Dr. Gwin, for the purpose of getting out what gold and silver the Emperor of the French wants to help him keep up his financial system, and, strumentality spirit hands' are made visible, and a population of over three hundred thousand of the common course of events are these mani- is a rather new thing on this continent, whatever

#### Spirit-Portraits.

We understand that a lady residing in Plymouth County, this State, paints spirit-portraits. A gen-At a sitting not long since we occupied the chair tieman in that section, who has had painted pictures in front of the cabinet, with the medium on our of his two children, pronounce them correct like left. We held both his hands during the time the nesses. We should be pleased to hear from the gentleman in question upon the subject.

#### Gospel of Charity.

This society has just closed its winter's course of meetings, which have been pleasant and interesting; and, as it was the original design of these meetings, we trust that they have benefited the social and moral character of many people.

#### The Banner in New York.

Our friends in new York City can hereafter find the BANNER OF LIGHT, each week, at the Book Store of C. W. THOMAS, No. 40 Fourth avenue, and at wholesale at the office of the American News Company, No. 121 Nassau street.

#### Particular Notice.

Mrs. Conant, the medium through whose instrumentality the spirit messages nublished in this paper are given, takes this method to inform her ∵∵utf 1.22.2

Bro. Pardee do n't wish to be considered as identified with Dr. Hamilton's plan of "Reconstruction." On the contrary, he remarks in a note to us .- "I do not propose to do anything. I am but calling attention to what must, ere long, religiously and philosophically develop. I soo, that before ten years have gone by, the Celestial aspect of our dual movement will show itself-constituting the third phase, and the fullness of that Truth Dispensation now simply begun. If my book were out, the statement would be made more clear and ample. Then the labor of practically applying the light or principles of that Unitary scheme of Truth, would be a gradual and ing in their womb, which will deman Unitary Gospel as I am trying to indicate, when they are born." We hope some one will come forward and aid Bro. Pardee to publish his book.

#### ALL SORTS OF PARAGRAPHS.

This number of the Banner is a choice one. The matter is varied, to suit all tastes.' Read it, friends, then show it to your neighbors who are not subscribers, and induce them if possible to subscribe. This is the best may to sow the good seed.

Read the appeal of Mr. E. W. Lewis, under head of "Correspondence in Brief," in behalf of our sick and destitute brother, George M. Jackson. He will hear from us.

A correspondent at Coldwater, Michigan, writes: "I am glad that you have been able to obtain a renewal of the 'Whittemore Messages.' It is singular that spirits do not seek to give more communications of a like character." We shall print another of these messages soon.

In our introduction to the "Remarkable Spiritual Manifestations," printed in the Banner of the 28th Jan., which we copied from the Ohio Repository, printed in Canton, we stated that the manifestations took place in that town, as no other place was named by the paper; but one of the gentlemen who composed the circle at which they occurred, informs us that they were held in the neighboring town of Masillon, where the editor resided who wrote the account.

A correspondent, writing from Springfield, Mass., says: "There seems to be quite a spirit of inquiry among the Spiritualists here, but they think their belief should be grounded on philosophy more than on phenomena." The philosophy of Spiritualism can only be demonstrated through the phenomena. What is known to the world, today, as mere phenomena, will be an established scientific fact a few years hence.

Our good, conscientious friend, Thomas Cook, is back again at his old quarters, viz: Huntsville, Indiana, from whence he will dispense the Kingdom of Heaven," as in former days, we suppose. He will answer calls to lecture.

"THE AGE OF VIRTUE."-We have on file another paper, entitled " Woman to be Man's Redeemer," from the pen of our talented correspondent, Geo. Stearns, Esq. It will appear soon.

Spiritualism is rapidly on the increase in France

One of our Washington correspondents is inxious that Mr. Foster, the test medium, should visit that city soon. He will, ere he leaves for Europe, unless some unforeseen circumstance prevents. We can't spare him yet, however.

MRS. PAIGE'S NEW METHOD FOR THE PIANO FORTE AND SINGING .- This method is rapidly gaining ground, and all who make a practical trial of it are delighted with the facility with which they are able to master those intricacies of the science of music which have hitherto occasioned so much expenditure of time and exhaustion of patience. By reference to our advertising columns it will be perceived that her rooms are in Chickering's Building, Washington street.

The Spiritualists of Kalamazoo, Mich., are wide awake. They recently held a Festival, which afforded them money enough to buy a good melodeon, and have twenty-five or thirty dollars left for lecturers.

Jo Cose had been reading that the ex-senator from Richmond was lodged in Fort Warren. Now that the rebels have got one Foote in it," said he, "there is some hope of getting the whole oody before long."

At a recent Convention held in Seth Hinshaw's Hall, Greensboro', Ind.-which hall Mr. Hinshaw specially built for Spiritualists and liberal thinkers-Dr. Bailey said, "Last year everybody thought that Seth Hinshaw made a foolish waste of his money in making his hall so large. To-day it is crowded to its utmost capacity, and Uncle Seth had better make it larger."

The Friends of Progress of Battle Creek, Mich., CUDJO'S CAVE, - - - - \$2,00. Moral Police Fraternity Charles Merritt, President, John Meacham, Treas urer. F. L. Wadsworth, Secretary.

THE BEST MUSICAL INSTRUMENT FOR THE FAMLY.-"The plano-forte," says the American Baptist, "oxtensively as it is used, is not so well adapted to all the purposes of spored and secular music as another instrument which is now justly claiming a large share of public attention, and which has already been extensively introduced into schools, churches and families, and received the endorsement of the chief organists, musiciaus, and artists of America—we mean Mason & Ham-liu's Cabinet Organ."

#### To Correspondents.

#### [We cannot engage to return rejected manuscripts.]

Wo have' received \$1,00 (subscription to the Banner,) from Elliot A. Tarbell. Will he please send the name of the town and State he desires his paper sent to?

C. W. H., PHILADELPHIA.-We refer you to Dr. H. T. Child, 634 Race street.

W. C., MONETON, MD .- \$3,00 received.

TO OURE CHILLS AND FEVER.-When the chill comes on, take a wine-glass full of Dr. T. B. Tai-bot's Medicated Pineapple Cider, sid to a tumbler of water as hot as can be taken pleasantly; this will remove the chill in a short time. The Cider may be taken without the water, if desired, every half hour until the chill passes off. When the fever comes on, drink half a pint of cold water, with ten drops of the Medicated Cider every half hour, and the fever will soon pass off, and a speedy recovery will be the result.

For sale everywhere. B. T. BARBITT, Sole Agent, B. T. BARBITT, Sole Agent, Ng 64, 65, 66, 67, 69, 70, 72 and 74 WASHINGTON ST., NEW YORK.

#### Hilton's Insoluble Cement,

For wood, leather, crockery, and other substances, is the best ald 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 (fami-ly package) 25 cents each. Sold everywhere. HILTON BROS. & CO., Proprietors, Providence R. I. On receipt of 50 cents, a family package will be sent by mail. Feb. 11,-3m

#### ADVERTISEMENTS

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

#### THE NEW BOOK, BY J. T. TROWBRIDGE,

Author of "Cudjo's Cave," "Neighbor Jackwood," &c.

## THE THREE SCOUTS ! TENTH THOUSAND!

ALREADY IN PRESS.

ALREADY AHEAD OF "CUDJO'S CAVE" FOR THE SAME TIME AFTER PUBLICATION.

WAR FICTION. Mr. Trowbridge's new story, "The Three Beauta," is the best novel of the war we have yet read, and will be equally relisted by children and their parents. It is full of adventure and character.—(The Philadelphia Press, J. W. Forney's well known paper.

J. W. Forney's well known paper. TBOWBRIDGE'S NEW WAR STORY, "The Three Scouts," has already passed to its tenth thousand, and promises to have a larger sale than "Cudjo's Cave," It is certainly an improve-ment on that popular book. The passages of description are vivid and brief, the course of the narrative rapid, and the re-presentation of the characters close to Nature and life. It is impossible to open the volume at any page without being struck by the Quick movement and pervading unimation of the story.-[Boston Transcript. Tux Nw BOOW HTY THE SCHEME ON A SCHEME AND A SCHEME ON A SCHEME ON

THE by the quick movement and pervaling unimation of the stors.--[Boston Transcript.
 THE New Book, "THE TRREE SCOUTE." Our young people who read with as much interest the books of this author will welcome with a keen delight their old friend, Mr. Trowbridge, in this, his last work.
 The scene is laid in the West, and the entire story is connected with that very dangerous department of our military service termed "scouting," but really meaning the office and work of a spy. The whole work is full of thrilling adventures, which keep the interest unflaggingly, to the happy ending. The moral impression which the book must leave upon the young is most excellent. Its perusal will tend to make our American youth more lowal and patriotic, culturate in them as enses of honor in character, and enforce atrue, many honesty and uprightness, by the success which caine to our "scout" hereos through its pratice, aided by the living picture of the reverse found in the history of the miserable "Enco Crumpation of the through its pratice. The Sew Beford Mercury, speaking of the the work. The New Beford Mercury, speaking of this new work, just published by Je. This in part he boult read, as an evening pastime and lesson.-[I'rovidence Post.
 The THERE Recurs. The New Beford Mercury, speaking of this new work, just published by Je. This is in part a work of fiction, founded upon incidents in the war in the boutwest and yet no more marrelous than would be the simple narration of history. It is thrillingly interesting, see was Cadjo's Cave, by the same author, and brings before the reader the haradous work of scouts."
 The south of a sequel to "Codjo's Cave," and "Neighbor Jackwood." Intelety interesting.- Exclange.

It is a sort of a sequel to "Cudjo's Cave," and "Neighbor Jackwood." Intensely interesting.-Exchange. Although it is really a \$2,25 book, on account of the great sales made before publication it is put at the low price of

#### \$1.75.

BY THE SAME AUTHOR, THE FAMOUS

## **BLOSSOMS OF OUR SPRING.**

5

BY HUDBON AND EMMA TUTTLE.

In this elegant volume of two hundred and twenty-eight pages, will be found some of the finest Porms in the lan-guage. All lovers of beautiful poetic thought will find a rich irrest in their perusal. The spiritual harmony which par-vade most of them will find a response in the hearts of belley-ers in the Spiritual Philosophy. They have received the criticism and commendation of the press in various parts of the country.

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

The book opens with a National Poem, entitled. "Awi A." from which we make the following brief extracts: "The measenger approached, and in their laps An ear of Indian copie line graceful cast: Thou Nation's Goddess and great Sagra meti From the far North, where focuering squard the pole, "Cross torid heat to the antarctic zone, A contingent lice floating on the sea. Inhabited by savage men, to war And daring chase devoted. They but waste The boundes Nature laving bectuws. Colossi in her hocaty, she awalts Thuy coming as the bride awalts her lord; Hor son-like inkrs, where glides the light cance, Would float the combined natics of the world; Her monarch mountains, were they blod, would our A golden river in a nation's lap. Would float the commerce of a nighty realm She is all thine; hence to ber virgin howers Let the lord awalts they Her rivers vasty, marching to the sea. Moust they commerce of a nighty realm She is all thine; hence the rei man's yell lings harhicet discomithrough the fortat ables, And cry aloud, 'Come hither, tortured sons, And rear a noble State!" "America, thou pet child of the world, Theo dodes of the Notics wears, long live Thy Linerty, thy Honor, and thy Prace! Thy Linerty, thy Honor, and thy Prace? Thy Linerty, thy Honor, and thy Prace? Thy Linerty, thy Honor, and thy Prace? Thy Mumble lands will float float Above all nations, conquered by the power of thy intrinsic Truth and Liberty. The Tyrant's throne shall vanish from the earth would float stine could be the float float And rear a noble float if the state discont through the fortat ables, And rear a noble State!" "America, thou pet child of the world, The barly souls who raily to the secal but thou, Lermal Nation, will live on Forevennore. 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 clasticlied actf. No man be master, none a clasticlied deef, And, like thy cagle, onward to thy Destiny." The next peem o

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

as follows: 'The Mortal garb fell from me, and I woke In blinding light. My Guardian Angel spoke: Mount this magnetic stream, and soar away From carthly shadows to supernal day.' Swift as an arrow on its fearful race. On, on we sped, through counties leagues of space, Before we rest don the angel-lands And heard the welcome voice of spirit-bands. Law the Spiritword Association spiriter.

