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Original Essays.

THE CONFLICT OF FAITHS ECLIPSE OF THE OLD AND ASCENDENCY OF THE "SPIBITUAL."

The grand obstacle Spiritualism has to encounter, whenever its advocates present its claims and merits to the notice of the more intelligent portion of the religious community-but whose area of freedom is circumscribed by the limitations of acclesiastical dogmas and polity-consists in the extreme tenacity of faith by which the Church Christian holds to the uncompromising conviction, that Jesus Christ was the veritable, miraculous Son of God, co-equal and co-eternal with the Father, and indeed very God himself; by whose ignominious but preordained death, at the hands of the Jews, the only atonement for the sins of humanity could by possibility be accomplished. Now Spiritualism utterly repudiates the special divinity of Christ, and denies the consequent magnitude of his mission for "salvation," an undoubtingly accepted and devoutly believed in by "orthodox" religionists. Therefore to "convert" a sectarian Christian to a "Christian Spiritualism," is to destroy the chief corner-stone and the keystone of the grand arch, which support and compose the sacred temple of his theological worship.

A religious conviction, deep-seated as this, formed in all honesty, and established by the highest accepted standards of ecclesiastical authority, is the most difficult to oppose and successfully combut, of all human prejudices. To overcome it and supplant it by another, the very antithesis of itself, is almost equivalent to working a miracle. No matter how illogical that conviction, nor if it be acknowledged to rest upon utterly inexplicable mystery, the religious life has conformed to it, and allowed nothing to intervene to disturb its certainty. And the human mind having, of its own free will, once settled firmly upon what it shall and must recognize as truth for its government and guidance, and satisfied of having exemplified, in practical living, the soundness of its convictions, is most likely to become continually strengthened therein, from the very fact that in the nature of things—no special revelation ever occurs to alter or correct the most erroneous theories and beliefs it may adopt in its life-philosophy,

Only such a marvelous epoch as spirit intercourse has inaugurated—really and truly the development of a Heavenly Revelation—seems to have inherent power to arouse the mind to any sense of possible mistakenness in its hitherto adoption of a specific "plan of salvation," and acceptance of spiritual truth in conformity thereto. Spiritusm, whenever it has been thoroughly investigated, and intelligently understood in the universality of its comprehensiveness, has never failed to subvert all other religious systems to its own infallibility, and to ensure as cheerful and ready renunciation of all previous religious prejudices. as if enforced by mathematical demonstration. The only difficulty in the way of its universal conquests is, the reluctance of its adversaries to investigate, or, rather, their determined will to not examine its claims and merits.

Any attempted subversion of the above-mentioned Christian dogma of Faith, by the innovation of newly developed truths, whenever really met in an entertaining and forbearing spirit, is at once challenged by the confident assertion, "that no one, who has not enjoyed the blessed assurance of this faith, can at all appreciate the preclousness of its consoling and hope-inspiring power in the truly religious life. That, although the evidences of its convineness are not demonstrable to the 'carnal mind '-the logical reason-yet it is so satisfying to the inner sense of the soul, as to fully meet the interior, and highest spiritual needs of humanity." Therefore, whatever is offered in disparagement of this vital principle of a "divine revelation," however specious, and acceptable to the understanding and the reason, must be rejected as illusory, and repudiated as baleful error.

Now a comparative, philosophical view of the elements of conviction in the universal mind, will not fail to discover, in seeking illustrations, equal grounds for the acknowledgment and adoption of a vast many other religious dogmas, which are in direct conflict with this fundamental dogma of the Christian, but which are sacredly cherished as equally vital by their adherents. Faith is an undoubted prerogative of the human mind, but, in its manifold expression, is as diverse in its objects, and in its acceptance of truth, as the individual conscience in its recognition of right and wrong. The nicest discrimination of the highest mental and moral culture, is alone adequate to determine and establish universal truth. And the great variety of irreconcilable religious Faiths, among the enlightened portion of mankind, even, is a constant commentary upon human fallibility of judgment, and should ever serve as an imperative warning against authoritative promulgations of positive, prejudicial theories, whose bases do not rest in the demonstrable and eternal realities of Nature.