I saw the Spirit-world. Its mighty minds Jiad oped my vision to its vast designs. The spiteres spread round me, and I looked far through Into the occan of Space's ether vine; I paused in thought; I must to earth again, Or distance soon would break the sliver chain Which bound my soaring spirit to its thrall. I sped, and ero in glass a sand could fall Ily's galvanic touch the body woke. And earthly scence 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 "LELE": "A year has gone by with its wildness and anguish, And Lele again is arranging her har; Bhe clings to her palor, but wears not the languish Of old-rosy liope makes her dread wildness fairs To-lay he is coming 1 With thin, pallid dingers Bhe wreather the green ivs, which lives on decay, Among her brown ringlets. 'No longer 1 linger Away from the bridail. He's coming to-day !' The malden pale Took a glory vell, And passed from our sight like a pale beam of light, Pauling in the hand which knows not any night.'

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

ning thus: ning titus; "Boneath the moss-grown arches of mighty citles dead, Whose barls and herves cherished, the ancient Ages led; I passed with hingring footsteps in ruins gray and ione, While on the crumbling columns sat the ghosts of ages flows.

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

- r the pleading for "A blushing shell, or sea-weed green, Kome trifling gift from thee, grand sea, blemento I can ever keep— A souvenir from thee to ma ls all that I can ask of theo. The Ocean's suffer answer growled. As 't threw upon the wave-washed strand A lock of sigerite hair: And a scapen's curious wand, Bedeweiled o'er with ruby sand." DE SNOW" is the theme for subtles fine noor

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

"I this severe season: "I searched among the poor; They are my lawful prey—thy feed my jaws ! I bore grim beath upon my cold white wings; I went to conquer and to (recet the poor; And yet you welcome what the millious curse !"

"SPIRIT-VOICES" is a sweet gem :

"When the sunset clouds, like vessels, Coast upon the sity sca, Beaming with the forms of angels, Spirit-volces come to me."

Price, in cloth, \$1, postage 20 cents. For sale at this office. MRS. SPENCE'S **POSITIVE AND NEGATIVE POWDERS.** 

GRAND DISCOVERY!

MEDICINE REVOLUTIONIZED I Magnetism is the key to medicine.

Dr. Coonley at the West. 1.115

We learn that Dr. L. K. Coonley has been la boring with good 'results' in Hannibal. Missouri. recently, and that the friends. there . have, organized a Spiritual Association.' before whom the Doctor lectured during the five Sundays in January, and was still speaking there at last accounts, which shows that he is well appreciated. Spiritualism is attracting much attention in that State, and many are anxiously seeking to understand its teachings. Efforts are being made to induce Dr. O. to visit Kansas. Should he feel it his duty to do so, he will do much good, for he will The Spiritualists formerly meeting at Dolsworth find there a large field to work in, and one which | Hall had hired Irving Hall (on trial) for two will not only bring into requisition his lecturing Sundays. Mr. A. J. Davis said last Sunday foreability, but also his clairvoyant nowers of correctly giving diagnoses of disease; and thus in a year. In the evening he received a note from the double capacity he can work for the welfare of the proprietor, saying that it would not be satisfacneedy, and a statistication works,

#### ma I Napoleon and his Olergy.

The Pope's Encyclical Letter is making trouble for, Napolson by disaffecting his clergy toward hall. They now, think of going up town (to a him. Of course they obey whatever the Popel tells them, and he does' not say to them that their temporal master is to be obeyed before their spiritual one. The Bishops of the Catholic Church in France have been issuing letters to their clergy, really exciting disturbances under the guise of allaying them., In fact, the relations of episcopaoy in France with the Government have become more difficult than ever, and may readily lead to open'rupture. We'do not see. in such's case. how Napoleon would manage to hold his own, unless, like Henry the Eighth of England, he broke away violently from the Pope, and established an ind pendent Church for France, placing himself at the head of it.

Charles Parally

why the sheet Notice and Game dias. The meetings heretofore conducted by Dr. A. B. Child, under the name of "The Gospel of Charity," will be hereafter held every Thursday evening, in the Hall corner of Bromfield and Province streets, under the name of the "Boston Spirituri Confer, ence," and be under the bharge of J. Edson, John Wetherbee; Jr.; and Thomas Pike; "All friends of human progress are invited to attend. Subject for next Thursday evening, Feb. 16th, "The recent Constitutional Amendment, and the Influence it will exert upon the future of America."

Meetings in Washington.

L. Judd Pardee speaks tisfore the society of Sundays in this month of the addition of the fit

spirit-message published in this paper Jan. 28th, purporting to come rom Dr. Diris Hoyt late of Framingham, (wio was a pousin of ma,) is correct, Framinichani, (who was a consin of his,) is correct, and that it would give him (Mr. C.) great pleasured in this city; will be delivered to the suffring poor to have us record the fact. Because there is not a single person present.

The N. Y. Sunday Mercury is again endeavoring to "raise the wind" by publishing bogue articles in regard to Spiritualism, etc. "Anything to make the paper sell," is their motto.

## New York Matters.

## [From onr Special Correspondent.]

New York, Feb. 7th. 1865. Since this month came in the Spiritualists in New York have had quite a change in their base of action. 'I think if they make a few more moves they, will be able to surround old theology. noon that he had no doubt they would keep it one tory to have them continue there any longer, giving as a reason the extra care require for the Children's Progressive Lyceum. Mr. Davis thought they had had a short but brilliant career in that new hall, corner of Broadway, Sixth Avenue and 34th street) until they can find some permanent

place. See the straight there was wealth enough amongst the Spiritualists of this city to build a hall, so that they might be more independent. I do not see why it would not be a good investment for any capitalist, I would rather own stock in it than any old-school church.

Mr. Willis spoke in Dodsworth Hall last Sunday, and I learn is going to continue to speak for 

The two conferences which have met in this city for a long time, liave, or are talking about uniting. 'They held their conference' at Dodsworth Hall last Sunday afternoon, and probably will continue to do so hereafter. ... The old workers seem to take hold of this move. Such men as Dr. Gray and Mr. Partridge, &c., are said to be leaders of the movement. No doubt but what Dodsworth Hall will still be a resort for strangers and many Spiritualists, and many and

I see no reason why there cannot be large cont gregations in both places, and both harmonize, in promulgating the great truths of Spiritualism." Mr. and Mrs. Anderson have their receptions at 244 Fulton street, Brooklyn, every Saturday After, noon, instead of, at Dr. Larkin's, 13th street, New, York. Mr. Anderson has been very successful of late in getting some valuable pictures. Their Baturday receptions will be missed in New York, although many will now go over to Brooklyn, Spiritualists in Washington, D. C., the next two These receptions are very interesting, and have been well attended; and a great many strangers to Spiritualism' have received spirit pictures at Brand, W. Orgsby informs as that the these receptions, free, and an art of Bit wavy.

ante al Provente Bread for the Suffering Poor!

"Burleigh," in one of his letters from New York to the Journal of this city, says: "A great change has come over our merchants within a short time. Six months ago goods could be purchased for cash, and for nothing else. They were sold as a favor apparently, and the merchants did not care whether one took them or not. Now credit is not only given, but runners are sent out into the towns and cities soliciting custom, after the old fashion. Goods must be sold, and if customers will not come, they must be sent for." manharment

Our friend Jo Cose thinks it very singular that Milk street and Water street, in this city, should be so near together, and Spring lane should pass between them.

John Bright recently made a radical speech, in England, in favor of universal suffrage.

Speak of the good in an individual-never of the bad. Kindness alone will redeem the fallen.

The Supreme. Court of Pennsylvania has just decided that in sales of real estate the seller must pay for the government stamps that the deed reauires/ 

We hear from good sources, says the New York Post, that the emancipation movement is gaining MAN AND HIS RELATIONS adherents rapidly in Kentucky. A well informed friend writes us that the sentiment in favor of extirpating slavery is sweeping like a whirlwind through the State, and that Kentucky will act even more rapidly and decisively than Missouri did.

The External words. By PEOF. 8. B. BRITTAN, M. D. Boundage, that a the females in Utahl are becoming bondage, that a crisis in Mormon affairs will ne-toesaarily soon come. The London Court Journai hns an editorial la-menting the prevalence of fipmale slang among the fair sox, more espepially in the higher classes. Rev. D. A. Wasson has accepted the call of the First Unitarian. Society of Olincinusti, and left Workesses, for his new charge, carrying with him the warm wishes of the large circle of the Bouls Is Course, Will find it replete with prolound and profiable instruction.

with him the warm wishes of a large circle of friends for his continued health and enlarged use fulness. A young lady residing in Philadelphia, one of a skating party recently, strapped the skates on her feet of the lines of the linese of the linese of the lange of the linese line of the linese the linese of the linese the linese the linese of the linese linese the linese the linese the linese linese the linese linese the linese the linese linese the linese linese linese the linese linese linese the linese lin

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Ditto, Illustrated, Paper Covers.

"TBAVELER'S EDITION," - - - - \$1,60. SECRETARY CHASE (now Chief Justice of the United States) said of this book :---- Cudjo's Cave' I could not help reading. It interested and impressed me profoundly."

ALSO, BY THE BANE AUTHOR, NEIGHBOR JACKWOOD, - - - - \$2,00 MARTIN MERRIVALE, - - - - - \$2,00 Feb. 18. FOR SALE AT THIS OFFICE.

Peb. 18. FOR SALE AT THIS OFFICE. ATTENTION, SOLDIERS ! HEAR YE, ALL PEOPLE ! Chronic Diarrhean and Dys-washington correspondent of the Bianner of Light: "Dr. Dresser, while here, Introduced a medicine for the cure of Chegnic Diarrhea, with marked success. It was my for-tigns to "diness is effects on a number of patients in the sol-diers' hospitals in this city, where the patients in the sol-diers' hospitals in this city, where the patients had been given up to die by the surgeons, and in every instance it has proved a permanent cure. This disease is the securge of the army. I hope the Ductor will be enabled to introduce his medicine to the public." This Medicine is prepared by and had only of the subscriber. Price per package, \$2,00. Seei by mail on receipt of price. HOBACE DIREASERT, M. D. 160 West 21st St., N. Y. City.

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BY PROF. 8. B. BRITTAN, M. D.

The Positive and Negative forces lock and unlock every-

The Positive and Negative magnetic state. The Positive and Negative Powokus are based upon the rule science of disease.

ne science of disease. The POSITIVE AND NEGATIVE POWDERS are magnetically The POSITIVE AND NEGATIVE FOWDERS have revolutionized medicine.

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Washington St., Boston, Mass. Jan. 14.

-4

JAMES R. NEWTON, M.D.,

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At No. 8 Avon Place, Boston. Tickets for gentleman and lady, \$1,50; single tickets to

ladies, 75 cents; to gentlemen, \$1,00. DR. J. H. RANDALL, Manager of the Circle.

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# BANNER OF LIGHT.

## EEBRUARY, 18, 1865.

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Passed to the hi

Jamuel Barry, of .]

As we stood be mored in our mide ments of death, w cold embrace, we and that even that us over the same f. only his outer gan three score and ter Nature is a coy waves her magic physical forms, th waves her magic form fitnese bodi spirit waves deform fitnese bodi spirit his ware deform fitnese bodi spirit his ware ermony were rep-tributing them a came to us and us our brother, althe favestigation of ti don found excep-find that it was for h eagerly and that which had to He catabilished fow friends, a cir for fical so

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# Message Department.

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

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

them the characteristics of their earth-life to that beyond—whether for good or evil. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition. We ask the reader to receive no doctrine put

forth by Spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

#### The Circle Boom.

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

#### MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED. Tuesday, Jam. 3. — Invocation: Questions and Answers: Capt. Charles O'Neil, to Thomas Forcy, buker, in New York City: Riephen Jones, of Chesapeake City. N. Y., to bis uncle Phil. Flanders, Charleston, S. C.; Mary Filza Harwood, wife of Thomas Harwood, of Carterville, N. C., to her friends, in 8t. Louis, Mo.; John Boberts, to his friend John. Thursday, Jun. 3. — Invocation: Questions and Answers; Josiah Parks, to his wife Annie, and brother: Major Lucius T. Clarke, to friends South: Henry Thompson, who served un-der Gen. Early, to his mother. Mrs. Annie J. Thompson, Hano-ver Court House; Old Peter (servant), to his mistress Mrs. Monday, Jan. 9. — Invocation; Questions and Answers; Agnes Hill, of Monigomery, Ala., to her uncle, Nathan Cleve-land, and hushand, Samuel P. IIIII, a prisoner in Federal handa; Michael Connelly, to his brother Danlel, wife, and other friends, in New York City; Pilny Gibson, to the boys he promised to return to, Joinnie Gates, and his grandmother, in Wakefield, N. H. Taesday, Jan. 10. — Invocation; Questions and Answers; Angers Hill, of Monigomery Alex, the function the boys he promised to return to, Joinnie Gates, and his grandmother, in Wakefield, N. H.

promised to return to, Johnnie Gates, and his grandmother, in Wakefield, N. H. Tweidaw, Jan. 10. - Invocation; Questions and Answers; John Morgan, of Tennessee, to Southern friends; Charlie Thi-bot, of Charlottsville, Pa., to his swin horther: Lieut, Martin Cifton Turner, to J. W. Turner, at the Whig office, Rich-mond, Va.; John Klink, to Thomas Lefar, Charleston, B. C. Thuriday, Jan. 12. - invocation; Questions and Answers; Lieut, Henry Price, to his swin brefar, Charleston, B. C. Thuriday, Jan. 12. - invocation; Questions and Answers; Lieut, Henry Price, to his sister Angelia, and cousin Joe, in Richmond, Va.; Guesle Hardee, 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 Phiness Collins, of Navannah, Ga.; Cassius Emmons, to friends in Wakefield, Conn.; Mary Townsend, to friends in Boston, Mass.; Capt. lean, who died in the honilal at New Oricans, La., to Capt. Pop and wife, of Boston, Mass. Tuesday, Jan., 17.-Invocation; Questions and Answers; Janneis Line, Tat, to his mother, Mirs. Mary Tat. Montreal, Ganada; Job Williams, of Brownsville, Mo. to his son Job; Annie Burns, to her mother, Ilving on Christy street, New York City; Major Thomas Althorpo, of Charleston, S. C., to his friends.

Annie Burns, to her mother, living on Chinity Attrett, New York City; Major Thomas Althorpo, of Charlesion, S. C., to his friends. Monday, Jan. 30. – Invocation; Questions and Answers; John Hanney, who died at Florence, S. C., to bis brother Tom, and mother and sisters; John W. Gartley, to his parents, in Uermankown, Pa.; Mrs. Margaret Dilloway, of Warrenton, R. C., to her son Alfred, a prisoner in Federal hands; Joe Shapleigh, of the 9th Connecticuit; Daniel O'Brien, of New York City, to his brother Tim, in Albany, N. Y.; Thomas Canter, to his brother Tim, in Albany, N. Y.; Thomas Canter, to his brother Tim, in Albany, N. Y.; Thoerd Joinson, to his mother, Mrs. Annie Johnson, in Mon-treal, C. E; Major Alfred Carragan, to friends; Aleck Guy, in Montgomery, Ala.; Julia French, of Chicago, Iii., to her paronts; Michael Mahan, to Mr. Donnavan, of New York Uity. Thursday, Feb. 2. – Invocation; Questions and Answers; Amos Blagden, to his brother and laiter; Sam'l Gilbert Doane, to his family, in Charleston, R. C.; A num Frances Radeliffe, of Bichmond, Va., to her paronts; John O'Neil, to Iriends; Wrs. Uarvin, to Mrs. Mosalind Garvin, Hanover Court House, Va. Monday, Feb. 6. – Invocation; Questions and Answers; Berena Elizabeth Brown, of Providence, R. I., to her friends; John H. Davis, of the 23d Mass.; Marian Elizabeth Kinder field, killed at the battle of Cedar Creek, to Dr. Joseph Kin-derfield, Silled at the battle of Cedar Creek, to Dr. Joseph Kin-derfield, 6 the rebel army. Mrs. Anna Field, of Brooklyn, N.Y., to her husband, Thomas W. Field; Pat. Weish, to his brother, Tim. Weish; Charlie Graves, to Mrs. Jano Graves, of Montgomery, Ala.; Augusta Lyndhurst, to her parents, in Charleston, B. C.

#### Christmas Invocation.

Oh thou whose mysterious presence Fills the earth, the air and sea, We would chant undying praises, We would worship only thee.

From the earth's unnumbered altars Human sighs and tears are born. Praying for a glad hereafter-Weary watchers in the storm.

Let them hear the chime of voices-Voices from the spirit-land-Waking all the slumbering echoes, Strengthening heart and strengthening hand.

Let them see the star of promise That shall lead to brighter days, gence please tell'us if said spirit-land revolves in harmony with this earth? If not, how do spirits always find just the precise spot they wish to go to in returning to earth?

A .- The spirit-land is within you, not outside of you. You are not compelled to go sixty or seventy, or even a thousand miles, to find your spiritland. It is within you; consequently it is in harmony with you and your universal surroundings. Q .- Will the controlling spirit please tell us what the prophet Isaiah meant when he said "the

child should die a hundred years old and the wicked should be cursed "? A.-We cannot tell.

Q .- Please tell us the fate of thieves and liars in the spirit-world.

A .- Well, the thief and liar in passing on, or changing states, is no less a liar and a thief in the spirit-world. They are the same, subject, however, to the law of progression.

CHAIRMAN,-N. K., of Maine, sends the following inquiry to the circle: "I would like the nrivilege of inquiring (if in order) of the spirits answering questions, by what power Dr. J. R. Newton heals the sick, and whether he is controlled by the spirit of Christ, and how it is that he heals by coming in contact with a patient's garments?

A .- We can only say it is our belief that the same power that performed cures through Jesus Christ, performs cures through J. R. Newton of the present day.

The Chairman then read the following questions by J. E. M., which were received by mail: Q.-In the degree of crime, is there any difference between killing one's self and another person's doing it? Is self-murder justifiable under any circumstances? Does it make any difference in the condition of the spirit after death whether the death has been caused by suicide or by natural means?

A .- Well, self-murder and murder of another individual is certainly not one and the same thing, although a class of crimes belonging to the same family. It is not for us to say how well off, or how bad off, any person is in the spirit-world. We can only judge from what we see of them. Generally they are exceedingly unhappy, having conceived the idea that they have wrongfully parted with their physical bodies, and if they only had them now upon the earth, they could progress more rapidly. Therefore they are in a condition of temporary unhappiness. But you are all suicides, every one of you; all are shortening and destroying their earthly lives, in one way and another. What do you think will be your fate in the spirit-world then? It would be well that you pause and consider your condition in the present with regard to yourselves, not with regard to any one else.

Q.-It is recorded that Elijah went up to heaven in a charlot of fire. Will the spirit explain this phenomenon?

A .- There are a great many things recorded that are untrue. This is one of them.

CHAIRMAN.-H. P. W., of Indianapolis, Ind.,

sends us the following proposition: Q.-Is there in the nature of mankind a faculty called conscience, independent of education or auy preconceived belief?

A.-Yes, certainly. It is a faculty of soul, therefore ever present with the human. It is brought to the external, or its passage from the internal to the external is facilitated by education; but education is not the creator of conscience, by any means.

Q.-Swedenborg tells us that our thoughts make our surroundings in the spirit-world, and when we coase to think they disappear. Is that so? Will the spirits please tell us?

A.-Well, there is a great truth underlying this theory of Swedenborg's. It is true that our thoughts produce our external surroundings in a very great degree spiritual, but not entirely; for it should be remembered that thought is the atmosphere, the medium in which soul lives, if it lives at all.

Q.-The medium shows evidence of a loss of vitality. Can you explain this?

of all past sin? A-Yes, from the remembrance of it as sin, but not from remembrance of it entirely. Dec. 20.

#### James Canagan.

It is with strange feelings I come here to-day, I have learned very little of the laws governing these things since death; but I have been so exceedingly anxious to return, that I have labored hard to overcome my ignorance and overcome my superstition, also, with regard to these manifestations. I did not believe them when here, although I had a younger brother who was a medium for a class of manifestations, such as moving ponderable articles, etc. He used to tell me it was certainly a mystery to

him how these things were done, and he could not account for them in any other way than that it was some disembodied spirit. At any rate, he said whenever he would ask what moved this or that, the answer would always be, "It's Uncle Rob-

I used to say, "I think Uncle Robert is in better husiness. I don't believe he'd spend his time in kicking over chairs, and moving tables, and such kind of things."

My younger brother's name is Robert Cana-gan. He was named after Uncle Robert. My name was James Canagan. Well, he often used to say, "There's one thing certain, James: weshall know whether it's true or not, sometime." "Wel Robert," I said, "I rather think it'll be the not. " Well He did n't think so, but did n't seem to be disposed

He did n't think so, but did n't seem to be disposed to argue the matter. Well, the fortunes of war separated us. He be-ing in delicate health, was not taken. I ought not to say, I suppose, that I was impressed into ser-vice. I was not, exactly, but I suppose it amount-ed to that; expected I should be, consequently thought it best to enlist, myself. When we were on the point of senarating Robert says." I ones on the point of separating, Robert says, "James, if you should fall in battle, or die by disease, before I do, if you do find these things true, I hope you'll seek out some medium and come and let me know how things are."

Now I've to tell him that on entering the spiritworld I was met by Uncle Robert. The first words he spoke to me were, "Well, James, you think I ought to be in better business than in think I ought to be in better business than in moving furniture, don't you? But if you'll fol-low me awhile, I'll soon show yon that it's a kind of business that pays well; and I don't know but what you'll want to become partner with me in the business." Now I've not learned to move ta-bles and chairs myself, but God Almighty knows I'd he did to from my sould I've tried to go to I'd be glad to, from my soul. I've tried to go to my brother-tried to manifest. It was very much

my brother-tried to manifest. It was very much like trying to build a fire with wet wood. I am here at what you call the Banner of Light office-Boston, is n't it? [Yes.] My brother used to get your paper sometimes. Now I see that Sa-vannah is taken, I suppose you'll have easy ac-cess through-that is, your letters, your telegrams, go through to Savannah? [Yes.] There's where Rohert is, I suppose, in Savannah. Well be's heard of my death, now he'll hear

Well, he's heard of my death; now he'll hear that I believe in his witchery of Spiritualism, be-cause I can't help it. He don't need any more proof than I've given. I hope he'll write to you, letting you know whether he gets the letter or not. Good-day, sir. Dec. 29.