The "Holy Mother" of Christ maintains a satred ascendency in the devout Catholic heart, and holds as high a position of intervention between his sins and the throne of mercy, as Christ to the protestant Christian. The Catholic's prayer of faith is, doubtlessly, as faithfully answered to him, through the intercession of the Virgin Mary. as though he presented his petitions in the direct name of her reputed Son. The various Saints in his calendar possess a greater or lesser virtue of mediation for the forgiveness of his transgresslons; and their intervention; also, to his faith. brings the consolation and satisfaction which he seeks. His ideal of atonement becomes realized, when he allows himself not to doubt the accom-Plishment of his prayer; through signicles inferior to the great spiritual Head of the Church. The layman believes his sins are forgiven, when jilous-I committed to the private ear of the good fa- combinations of the elements and powers of dark- hension of God's government, and the realization of रेल्या क्रांक्ष्म अधि क्रांत्री क्रांत्री (क्रांक्री) (मंत्रीय युपमार्ग

ther in God," who shall bear them in his petitions | ness, to beguile, seduce and ruin the unwary sinto the mercy-seat.

The devout Mussulman may never even have heard of Jesus Christ-he has heard of Mahomet, the Prophet of God," and his faith in his spiritual promises is supreme. And, come ignominy or death, no earthly power may drive him from allegiance to his spiritual proxy, nor disturb the sincerity or strength of his confiding trust in the great warrior-Teacher and Exemplar, whose mediatorial mission once graced the earth, to restore and reconcile its peoples to the loving heart of the Infinite Allah, and to secure for all his followers the paradise of Heaven. He can live a truthful, loving, noble and pious life, fully in the fruition of his singular faith, and trouble not nor mar the future certainty of his soul's repose in Elysian kindly forgiving of his otherwise "unpardonable sins," as to have sacrificed the co-eternal Son of his bosom in expiation of the "awful guilt" of his totally deprayed" creatures. Tell the Mussulman of the miraculous Christ, and his marvelous mission of atonement to "fallen," and else, "ruined man," and he will reprovingly remind you, that" Allah is great, and Mahomet is his Prophet."

And shall not the devotee of Brahma-the devout Hindu mother, reasonably hope for the "divine grace," who has made the grandest sacrifice of which she is capable, when, in all-abounding faith, she has committed the infant of her affections to the "sacred flood" of the Ganges, to appease the anger of her God? No matter how ignorantly she has really sinned in her sacrifice the effect upon her own soul has been accomplished—the sincerity of her conviction has been heartily demonstrated-and she expects, and doubtlessly receives-through the sublime hallucination of a sauctioning and approving conscience! -what to her is the smiling favor of Heaven. The authority of custom, and religious belief in conformity, magnetise the Hindu mother into an abnormal conviction, which she must actualize by a horrid deed of cruelty, in order to realize the reward of her faith. And shall the wheels of ponderous Juggernaut in vain crush out the life-tide of the self-immolated victims, who thus seal the terrible testimony of their allegiance to the supernal Spirit their poor and wretched lives, on this side the stream of time, seeming all inadequate to testify to Heaven the sincerity of their devotion?

Every religious system illustrates the power of faith as a universal element in the human soul, more diverse in manifestation, perhaps, than in degree. Different degrees of civilization ensue to the varied influences of diverse Faiths; and, without doubt, the highest civilization is an expression soned with, outside the pale of his adopted eleof the highest manifestation of religious faith, ments of belief. His reasoning will all be from Granted, that the civilization built upon, or ac- his own stundpoint, not from that of the spiritualist, apanied by Christianity is, in many respects. superior to all others; yet why should there be such a vast and vital dissimilarity between the Christian's faith and that of Greece or Rome, in stood in his scheme) is incapable of apprehending the days of their national greatness-whose Literature and whose Art are the accepted models of umphantly adverts as the surest evidence, to his modern civilization? To be sure, modern Science bears to the science of the generations of Grecian and Roman glory the relation of maturity to infancy; but science and religion never yet did go itual condition of those who claim to have been hand in hand together; and the development of "horn again," "made anew in Christ," &c., and the former by no means determines, historically, the character or superiority of the latter.'