#### Maria Foster.

I wish to make a communication to Major Edward T. Foster, if I can. He is a prisoner in your hands. [Do you know what prison he is in?] No, I do n't; he has been a prisoner only since about

the 20th or 22d of last month. I am Maria, his sister. I died shortly after his

leaving, after being home on his last furlough. Be kind enough to tell him that I died at Hades ville, at Uncle George's. I suppose I had inflammation of the lungs; was only sick a few days. My disease terminated fatally in a short time. My friends, I learn-from what I can gather by reading their minds-have not been able to send any letters, or anything of the sort to him since he left; so he does not know that I have

died. Tell him, also, that father is sick, and, in all probability, will never get well again. If it is possible for him to get exchanged, I wish he would, for fa-

ther's sake. I was twenty years, in my twenty-first year. I have heard that your papers are sometimes circu-lated through prisons. I have hope that my broth-er will receive it. He was not prejudiced toward Northerners, as many are, was kindly disposed, and I cannot think but what he might receive an exchange, if he tried for it. Good-day, sir. Dec. 29.

George W. Lolley.

are falling within their sight, the orphane wall reaches their senses. Oh; may they remember that each and all are members of thy family, that thin art their Father. Oh Life, Life, we turn to thee, scarce knowing what name to give thee. Thou hast been called Lotd, God and Jehovah. but the soul knows thee only as its Life, and rests confidently upon thy hosom, knowing that when the soul casts off its mortality, then it shall exist in all its glory, in all its supremie and divine indi-viduality, throughout an endless future. Father, Spirit, we need not ask thee to receive the thankssivings that are going forth from human hearts, We need not ask thee to hear and bless the prayer of the mourher. We need not ask thes to send thy ministering angels to minister to the necessithy ministering angels to minister to the necessi-ties of those who are in want, for thou art a God of Justice, great, in mercy and love. Thereforg, none are forgotten; all will be remembered by thee. Peace, peace such as paskes human under-standing, we would pray for; that peace, oh God, that is born of wisdom; that comes like the sun-shine to shed its henign and holy influence alike; upon all. Shall it come? The answer comes to our souls, "Yea, yea, when ignorance shall have passed away, when my sons and my daughters shall have learned to know themselves." Then peace with its white wings shall nestle in their wids." Receive our praises. Unto thee we defli-cate all our feeble utterances, Father. We know thy mind; thy spirit that careth for the falling sparrow, will remember each and every thought Jan, 2,

#### Questions and Answers.

CONTROLLING SPIRIT .- We are now ready to onsider inquiries, either from correspondents or the audience.

QUES .- Do not the thoughts of the intelligent spirits take their thought and clothing, as well, as orm, from the mind of the medium? ANS -No. certainly not.

Q .- Are they not influenced by the medium's rganization?

A .--- Not at all. Q .- What is the sensation the spirit experiences when taking possession of a medium and passing

away again? A.—Well, it is that of a momentary uncon-sciousness, or a forgetfulness of one's surround-

ngs for the moment. Q.-By what power is this medium enabled t write on those letters placed upon the table? A.—By the same power that enables her to speak, enables you to see, speak, hear, or live at

**all**. Q.-Does the spirit see the writing in the letter, and impress the answer through the medium? A.—Those to whom the questions are put in the spirit-world generally recognize, if they are presobtain some friend to do that much for them.

Q.-How do you account for the indefiniteness that sometimes characterizes the answers to those letters? SPIRIT .- Are you sure that there is a definite-

gr.-Some of them are very distinct.

SPIRIT,-So it might appear to you. It is not the characters themselves the spirit recognizes, but the ideas embodied in them. In other words, they do not read the writing, but the ideas, and they may be very confused.

QR.-It is that confusion I wish to bring out Some persons have been dissatisfied, and have persevered and obtained correct answers. I reently enclosed a piece of patchwork in an envelope, which my little daughter held in hand a moment or two before she died, and the answer I received, "I see it, papa," was very sat-isfactory. I wish to know whether that piece of patchwork was seen definitely by the eye of the little spirit, or whether the mind of the medium received the impression?

Q.-Can it be explained upon any magnetic

that your friends recognize your question. Some-times you are aware that this magnetism is very cloudy, exceedingly so; therefore it must be very hard for any distinct intelligence to read correct-

ly through smoke. Q.-Will you explain the philosophy of clair-voyance, for the benefit of a few persons who re-

mocking-bird that died, and I always thought I never could be happy, without it. A.-Well, it is our opinion that you will never meet that mocking bird in the spirit-world. You had the form here, but its spirit, as the Brahmin world the form here, but its spirit, as the Brahmin Brahma. G.-Ts it not held by some that all spirits are of one essence?

One essence? A.-That"is correct, certainly. Life is life, whether fittds seen in the animal, vegetable or mineral. All things are from one essence, surely. Q.-I have a little boy in the spirit-world, who talls me he has pony. Now does he. tell me a wrong story?

A.—No, certainly not. Your child dwells upon the surface of the earth, has never left the earth as yet, and his point is the pony belonging to earth, and not to the spirit-world proper. Jan. 2, ?

#### William Baker.

I am here, sir, to see if I can make any commu-nication to my friends in Massachusetts. I'm not used to these manifestations, but I can't very well feel satisfied without doing something to open correspondence. between myself and my friends. I was a member of the 3d Massachu-setta. Company, E; name: William Baker, son of William Baker.

I want, if I can, sir, to get some message home. I want the ifolks to give me a chance to talk, or write, or whatever else they can do, with my friends at home. You understand it, I suppose 1 don't. [Where does your fither reside?] Boston, sir. I want to manifest right here. is Boston, is n't it? [Yes.] We used to believe that folks got rid of all earthly cares after death; This but't aint so. You'll publish my letter, will you? Good-day. Jan. 2 وروي يتشبيون الأورور والأثار

#### Joe. (A Colored Servant.).

I'm here, sir, to give the folks some news about Lieutenant Thomas J. Hadley. He's of Company A, 35th North Carolina. The folks are feeling very bad about him, because they think he's dead, but he aint.

but he and. I was a servant in his father's family between thirteen and fourteen years ago, and healn't dead, but is a prisoner. I want you to tell the folks so, will you? How will you get the news through to them? [Publish it in our paper.] Say to em that Joe, a servant in Lieutenant Hadley's family, comes here and says he is n't dead. He's a pris-ment in some of your prisons here; can't see which comes here and says he is h tocat. In s a pris-oner in some of your prisons here; can't see which one; perhaps I may when I go from here; but he aint dead, at any rate, so they need n't suppose he is. You won't forget to say that Joe, a servant in the family of Lieutenant Hadley's father, told you?

this? do you hear?. [Yes.] Well, I did n't hardly expect to get here to day, but I did. [How long have you been in the spirit-world?] I been here, sir, ten or eleven years. Oh world 7] I been here, sir, ten or eleven years. Oh I know about these things. Oh yes, I know about them, sir. Ain't no way you can send it through to Richmond, is there? [Possibly we can. Where does the family live? Well, sir, the most of 'em-I suppose the biggest portion of them are about eight miles from Richmond, but they are senter-ed. Some of 'em are in Canada some of 'em-I ed. Some of 'em are in Canada, some of 'em's bere, and some are there; ain't as they used to be before the war.

You 're a Yankee, are you? [A Bostonian.] Well, I did n't know much about you when here, but I suppose you're good enough. Well, now, the friends of Lieutenant Hadley are mighty anxious about him, and you'll work it through as soon as you can, won't you? They think he's dead, but i he ain't, and I want 'em to hear from him-want's 'em to know that I brought the news, too.

#### Sergeant George Mason.

I have many very dear friends, sir, at the South. A.—The medium certainly could have nothing to do with it, only so far as being an instrument in the matter. Now, then, the natural inference is, that the spirit herself did indeed recognize that contained in the envelope. kind.

Q.—Can it be explained upon any magnetic law? A.—Well, yes; for it is through the agency of magnetism all these manifestations are per-formed. Everything that comes in contact with human life becomes more or less magnetized. For instance: if you take a piece of paper, or a piece of cloth, any article, vegetable, animal or mineral, in your hand, it will become more or less magnetized with your life—become more or less impregnated with it. It is generally through that that your friends recognize your question. Some-times you are aware that this magnetism is yery means, and that he is nearly crazy-to use the ne-gro's words-because she has received no intellirence from him, but is told on every hand that he is dead. Good-day. Jan. 2.

George W. Benson.

Jan. 2.

Let them see the star of promise	Q.—The medium shows evidence of a loss of vitality. Can you explain this?	George W. Lolley.	voyance, for the benefit of a few persons who re- quested me to propose the subject to you?	• George W. Benson.	÷
That shall lead to brighter days,	vitality. Can you explain this?	How do? Don't know me, do you? Know George Lolley? [Yes. How do you do?] I'm	AIt has been explained many, many times.	I visited you some weeks ago, asking that my	· :
Over all the plains of Error, Where the babe of Bethlehem lays.	AYou are correct. She has been laboring for the last twelve hours under heavy mental ex-	first rate. I'm dead: aint you afraid of me? You	Clairvoyance is a faculty of the soul, something	friends in Concord would give me an opportunity	
	citement, consequently has been rapidly throwing	know I was familiar with these sort of things, so	to hold within its calibre all of the past, all of the	chusetts?] New Hampshire.	
Let them sing that holy anthem,	off her vitality.	I was n't frightened to go. Well, won't you say to the folks that I'm all	future as well as the present. In a word, it may	I see that one dear friend has responded: and I	5
Sung by angels long ago-	QCould this same Dr. Newton assist the me-	right and happy? that I did n't suffer a great deal	be called the atmosphere in which the soul exists.	supposed that she would, of all others. I should	<u>.</u> 0
"Peace on earth, good will from heaven,"	-dium?	had a pretty severe wound, got over that all right:	grow to maturity in the spirit-world?	looked far and near for a medium near home that	•
Golden side of human woe.	AYes, certainly he can.	went out from Petersburg? I was in the battle before Petersburg; got my discharge from there.	AYes, they do, certainly,	I could make myself known through, but have	
Then the night shall grow to morning,	Q.—Does this loss of vitality shorten the earth-	Remember me kindly to Mr. Lord.	1 O	found none. But when she can come to Boston; I'll endeavor to help her to receive something in	•ī ·
Then the angels join the song,	ly life of the medium?	Well, tell 'em as soon as I get the wheels a lit- tle greased up and in running order, I'll come	with their mother. Are they not?	this line. I thank her for the response, and shall	т. ж. т.
For the day of peace is dawning-	A.—Yes, that is our belief. Q.—What has become of it?	back with the good things, as I said I would.	AWell, not necessarily. Growth is in the	do all in my power to make an early communica- tion to her personally. I have the promise of	
Lo! the Son of Truth is born! Dec. 29.	A.—It is absorbed, probably, by her surround-	George W. Lolley. Good-bye. Dec. 29.	order of Nature, maturity, perfectness. QDo old and wrinkled men, when they pass	writing a short communication to her soon. When	<i>a</i> e
Questions and Answers.	ings.		to the spirit-world, grow back again to youth, or	the opportunity offers itself, I shall avail myself.	· · . ·
CONTROLLING SPIRIT We are now ready to		Jacob G. Stevens,	do they remain old? A.—Well, there are no old men and women in the	of it. George W. Benson, Good-day, sir. Jan. 2.	$\mathcal{V}$
consider your inquiries, either from correspond-	alized?	I was fireman on board the gunboat "Confede-	AWell, there are noold men and women in the spirit-world. The spirit, as a spirit, never dete-		• •
ents or the audience.	AYes.	rate States;" on the rebel side, you see. My name was Jacob G. Stevens. [Stevens?]	riorates. It attains maturity, or human perfect-	My father is on board the Osceola, and my	17 13
CHAIRMANC. M. N., of Windsor, Ohio, sends	Q.—This vitality that is lost, is it an element of	Yes: was born in New York. Somehow or other	ness, but never passes beyond it. When your mediums see your old men and women in the	mother is sick. She has received no letters from	
the following question by mail:	the medium's spirit?	got floated down Bouth; got pretty big pay to go	snirit-world they only see that representative of	The state of the s	
QUESIs the universe (by the universe I mean		States," where I had been for the last three	themselves as they were when here, not as they	for just a little while. When I was with my mother she was better, but since I have left her	
all that can be conceived to exist) progressive, in an absolute sense? and if so how can you so	spirit and the physical machine; a something ne- cessary to keep up harmony between spirit and	months before I went aloft with vellow fever	QThen the spirit of the old man is as young	mother she was better, but since I have left het she has grown worse again. I was nine years old,	4
in an absolute sense? and if so, how can you ac- count for its origin, as progression necessarily pre-			as ever, is it not?	and Llived in New York City with my mother;	
supposes a commencement? Or, in other words,	ifestation of spirit through the body: with it you	glad to meet in this way and have a talk with.	A.—It never grows old. Certainly it is. Q.—Cannot a departed spirit return to a human	and my father lived there, too, before he went in	• .
how can anything be brought into existence prior	have every variety of manifestations.	particularly a half-brother of mine, who has n't exchanged a word with me for the last sixteen	form, and live and dwell with it in a normal	I've only been in the spirit-land just about	1 A - 1
to any cause to bring into existence, as that is the	Q From whence was it derived into the me-	vears, because he said I cheated and lied to him.		seven weeks. [Does your father know you're in	1 1
dilemma the progressive theory brings us to? For	dium's body?-from her food?	I always told him that I did n't, and I tell him so	AWell, your speaker, as an intelligence, has returned through this medium, and lives and	the spirit land?] Yes, he knows, but has n't been	$^{-1}$
anything that in its nature is progressive, must	AIt is generated by action of spirit upon the		dwells in the form: but temporarily not perma-	ama heals and I mant him to know that I want	
have had an origin. Therefore if the universe,	body; is retained or thrown off by the same ac-	turn, perhaps, under good conditions, and argue	nently. Each spirit that manifests through a hu-	to talk to him just likes I do here; and my mother,	
which includes all things, is progressive, then	tion.	the matter with him, I'll do it: might have got	man form permanently does so by virtue of natu- ral law. No spirit can return and possess a for-	father's name is David Collins: My mother's	
there must have been a time when nothing ex- isted; and if nothing existed at any period, then	nnon the body or in the body before snirit en-	into a row here, so I steered clear of it when I was living on the earth. But now I've got to the	eign organism and hold control for any length of	name is Caroline, If my father, or my mother:	ter e
isted; and if nothing existed at any period, then there could not have been any cause ever to have	tored 119	spirit-world, where there's a chance to argue the	ume,	don't get my letter, can I come again? [Yes.]	5.4
produced anything.	ANo. It is generated by action, by friction.	I'll tell him that he was mistaken; and I'll show	Q.—If it can return, does not the medium con- tain two souls, or two spirits?	John is not dead She heard he was killed in	t și
ANS Your correspondent seems to have very	It may be called animal magnetism.	him who was at fault and who was n't. He charged	ANo. not necessarily.	action; but he was n't; he was taken prisoner	1
wild and unsound ideas concerning progression.	QDo you understand the faculty of conscience	the thing upon me, pushed it right upon my shoul- 1	QWill you draw a line of distinction between conscience and the intellectual faculties?		
He seems to understand progression in this way:	to be the judge of right and wrong, or the execu-	ders, without any its or ands. Oh, it was so, and nothing would n't make him believe any differ-	AIt would be impossible to draw a line of	baker, and when they found out he could make	
that it can only be such from the fact that it was		ent	demanation between them. Conscience being a	Tbread-they hadn't as many as they wanted to	
oreated at some time. It had a beginning. If it	AWe believe it to be both; the judge, and	Well, now, I was n't disposed to argue with a man who pushed matters in that way; or if I ar	soul. Your conscience is your human reason/ It	There's others, there, too, prisoners like him.	1.1.1
had a beginning, it must have an ending. The	done in the hody or out of the hody	gued at all, it would be with an almighty good	is not a child of education. Its manifestation	They re watched, and he can't get away, nor send,	ъZ
universe under consideration is exceedingly large, occupying more space than the human mind		thrashing. But now I'm in a place where I'm dis.	I may depend and does depend so far as human'	no word, and they won't exchange him because	
is able to conceive of. Your correspondent seems		posed to argue. I feel like doing him justice, and I feel like having justice deals to me.	pend upon it. It is an element born of soul a	he ligome home as soon as he can. My mother	
to base his theory upon a material foundation.	A What are your reasoning powers but the	Tell him that his half-brother, Jacob, that he	something that soul never will be senerated from.	thinks he's dead.	194
He seems to be wondering, speculating upon the	and a set of the set o	thought was such a rascal, he's gone home-gone	QR.—Spurzheim makes a distinction, "He lays		
surface, and we cannot see that he has gone be-	them,	bappens that folks can come back. I'll come and i	A. Well, conscientiousness, or a something that	T told the boys if I could some back, and it was	
yond the surface, for surely if he had, he would	O-What is the difference between right and	tell him about that robbery, as he calls it. Any-	is exhibited through that particular organ of the	A I told the boys if I could come back, and it was true that folks did come, I would; and I said.	
see that the law of progression belongs to all	wrong?	I thing to pay, sir? I Nothing I Hara wa wall it is it	voice may speak in thunder tones, or it may speak	"The first words I'll say if I do come back to you	
things. He would see, also, that this mighty uni-	A.—Only relative. One is the lesser good, the other the greater good.	and the second	voice may speak in thunder tones, or it may speak in a whisper. You would be very unjust to say	Ishall he Re-and by we'll live in manal!	
	Q.—Is not a man's conduct always right?	Invocation, description	very little manifestation of draw Von House liter	do n't know as I have, fuitilied my, promise entires: ly, because I said something before that, but I ye, said it, at any rate, and I'm here and it's true that folks can come back." T should lke Charlie Ben	
consequently can have no ending. It ever has been, it is, and, judging from the past, we may	A Right to the propelling force cartainly . but	Oh God, thou Mysterious Power by which we	be just, and say that person has a conscience, but:	said it, at any rate, and I in here and it's true that	តែវ
expect it will be. But from all its varied mani-	wrong to that that opposes it.	ther and our Mother too thou who art our Fa-	Relieve its soul is never without its consciones	I nett Dick Hoss, Libniel Ulanin-Inem three of Ph	·
festations, its clear and positive, natural and spir-	Q If it is right to the provelling cause, and that	118. through the countless avenues of life to love 1	I It is a faculty halanging to ft hy which it and	others-to give me a chance to talk, write, or do	n o 1
itual demonstrations, we know for a certainty	cause is himself, is he not right?	and serve thee, we would worship and adore, and	manifests itself, either imperfectly or perfectly.	something that lolks do. his of the same the day	11-1
that progression is one of its laws. All things	AWell, we are not sure that that force is him-	it comes to many a heart laden with sight and	after and progress?	sette, has come back and reports himself all right	/
come under the law of progression. There is no-	Beir; on the contrary, that force is cutoide of min-	tears, though the hand of Death hath stricken		and honny 's IFT Line w/ Kowish The The Institut	
SHUR GYOWDA HOW IS DAY COON DOUGHIES & Postantia	solf.	from its record the name of many a loved one, still it brings enough for which to praise thes-	and no more Tr never semires it never neve to the	honger 1'd stay, iongeri but 4 don vi su 414 50	1 1
law that is particularly and specially adapted to	QIrresistible to him, is it not? AIt would seem so, at times.	still it brings enough for which to praise thes-	high, but no higher, It, is not so with the human	mp.	
it. The human mind progresses according to hu- man necessities, the grain of sand according to its	O -Then in obeving it, who shall indge him?	turn to thee over when dayly as is round us net	soul. Its espirations, are boundless, infinite in-	The second	3
man necessities, the grain of sand according to its necessities, the rolling worlds according to their	AHe is to be his own judge. No one else has	ing for more, still more light We lift one snirite !!	dition, been a targe is south in the con-	Writtent	501
meansaities But all progress, because God is ; and	a right to judge him. I have no right to pass	Dernetually unto thy sunshine, asking to be bar, I	OwwWistig the manning of thetimeter of	the dame distant fully antioinated wou	μH.
	judgment upon you, or you upon me. Each soul	are some who find cause for thear the state	Boripture, "As a person thinketh, so is he "" "" A.—Well, your thoughts are, in the truest same, yourselves. These bodies, these machines through which you sot, are by no means rush. What is it,	would respond to my call. Oh how I longed to come to you when I was away from earth! But I	
OHAIRMAN Mrs. J. L. G., of Albion, Mich.,	is provided with its own judge-that alone is capa-	giving forth many thanksgivings that this year	yourselves. These bodies, these machines through	could notif was obliged to go to a stranger first.	1.00
writes thus: (6) 197AT APTICE BANKED	ble of judging you aright.	ambition has been gratified that their worldly	Which you sot, are by no means reah. What is it,	Bnt , shallanos, stoplantil /L.bave, socomplished	un (u
Q Spirits teach us there is a spirit-land, an	JAs a person comes to a perception of that, is	member that in their joyousness, within sound of 1	fore, as you think so you areast wat then as	toppen communion with those I have lett on earth.	1991 1991
emanation from this earth, outside of the earth-"	ne not neglitted from all sing to shad contraction of a second se	their voices, under the very droppings of their ]	Q. Do ever luiman apirita recognize an animat.	The yours to all GAGAGA W. Banson	han
atmosphere. If so, will the controlling intelli-	and out the contrary, as examines himself	ow roe, silere is numan wor, and the widows' tears	mitor is passos a way ( I hak, benshae . had a pat	Wei weinig and an	1 03
welling the treate start score to the start the start and	<ul> <li>A Bergin material constraints of the state and the state of the state</li></ul>	are some who find cause for great Joy, who are giving forth many thanksgivings that this year brings, them, worldly weaklet that their worldly, ambiton, has been gratified. (Oh, may, they, re- member that in their joyousness, within sound of their voices, under the very droppings of their eaves, there is human wor, and the with sound of their voices, under the very droppings of their saves, there is human wor, and the with sound of the sources, there is human wor, and the with sources	tickets lagued at the Banner of Light office. [ 15		
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## FRIERUATEN 18, 1005 FEBRUARY 18, 1865.

## BANKED OF LIGHT. BANNER OF LIGHT.

Obituaries.

Oblight provided the series of the series of

Ascended to the companionship of Angels, on Sunday morn-

Again has the science and a spirit of James M. Frost, at the carly age of 17 years and 20 days. Again has the stricken mother's heart been called upon to give up a loved treasure to the keeping of her God. But the consoling words of angel watchers reach her listening soil, and with the submission born of trust, she is enabled to say, in spirit and in truth, "Thy will, not mine, be done."

I know that thou art growing in the goodness of the blest, And in thy eternal refuge my soul has found its rest; Thou will be my guide and teacher in the bright and coming

And my heart from earth uplifted shall be linked with upper

Love divine shall be my portion, and the heavenly goal be And my mother-arms enfold thee in the spirit-land, my son,

Lasalle, Ill,, Jan., 1865. COBA WILBURN.