Science and religious philosophy ought never to conflict with each other, however different their its affections, and from observation of the practical ultimate purpose, for each have in view the development and permanent establishment of Truth: and, in the very nature of things, all truths must inevitably harmonize. Science deals with the positive, the known, and is logically as well as phenomenally demonstrable; and the Faith that in any manner conflicts with it, is thereupon and most surely convicted of error. Still the power of prejudice so subjugates the freedom of the mind and weakens its courage, that it will slavishly adhere to superstition and time-honored systems of dogmatic Theology, long after science has, with iconoclastic hand, dethroned and dissipated the "idols of the mind"-the illusions of legendary beliefs-and demonstrated the unsoundness of popular conviction in maintaining them.

It becomes a very grave question, in the mind of the enlightened Spiritualist, how he shall secure from his religious opponents a candid and nizes the spiritual intervention of the "Prophet testworthy assay of the golden ores of Truth, which have so bountifully poured their hidden wealth into his treasury, from out the spiritwrought mines of Nature's and Heaven's arcana in other words, how he shall reach the intelligence of the Christian Theologian, and therefore the accustomed auditories who attend on the "orthodox" proclamations of spiritual Gospel, and be in their assurances that the reward of faith in the enabled to bring to bear upon their impartial in- efficacy of his "precious blood" is Christ's, and vestigation the overwhelming phenomena-both therefore God's forgiveness and blessing, the tangible and intangible—which are now repeating | Christian finds no difficulty in ascribing his own themselves with every remarkable variation of regeneration to belief in the promises as proclaimevidence that may serve to demonstrate their ed in the Scripture gospels. But Mahomet is not

celestial origin? Established in his convictions of truth by the been built up against the "infidel" warfare that with pious pity, indigiant scorn, or holy horrorclaims to adduce the testimony and endorsement of the shades of departed mortals, to subvert his "holy and God-given Faith." Faith, in his acceptation, is the "substance of things hoped for, the from that kind of direct spirit intervention to evidence of things not seen," and all the sensuous which Paul owed his conversion from a persecutevidences that the Spiritualist may parade before | ing fanatic, and yet they do not find themselves the ecclesiastical tribunal, in support of "spiritual in any manner losing the former " favor of God," agencies," are "the works of the Devil," "satanic in which they rejoiced within the charmed sircle necromancy," or,-in the mildest form-"illusions of the "Gespel dispensation." They do confess, of the imagination;" though rather, "mysterious moreover, to a more rational and spiritual appre-

ner." And the final summing up of the judgment of this august and respectable tribunal will be expressed in language such as this: "The Bible specifically warns us against the devices of Satan and his ministering evil spirits, and the consequent rebellion of Antichrist: surely your 'spiritual phenomena, -which we do not gainsay-upon which you base such extraordinary pretensions, are the very illustrations of Scripture truth and revelation; they are, to our minds, the very insignia of his Infernal Majesty, who is but seeking to clothe you in the seeming livery of Heaven, in order that he may the more alluringly and successfully gain your service to his kingdom, and thereby accomplish your eternal spiritual destruction. Away with your gilded 'spiritualism,' that joys, by even dreaming that God has been so but conceals the machinations of the infernal world; we will not be beguiled by its fascinations -we will have nothing to do with it!"

When the disciples informed Jesus that one Simon Magus was repeating his miracles, and when they wished to forcibly compel him to relinquish his imitations, Jesus reproved them, saying," Forbid him not; for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part." Among and through the "mediums" of the present day spirits are repeating the "miracles" of Jesus, and for avowedly the same purpose that instigated him in his marvelous mission; and the Jews of the present day-the "orthodox" Christians-would crucify them to-day, socially, as the orthodox religionists of old did Christ, literally. Not that the same spirit characterizes the present civilization, by any means; but that the Christian's sense of duty, obligation to the Bible—as he understands it-and his Theology, impel him to denounce all innovations upon an "all-sufficient divine revelation," and to disown fellowship with, and utterly repudiate all those who are engaged, indirectly even, in the work of subverting his "Holy Religion."