Passed to the Spirit-Land, from her paternal home in Elba, Genesce Co., N. Y., Jan. 19th, Miss Sarah Fuller, aged 29 years youngest daughter of our worthy brother, John Fuller.

youngest daughter of our worthy brother, John Fuller. Bho was able to contemplate with entire resignation her ap-proaching change, having a well grounded assurance that she was soon to join on that bright shore a loving elder slater, who had by a few years preceded her to the "Glorious Morning Tand," and by whose presence she was often cheered during ther long and painful linges. The consolutions of our heaven-born Gospel were presented by the writer to the relatives and friends at the funeral, on tho 22d instant, and also read a communication received the pre-vious evening from that elder sister, announcing the welcome accession to their number of the new-born sister, and that the change had added tenfold to her beauty and happiness. Byron, N. Y., Jon. 25, 1865.

Called home, Aug. 10th, 1864, Catharine, wife of Columbus

Called home, Aug. 10th, 1864, Catharine, wife of Columbus Perham, of Woodstock, Me., aged 36 years. Sad were the hearts in that cottage home when a beloved wife and mother left earth to join the bright ones above; and many friends wept with the mourning family as they bent sad-ly over the lifeless form of their loved one; but they mourn not without hope, for they know she is often with them Long and severe was her sickness, but she was caim and happy, and looked upon death as the gateway to heaven. At ber request I was used, upon the occasion of her interment, as a medium through whom could be offered words of comfort to the percented family.

Passed on, Sept. 26th, 1865, Jotham Perham, of Woodstock, Me., aged 80 years.

Mo, agod 80 years. For tan years he was a believer in our beautiful fuith, and yassed on trusting and without fear. Truly do wo see the beauty of our religion in the calimness of those who pass away. If eleaves an aged companion, who, for more than haif a cen-tury, walked by his side, and children; but they know he is with them to bless and comfort them. It was the request of Bro. Perham that the writer should attend the funeral, but she was then tying prostrate with a fever, and another medium was engaged. SARAH A. NUTT.

In Burlington, Mass., Jan. 16th, Mrs. Rusan W. Cutler passed from her tenement of clay to the angels' home, aged 57 years.

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

#### LUTIE AND ERNEST.

Out from the little brown cottage, away off by the chestnut forest, peeped four bright eyes on to the falling snowflakes, and far away to the dim shadows that were coming creeping up past the tall trees, and that looked like the crows that sometimes came cawing over the forest, and lighted in the large oak in such flocks that the tree looked as if it were covered with great black loaves. Or so-thought little Ernest as he looked out with his patient eyes, and wondered if his father would come home early that night with his great team, and take him on his knee and tell him about the horses, and what he had seen that day. There was a soft, pleasant light in the eyes of Ernest that was like the light of the snow when the sun shines on it.

But not so was the glow of Lutie's eyes, for though they were bright and sharp, yet they looked impatient and fretful, and a frown was on her brows, and the light that came from her eyes flashed and glowed like the summer lightning.

"I wonder if papa will come," said Ernest. "I have been harking so sharp to hear the snap of his whip,"

"Now begin to fret, will you?" said Lutie. "I'll put you to bed this minute without your supper." "Oh Lutie, let me see the stars, and wait a little

to see if papa comes." "Now hush!" said Jutie. "Tease, tease, all the time. I'm tired of it, and I'll put you to bed, and then I'll go off up the road, and leave you all alone, and perhaps the black crows will come and eat you up."

"Oh don't, Lutie. I don't like to stay alone, and I won't tease, but will sit still every minute," and Ernest began to cry.

"Oh, whine, whine! I 'm tired of whining, and I'll go way off and get the great black cat, with great green eyes, to come and sit in the window and scare you.'

"Oh don't, Lutie. I won't whine, but will sit just as still as I can, and think about the horses, and the stars, and the snow."

"Well, come along then," said Lutie taking Ernest by the hand and half dragging him. "Sit there, now, and if you don't sit still I'll go 'way off, ever so far, and then nobody will get your supper."

Did not Lutie love Ernest any, that she scolded and fretted at him so? Yes, she loved him dearly; but like many, very many older brothers and sisters, she liked to tease him. She got tired of staying in the house all the time, and because she was not quite happy and contented, she fretted at Ernest, and amused herself by teasing him. She liked to show her importance in this way, and she had so allowed the habit to grow on her, that poor little Ernest began really to think himself the greatest trouble that Lutie had

He sat very still in his little low chair, and wondered why the wind howled in the chimney, and what made the old locust tree creak so, and Lutie got his milk and bread and gave him. He chanced to spill a little.

"Now Ernest!" scolded Lutie; " you carcless boy. I'll'go right off. Just look there, all over your nice apron. I told you I'd put you to bed; so come along quick, and then I'll go 'way off, and get old Margy to come with her great big dogs, and they'll growl, and growl, and I'll go and stay up with the stars, and have nice times where boys don't spill their milk on their clean aprons."

"Oh Lutie, take me," said Ernest. "I aint hungry any more, and I don't want the rest of my supper; and if you'll take me to the stars, I'll

tuck in the bedclothes about Ernest, and to kiss him in his sleep; for there was really love in her heart for him, though she covered it up with her impatience. There was the bed, but the soft, fair hair was not on the pillow, so she put back the clothes, but no Ernest was there. She was not much frightened, for she remembered how, when she had been happier and pleasanter, he used to coax a frolic by creeping out of bed and hiding. She looked under the bed, but she could not see him, and then behind the cupboard, and in all

corners of the room. At last she lighted the candle and searched more carefully. She began to he really alarmed. She called, softly, " Ernest! Ernest!" and then louder and louder. She opened the door and looked out, but it was so cold she shut it again; and then she went out into the shed and looked behind the wood and into the barrels. Many times she thought she saw his fair hair, or

his white dress, but it was only a patch of snow that had drifted into some crevice. "Oh Ernest, dear Ernest," said she, "oh, come back, and I will never scold you more; but I will

kiss you every night, and rock you to sleep, and tell you about the beautiful stars. Dear Ernest, the black crows will not come, and I will not go and leave you; only come-come and creep into your little bed, and I will lie beside you and sing you a sweet song."

And then she began to search again. Every nook and corner her sharp eyes looked through and through, but they were all empty, and no voice answered her call. She sat down and cried piteously; she remembered every unkind word she had spoken; she thought of her fretfulness and impatience; they seemed dreadful to her. How could she have spoken so to the dear boy, and had he gone never to come back? Then she cried more and more, and called again, "Ernest! Ernest!" She went to the door and called, and as she looked down, she saw the prints of his little feet in the snow. Oh, dreadful thought! had some one come and taken him away? or had he gone after her, thinking she had left him alone?

She lighted her father's lantern, and followed the track of his little feet. She could trace them to the hill, but there she lost them; she went on, and returned, but could find nothing more to guide her. Again and again she called, but only the wind answered, sighing in the cedar trees. On she wandered through the cold, far up the hill, and running toward every little shadow that was cast by her lantern.

But she found nothing; and cold, and sick at heart, she turned toward the cottage. Her step was slow, for she had no courage now. She thought again and again, of what she had said to Ernest. She remembered how his sad eyes looked up to hers when he begged to go with her. A terrible punishment had come to her, and she knew that she deserved it all. She looked up to the brightly shining stars, and almost thought that some angel had come and indeed taken him there. She promised to herself then, in their bright light, if he might but come back, that she would no longer tease and fret at him, but let her real love show itself every moment.

Little Ernest, as he reached the foot of the hill heard the crack of his father's whip, and he thought no more of Lutie, or the stars, but only of the strong arms that would hold him.

His father, hurrying home, wondered why a little white cloud was floating so near the roadside, and thought it must be that his eyes were misty, because he had been thinking of one who used to keep the cottage bright and warm for his coming. He brushed them with his sleeve, and heard the sweet voice of his boy. He caught him in his arms, and took out the warm blankets that he kept for and took out the warm blankets that he kept for his horses, and wrapped about him, covering him up tenderly all but his bright eyes and sweet mouth. Then he held him close to his heart and kissed him again and again. He listened to that kissed him again and again. He listened to the

slept away some of her fretfulness, she went to Linerant Etchings of U. Clark Along a line of twelve hundred miles of travel, from central Wisconsin to Boston, numerous friends are silently calling for some report of my labors. In Whitewater, Wis., just after the election, I spent five nights in public oral discussion with S. P. Lieland, and by request, five nights more in Belvidere, Ill. But "what a falling off was there" of the Orthodox backers who saw Leland through while he was lecturing on one side

of the question! Mr. Leland runs well alone, but in fair and open controversy he appears more like a slippery cel than a theological gladiator. As the bent of his genius tends toward a plane for which no dignified controvertialist has any taste, hereafter I hope he will be let alone to go his own way, without gulling Spiritualists out of their dimes.

I found in Whitewater one of the happiest and most harmonic homes among the Severances, Hillman's and Watsons. Mr. and Mrs. A. B. Severance are still highly successful in psychometrizing letters sent them from every part of the coun-

try, and they are well worthy the large and generous patronage bestowed on them. Six meetings in Marengo, Ill.; three in Wheaton; two in Michigan City, Ind.; three in South Bend; three in Adrian, Mich.; two in Fremont, O.; one in Cleveland; one in Garrettsville; two in Braceville; two in Warren; two in Meadville.

Pa.; four in Erie; four in Westfield, N. Y.; two'in Mayville; five in Dunkirk, and then we are in New England again. In Wheaton, the liberal editor of the Illinoian and his lady, extended the largest hearted hospitality. The Rev. Mr. Worden, pastor of the free church in this place, cordially reciprocated courtesies, and gave us good promise of a large class of liberal clergy watching the progress of Spiritualism. We found Bro. J. H. W. Toohey had been in Wheaton, and had left a strong impression. He has lectured with emi-nent success in Chicago, Milwaukee, and other Western cities, and returns to the East in the

In Michigan City, there are some strong, noble friends. In South Bend, friend Knoblock has opened a hall of his own, free to all of the right sort of laborers. The brick chapel in Sturgis is still open, but there is a lull of interest owing to which will appear in due time causes

In Adrian we met some staunch friends. In Fremont we have a few pioneer souls who are a host. Judge Justice, the great healer, is one of the first on the list of workers. The friends in Clyde are alive. Cleveland is waking up anew. Judge Lawrence and lady, whose hospitality we enjoyed, are among the most influential, including the Pratts, Roses, Eddys, etc. There are some nervous doctors in Cleveland, however; yet we hope they will some day find a quiet and an easy equilibrium, and feel less of that sort of contemptile bias which evermore keeps them on the agon-

izing rack of envy. In Meadville, Dr. Newcomer has opened a free hall for lectures. Mrs. Dr. Wilhelm had just given a course of lectures, leaving a good impression, and Bro. H. P. Fairfield was on hand to follow us, We beg friends in places needing public labor-ers, to be careful how they publish calls for lectu-rers and mediums from a distance. Such calls sometimes attract just the persons who are not needed, and sometimes such calls are calculated to create rosy expectations in regard to remuneration. If you need laborers, write the persons you need, and let them have some honorable assurance to make them feel safe.

In Erie I began a new course of labors, having been impelled to call into practical use the gifts of seeing and healing, which I have exercised at intervals for more than twenty years, and in the exercise of which I am now specially devoted. The diseased condition of the souls of men and romen, is too often attributable to diseased conwomen, is too often attributable to diseased con-ditions of the body. Hence the need of practicing as well as preaching. I have been gladdened and astonished at the powers unfolded in all my late efforts in behalf of the sick and suffering. Out of hundreds visiting me during my labors in Erie, Westfield and Dunkirk, I do not recall an in-stance in which the patient did not acknowledge kissed him again and again. He listened to the story of Ernest, who told how he had fretted a very little and troubled Lutie, and how he had split his milk, so that she had gone to the stars and left him alone, and that he thought he would ro, too: but he was glad he had not got there for thore a fine of a most dangerous apoplectic attack. Mrs. N. Mellen was cured, after a few brief ope-rations, of a long-standing difficulty which had baffled all art and skill. A poor woman, with constant fits for thirty years, considered herself thoroughly cured with one operation. A young man in Westfield, Mr. Wheeler, had been progo, too; but he was glad he had not got there, for nounced incurably consumptive, but after two the same place, a boy from the army was cured of lameness, as to give me the crutch which he had been compelled to use nearly a year. In Dunkirk, Mr. A' S. Cobb, an influential gen-tleman connected with the Erie Railway, in five minutes had his fingers limbered and straightened out entirely natural, whereas he had not been able to close his hands for months. It is proper here to say, however, that all persons are not thus easily and suddenly cured, though all may be benefited. It is a rank imposition on the sick and suffering for any man to claim that he can instantane-ously and eternally cure all diseases by a look, or ing upon her, little hy little, and he thought this a' a touch, or a slap of the hands. The undue pre-good time to give her a lesson that she would not tensions of some individuals in this line of magic healing, have done immense discredit to the spiritual cause, and have brought down the embittered curses of hundreds and thousands, who have been fooled out of time, money, and long journeys. all in the vain hope of being suddenly and mirac ulously cured. Heaven have mercy on such victims! and heaven will visit with justice the sham psychological sorcerers who have bamboozled them. 1 do not deny the legitimate claim of any man or woman, for all have their sphere of suc-cessful labor; yet I do deny the preposterous pre-tences of those who set up a sort of Messiahship in monopoly of all that is wonderful and boneficent, and who talk about their "peculiar" gifts as though heaven had never bestowed any gifts within a thousand miles as great as theirs. The serious mistake of some healing operators, is in not being able to see and describe the exact condition of patients, and in not giving them thorough directions as to treating and taking care of themselves. A single operation, or more, may result in temporary relief, but a reaction will. ensue just as soon as there is a recurrence of the causes and conditions inducing disease. Hence the necessity of enjoining counsel and precaution; and sometimes the application of remedies is indispensable, for some persons are in a condition so unnatural, the purest natural and spiritual means cannot reach them. Happy the father who, after long and weary journeyings, greets once more the dear faces of little ones, eager to hear the story of his travels, and receive fresh memorials of his love, though that secred word may remain unspoken between parent and child. What strange changes have parent and child. What strange changes have taken place in their little faces, and how their faces sparkle with a beaming intelligence as en-chanting as the radiance of angel brows! But children, after all, are matter-of-fact beings; and so I found on spending a day with George Chubb and Minnie, in Albion, N. Y. One must have this; and the other that, and at last both conspire to have a trinitarian picture. And there we are, the boy on one side, with his new cap poised after the latest style of young America, and the girl on the other side, with her new furs on sitting so uncasi-ly triumphant, that the artist makes us sit three times before he can wing Minnie inside of those, furs which she thinks "so dreadfully nice," and for which she is "so very, very much obliged !" My trip through western New York was so hurried, I could judge but little of the condition of our cause. Butfrom all I saw and could learn in the Empire State, and throughout the West; Spiritualism never presented more encouraging auspices. All the old genuine believers hold fast faithfully, and large numbers of the better classes of the people are inquiring anew, and are now better prepared than ever before to hear, read, reason and reflect. pers say that the Empress Eugenie has appeared Shooting past my old Auburn home, on inquiry I. in public without hoops. She has been followed learned that all the old friends left in the city are in the fashion by the Duchess Persigny and still firm, while many new ones have been added. Madame Say. As the Empress introduced this

... U. CLARK.

mutation, are there no joys in store for hearts forced into a merciless martyrdom by the dread Moloch of the world? Yes! And beyond the last stage of these life journeyings the highway of

andless bentitude shall open, and the pricht-hued

More Evidence of Cures.

THE LITTLE BEGGAR.

What a sad story her little face told Pale in its misery—sickened and sore, Begging "a penny, please," asking no more; Chilled from the wintry blast, poor lieart within, Oh! 't were a mockery, far worse than sin, To pass her by coldly, or push her aside— To call her impostor, and tell her she lied.

NOTICES OF MEETINGS.

BOSTON.—Meetings will be held at Lyceum Hall, Tremont st., (opposite head of School street.) every Sunday, (commencing Oct. 3), at 2% and 7% P.M. Admission, ien cents. Lecturer en-gaged :—Miss Lizzie Doten during February.

TAUNTON, MA85.—Spiritualists hold meetings in City Hal regularly at 2 and 75 P. M. Speakers engaged :--Miss Emma Houston, March 5 and 12; Mrs. Laura Cuppy, March 19 and 26

Houston, march s and 12; his. Latta Cuppy, March 19 and 20 Prysourn, Mass. -Spiritualists hold meetings in Leyder Hall, Sunday afternoon and evening, one-half the lime. Speak ers engaged :--Mrs. E. A. Bliss, Feb. 19 and 26; Miss Susle M. Johnson, March 19 and 26; Chass. A. Hayden, April 2 and 9; Miss Martha L. Beckwith, May 6 and 13.

Mrs. Laura Cuppy during April. PROVIDENCE, R. I.-Meetings are held in Pratt's Hall, Wey-bosset street, Sundays, afterucons at 3 and evenings at 7% bolock. Progressive Lyceum mests every Sunday forencon, at 10% of lock. Sprakers engaged :-Miss Emma Houston luring February; J. G. Fish during March; Mrs. A. A. Cur-for, April 2, 9 and 16; Charles A. Hayden, April 23 and 30; A. B. Whiting during May; Susle M. Johnson during June.

A B, whiting during any; suise at. Johnson during June. FORTLAND, ME.—Thé Spiritualist of this city hold regular meetings every Sunday, in Mechanics' Hall, corner of Con-gress and Casco strests. Free Conference in the forsmoon-Lectures attornoon and evening, at J and T o'clock. Speak-ers engaged:-W. K. Ripley, Feb. 19 and 26; Wm. Lloyd Gar-rison, March 5; J. H. Itaudall and Henry B. Allen, March 13; 19,26 and April 2; Mattle L. Beckwith, May 20 and 27, and during Santember.

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

NEW YORK. -- Dodsworth Hall. Meetings every Sunday beaker: -F. L. H. Willis.

Speaker:-F. L. H. Willis. The Friends of Process And Spiritualists of New York hold their meetings at Irving Itali every Sunday, at 10% and (% o'clock. Seats free, and the public generally invited. The Children's Progressive Lycoum also holds its regular assions at 2 r. M. Speaker engaged :-J. M. Probles during February.

THE FRIENDS OF PROGRESS will hold spiritual meetings a Union Hall, corner of Broadway and 23d street, New York, en

luring September.

Poor, tattered beggar girl out in the cold, What a sad story her little face told!

the Banner.

J. L. POTTER will speak in Cherry Grove, Fillmore Co., dinn., Feb. 19, and the four Sundays following; will make hyggements through the West to speak where the friends may desire. Address as Appys, officiaries. M. Millis, Indiantown, Dilas E. A. Bines, of Springfield, Mass., will speak to Fiym

outh, Feb. 19 and 20; in Lowelld during March. " Mas. E. M. WOLGOTT will speak in Michael March." "Mas. E. M. WOLGOTT will speak in Michael March." "Mas. A. P. BROWN will speak in Michael March." Mas: A. P. BROWN will speak in Danville, Vi. every other Sunday until further notice. Is at Hoerty to speak on week. "Miss Notice, M. Schwender Will speak in Taunton during Feb-ruary in. Pymouth, March 19 and 26; in Providence, R. I., during Juite. "Address, 60 Warren atreet, Boston, or as above. Utics and Washington, Mich. until further notice." Mas. ALONDA WILHERM, M. D., Inspirational speaker, will lecture in Greenboro's and Richmond, Thi., during February, Those wishing lectures of the route through Allssount to Kau-J. M. and C. F. ALLEN will speak in Malden, Feb. 19 and 26, Address, Hanner of Light office, Boston.

ternity. Ever lenient friends and readers of the Banner, adjeu, 411 more etchings are eliminated; till which time please address me, Boston, Mass., in care of U. CLARK,

A few, weeks ngo we printed a statement by one of our well known citizens, of his having been restored to liealth through the instrumentality of

Address, Lignner of Light office, Boston.
 Address, Barth & B

THOMAS COOX, Huntaville, Ind., will answer calls to lecture on organization.

J.W. SEAVER, inspirational speaker, Byron, N. Y., will an-swer calls to lecture or attend functials at accessible places. Mns. C. M. Srowz will answer calls to lecture in the Pacific Statos and Territories. Address, San Jose, Cal. G. W. RIOE, trance speaking medium, will answer calls to lecture. Address, Brodnead, Orean County, Wis.

MRS. SUSIE A. HUTCHINSON, South Hardwick, Vt.

MRS. SARAH A. BYRNES, 87 Spring street, East Cambridge,

D. H. HAMILTON will visit the West this winter. Will lec-ture on the route. Subject: Reconstruction, or the Millen-nial Fraternity. Address for the present, Lewiston, Me. SAMURL UNDERHILL, M. D., is again in the field, and ready Canal street, New York. Address care of A. J. Davis, 274 Mas. Junwarms J. Crass Lincontended

MRS. JEWNETTE J, CLARK, inspirational speaker, will answer calls to lecture on Sundays in Eastern Massachusetts. Ad-dress, Lowell, Mass.

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

MES. FRANK REID, inspirational speaker, Kalamazoo, Mich. A. P. BOWMAN, inspirational speaker, Richmond, Iowa. BENJ. TODD, Decatur, III.

MI88 BELLE SCOUGALL, inspirational speaker, Rockford, III. MR8. IDA L. BALLOU, Fond du Lac, Wis. W. F. JAMIESON, inspirational speaker, Decatur, Mich. MRS. H. T. STEARNS will answer calls to lecture. Address, outh Excter, Me.

Oct. 3), at 7% and 7% 7%. Admission, the cents. Lecturer sin-gards --Miss Lizsie Doten during February. THE SPARITUAL FREEDOW will horeafter hold their meetings at Girard Temple, 554 Washington street. There will be a Sab-bath School every Sunday, at 1% F. M. All interested are in-vited to attend. O. L. Vezzle, Superintendent. CHARLESTOWN, -The Spiritualists of Charlestown hold meet-ings at City Hall, every Sunday afternoon and evening, at tho usual hours. The spiritualists of Charlestown hold meet-mark at the superinter of the superintendent. CHARLESTOWN, -The Spiritualists of Charlestown hold meet-mark at the superinter of the superinter of the superinter of the during March i, A. B. Whiting during June. CHERLESA.-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 en-gaged:--Charles A. Haydon during February; Hrs. Laura Cuppy, March 8 and 12; N. Frank White during June. QUINGT,--Meetings every Sunday in Rodgers' Chapel. Ser-vices in the foremon at 10%, and in the afternoon at 2% octock. WILLIAM H. SALISBURY, trance speaking medium will an-wer calls to lecture. Address, No. I Bank Row, Taunton, Ms. Miss H. Mania Wormino, trance speaker, Oswego, Ill., will answer calls to lecture and attend functals.

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

IBA H. CURTIS speaks upon questions of government. Ad-iress, Hartford, Conn. MRS. LOVINA HEATH, trance speaker, Lockport, N. Y.

MRS. SABAH M. THOMPSON, tranco speaker, post office box 1019, Cleveland, O. ; residence, 36 Bank street, C. AUGUSTA FITCH, tranco speaker, box 4295, Chicago, Ill.

Liss Martine L. Beckwith, and yoant is. LowsL. --Spiritualisis hold meetings in Lee street Church. "The Children's Progressive Lyceum" meets at 10% A. M. The Children's Arogressive Lyceum" meets at 10% A. M. The Children's A. A. Currier for February: Mrs. E. A. Biss for March: Mattie L. Beckwith for April: Charles A. Hayden for March: Mattie L. Beckwith for April: Charles A. Hayden for May; Mrs. Frances Lord Bond for June. MOSES HULL, Kalamazoo, Mich. MISS A. P. MUDORTT will answer calls to locture, and attend to unerals. Address, Arthursburgh, N. Y., care of D. W. Odell, MISS. A. P. BROWN, inspirational speaker. Address, BL Johnsbury Centre, Vt. Tor May; inte. Frances — The Spiritualists and liberal minds of Haverilli have organized, and hold regular meetings at Music Hall. Speakers engaged :---X. S. Greenleaf, Feb. 19 and 26. Charles A. Hayden during March; Mirs. S. A. Horton during April: N. Frank White during May; Mirs. E. A. Bliss, June 4 and 11; Miss Emma Houston, June 18 and 28.

MRS. FRANCES LORD BOND, CATO Of MIS, J. A. Kellogg, Ame

MRS. H. F. M. BROWN may be addressed at Kalamazoo, Mich. F. L. H. and LOVE M. WILLIS, 192 West 27th street, New

REV. D. P. DANIELS will answer calls to lecture and attend unerals. Address, Lafayette, Ind.

Mus. MART J. WILCOXON, Hammonton, Atlantic Co., N. J. DR. JAMES COOPER, of Bellefontaine, O., will answer calls to peak on Sundays, or give courses of lectures, as usual. REV. ADIN BALLOU, lecturer, Hopedale, Mass. J. S. LUYELAND, Willimantic, Coun.

H. B. STORER, Foxboro', Mass., or 4 Warren st., Boston. MISS L. T. WHITTIEB, Dansville, N. Y. MR. and MRS: H. M. MILLER, Elmira, N. Y., cars of Wm. B.

BANNER OF LIGHT Journal of Romance, Literature and General Intelligence; also an Exponent of the Spiritual Phil-osophy of the Nineteenth Century.

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never spill my milk any more.

"Well, hush!" snid Lutie. "Don't tease, and get your nightie and go to bed."

"Oh no, Lutie. I like to sit here better. The wind howls when I get into bed, and I can't see the stars through the windows, or hear papa's whip when he comes."

"Tense, tease! Boys that tease have to go to bed and not be kissed, and then be left all alone."

And Autie undressed Ernest, and put him in his bed, and did not kiss him, but went out and shut the door, as if she had gone away to leave him. But she only wanted to tease him, for she 'crent back softly into the corner, and laid down on the high-backed settee and fell asleep. She was really tired, for she had no kind mother to care for the house, and her father was much away, and he was too poor to hire any one to stay with his children; so he charged Lutic over and over again to be good to Ernest, and told her that he would come home quickly, and that she must love him very dearly.

And so she did. She thought him the best and handsomest boy she ever saw, but she had begun that had habit of teasing and vexing him, and it had so grown upon her, that she scolded him whenever she felt tired or cross herself. There are many children who do this, and some older people, I am afraid, who wish to spend their impatience on something. They get up a great steam with a great deal of the heat of passion or fretfulness, and then they let it off in cross words on those that happen to be near. Did you ever hear of such children?

But little Ernest lay quite still in his bed. thinking of Lutie, and wondering where she had gone, and if she really had gone to the stars and left him; and then he lifted up his little head and peeped up to see if he could see anything, and then he covered up quickly as he thought a shadow was a great black crow. But it was so still that he soon looked up again, and saw the stars peeping in at the window as the clouds of the passing storm drifted by. He wondered how Lutie had gone to the stars, and if the little boys that lived there eat their milk out of a little porringer like his, with a great spoon, and never spilled a drop.

He wondered, too, if they went to bed without being kissed, and if they troubled their sisters all the time, so that they expected the black crows and the great black cat with grey eyes. And then he thought if Lutie had gone to the stars. that perhaps he could go too; so he crept softly out of his bed, and opened the door carefully, and looked out into the white snow and up to the bright stars. Sometimes in the winter he had had no shoes, and so his feet were tough, and he did not so much mind the cold, and he ran quickly up the road toward where the brightest star gleamed low down by the hill-top. The cold wind blew his little white night-dress and his fair hair, but he thought if he could only reach the hill-top, he should in some way find a passage to the stars.

Lutie slept quietly for a long time; and when wondered why hier father had not come. And she made the fire sern brightly, and then, having as the stars. Oh beyond all these and as the stars. Oh beyond all these and as the stars. Oh beyond all these and as the stars of the she awoke she knew it was late in the night, for

morning see the horses. His father kissed him softly, and he laid his head on his shoulder and went fast asleep.

He did not crack his whip as he went toward the cottage, or call to his horses, as was his custom, that he might rouse Lutie; but he went up as quietly as possible, and put his horses in their stalls, after having laid Ernest down gently on the hay and covered him up with it, so that no cold air could touch him.

He had known how Lutie's bad habit was creepforget. He saw her light flit through the house. and heard her anxious call, but he kept very still, only once in a while going to kiss his beloved

After Lutie went out of the cottage, he took up Ernest and carried him to his bed and covered him up snugly, and sat down to wait for Lutie.

At last she came, pale and trembling, and half chilled with cold and fear. The sight of her father was such an unexpected joy, that she hardly knew how to express it. She sat down in his lap, and put her arms around his neck, and then told him her bitter sorrow. She did not omit telling of her impatience and fretfulness, and how she had threatened to leave him and go to the stars; and then she said she had searched for him, and he was nowhere to be found, and she should never be happy again.

Her father took her in his strong arms, and carried her to the bedside where Ernest lay quietly sleeping, with the soft hair upon the pillow, and a sweet smile on his face. She touched him gently, at first, to be sure that he was there; and then she laid down beside him and folded him up close to her, and kissed him over and over again.

After a time he opened his gentle eyes, and said:

"Lutie, are we in the stars? and shall we stay here always, where I can't spill my bread and milk? And then, Lutie, shall you love me very much?"

"Yes Ernie, all the time; and I shall never. never scold you any more," said Lutie.

Then Ernest put up his arms, and she lifted him up and held him close to her; and he told her how he went out into the cold after her, to find the way to the stars. Lutie never forgot the lesson of that night, and

her bad habit of teasing and fretting never took possession of her again.

Will you not think, you older brothers and sisters, how you may grieve the little ones by your thoughtless ways? Will you not remember that in doing thus you injure yourselves, by becoming little better than tyrants?

GOOD-BYE TO CRINOLINES.-The foreign papers say that the Empress Eugenie has appeared

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BROOKLYN, N. Y.—The Friends of Progress meet every Sun-iag evening at the Scientific and Progressive Lyceum, No. 138 Washington street, Brooklyn, N. Y. NEWARK, N. J. -- The Spiritualists hold meetings every Sun-day in Upper Library Hall, Market street, at 2% and 7 o clock P. M. Lecturer :- Mrs. M. J. Wilcoxson.

F. H. LECHTET: - MIS. M. J. WHEORSON. CINOIRMAIL, O. -- The Spiritualists of Cincinnati have organ-ized themselves under the laws of Ohio as a "Bellgious Socie-ty of Progressive Spiritualists," and have secured Metropolitan Hall, corner of Ninth and Walnut streets, where they hold regular meetings on Sunday mornings and evenings, at 10% and 7% o'clock.

and TM o'clock. DATTOR, O. - The Spiritualists of Dayton, O., hold meetings overy Sunday in Harmonial Hall, Post Office buildings, at 104 A. M. and TM F. M. "Speaker engaged :-- Miss Lizzle Carley dur-ing February and March. WASSINGTON, D. C.-Spiritualist Meetings are held every Sunday, in Smeed's Hall, 481 9th street. Speakers engaged :--L. Judd Pardes, Feb. 19 and 26; Mrs. F. O. Hyser during Marbh:

LECTUBERS' APPOINTMENTS AND ADDRESSES.

PUBLISHED GRATUITOUSLY EVERY WEEK IN THE BANNER OF LIGHT.

ITo be useful, this list should be reliable. It therefore be hooves Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever they occur Should nerchance any name appear in this list of a narty known not to be a lecturer, we desire to be so informed, as this column is intended for Lecturers only.]

Miss Lizzis Dortes will speak in Boston during February. Address, Pavilion, 57 Tremont street, Boston, Mass.

MISS EMMA HARDINGS has returned from California, and lec-tures in Philadelphia during February and March. For fur-ther engagements address, 8 Fourth avenue, New York. MRA, LAURA CUPPT will lecture in West Chesterfield, N. H., Feb. 19; in Chelsea, March 5 and 12; in Taunton, March 19 and 28; in Worcester during April: in Malden during May. Address as above, or care Banner of Light.

N. FRAME WHITE will speak in Somersville, Conn., during February: in Springfield during March: in Haverhill during May: in Choises during June: in Lowell, July 2, 9 and 16. Ho will answer calls to lecture wock evenings. Address as above.

THE ALLS WOL CALLS TO LECTURE WOOR EVENINGS. Address as above. DR. L. K. COOKLEY will lecture and heal, the two last weeks in Fobruary and the two first in March in Dixon. Ste-ling and Morrison, III. Address during February, and to March 15. Dixon, III. He will receive subscriptions for the Bauner of Light.

MINS MARTHA L. BECKWITH, trancé speaker, will lecture In Stafford, Conn., during February; in Worcester during March; in Lowell during April; in Plymouth, May 6 and 13; in Portland, Mo., May 20 and 21, and during Soptember. Ad-dress at New Haven, care of George Beckwith, Mmb. 3, E. WANNER will speak in Willimantic, Conn., during February; after which time she will return West. Those de-siring 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 Jaght office.

Lois WAISBROOKER will speak in Johnson Creek, Fob. 19 and 26. Friendsin Central and Southern New York desiring her jorvices will address her at Johnson Creek, Niagara Do., N. Y., juring February.

MRS. SOFNIA L. CHAPPELL will speak in Dayton, O., one Sunday every munth, Address, care of Mrs. A. Patterson, No. 200 Walnut street, Cincinnail, O.

NO. 200 Walnut street, Cincinnati, O. MRS, FRANCES LORD BOND will lecture in Lowell, Mass., in June. Address, care of Mrs. J. A. Kellogg, Amherst, Mass.

ORABLES A. HATDEN will spoak in Chelsea during Febru-ary; in Haverbill during March; in Plymouth, April 2 and ; in Providence, B. I., April 23 and 30; in Lowell during May. Mus. M. S. Townskin speaks in Ohicopee during February: In Ohariestown during Marchi in Troy, N. Y., during April and May. Address as above. Augraw E. Shimons will speak in Woodstock, Vt., on the

first Sunday, in Bridgewater on the second Sunday, and in East Bethel on the fourth Sunday of every month during the coming year; in Rochester, Feb. 19; in Warren, March 18.

PREBLES will speak in Dodsworth Hall, New York, February. Address, 274 Capal street, New York. Wanger Grass may be addressed at Baltimore, Md., form Feb. 1 to Feb. 16, and at Philadelphis from Feb. 18 to March 17 will locture in Vincland, N. J., Feb. 24 and 26. Ile will re-ceive subscriptizze for the Bannap of Light.

MRS. SARAH HELES MATTREWS will speak in Morrisville,

VL. Feb. H. MISS SARAH A. NUTT WILL Speak in Woodstock, Vt., Marchi 12; in North Dans, Mass., Auring May. Address as above, or Claremont, N. Hestand States

Claremont, N. H., Claremont, N. H., E. V. Witsow lectures in Cincinnati, O., during February ; In Memphis, Twin., during March and April ; will be at home, Menekaune, Oconto Co., Wie., during May, Parties wishing his services week ovenings will address him as shove. He will give magnetic readings of character and tests during the wook-deve

nys. Mas. Avevers A. Ovrarili will speak in Lowell quing reb-uary. Address, box 816, Lowell, Mass.

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