The spiritualist may, with all manly dignity, announce his purpose, in cooperation with disembodied spirits, to inculcate the truth as it is in Nature—and as very imperfectly understood by mankind hitherto-for humanity's highest development in this life, the unfoldment of all man's powers and capabilities, fitted for the most exalted spiritual life in the sphere he had; 'twill prove of induce investigation, so completely satisfied is he that his revelation is God-given, and the only one needed or possible: and accepting it on trust, as he must, he allows himself not to reason or be reaand therefore hypothetical and "in a circle

It is often confidently asserted by the Christian, that the unregenerate mind, or heart, (as underthe nature of that "experience" to which he trimind, of the soundness of his faith. But the cultivated mind, even though unregenerate, certainly can perceive, with nicest discrimination, the spirclearly apprehend the essential features of their regeneration." judging both from the universality of the capacities and wants of the mind and lives of such as have been subjects-as they claim -of "the special grace of God," Besides, the narrations of the common experience of those who have attained the "new birth" are so positive and explicit, a liberal knowledge of human nature is entirely adequate to comprehend the change of heart" which is believed to have taken place-and doubtlessly has-whilst those who have not passed through the experimental trial can interpret this change on quite another and different ground of causation, and which will be philosophical, while the Christian's interpretation of it is exceedingly problematical.

Regeneration is alike, in essence, in all human experience; occurs from like operations of the human soul through its God-given agencies of activity and manifestation. While one nationality, in the exhuberance of its peculiar Faith, recogof God" following their faithful acceptance of his promises, another will attribute the divinely vouchsafed favor to the "atoning blood of the Saviour, Christ," as "shed on Calvary for the remission of the sins of the world." Accepting, without distrust, the apostolical interpretations of the mission of Jesus, reposing implicit confidence less "precious" to the Mussulman than Christ to the Christian. Indeed both may be equally subconcurrent testimony of ages; fortified in his ject to a mental hallucination, in regard to the chosen positions by the elaborate bibliothecal, mediatorial capacity and efficacy of the respective architectural and artistical defences, which have great spiritual High Priests of their expected salvation," and from the same cause: for each has been waged for centuries to overthrow his su- beholds the other as the depositary and promulpernaturalism; the orthodox Theologian feels im- gator of vital and irretrievable error! The Chrispregnable in the strongholds of his religion: so than may not feel at all flattered by this equality of comparison with the Mussulman-not unfreaccording to the measure of his moral develop- quently instituted; but let him show a more revment-he repels all invitations to a new conflict erent, devout and religious life, so far as spiritual with a new order of "infidelity," that implously purpose is concerned, and the comparison will be admitted as unjust and unwarranted. Professing and practial Christians become Spir-

itualists often, not so much through argument, as

their intimate relationship with and dependence | that potatoes, turnips, cabbages, and the like upon the spirit-world. They live more usefully, were the staple products for some years. because more liberally, enjoy heartily the life on earth, from a new knowledge of its real purpose certain fixed laws, that are as immutable as the and significance; and pass away, through the final agency of death, with a sublime hope and an in- are produced, corresponding results follow. tensity of satisfaction, which positive knowledge, above faith, can alone ensure.

The truth is, to thinking minds of exalted eminence and purpose, but who are outside of the posed and dissolved it into soil, and thus created limited circle of any prescribed formularies of religious faith, there is not a vast difference in spir- design of Nature, by vegetable and organic matitual character, between those who honestly aim and strive to live righteous lives, under whatever of that life-principle became so dense that a tandifferent dispensations of religion; and this judg- gible formation would be the result, constituting ment is abundantly corroborated by the positive the germ of life, (as in the case of insects at the testimony of living witnesses-from personal observation and experience - who have already crossed over the "Jordan" of this life, and entered apon the unveiled realities of the spiritual condition of existence. And when the noble and most revered teachers of the high art of "living to God," when on the earth, return to us from beyond the confines of the mortal world, with voluntary but abject confessions of squandered earthly labors, in inculcating doctrines having no foundation in Nature, nor calculated to meet the real spiritual necessities of the human soul; who deplore their misguided and misleading teachings in terms of heart-felt regret and contrition; it behooves humanity to reconsider the foundations of their Faiths, and give earnest ear to the heavenly utterances that now so assiduously labor to undo. as far as may be possible, the false Theologies, and their baneful influences, which it was once the burden of the earthly life to propagate.

Those who have hitherto "walked by faith' alone, and not at all "by sight"-or knowledgewill be astonished and delighted with the glorious panorama of sublime realities, which disembodied spirits shall reveal to their now beclouded sense-if they will but allow the heavenly messengers a welcome-and they will joyfully yield up their present spiritual idols, and "the God whom they ignorantly worship," to be replaced by the living realities of SPIRITUAL NATURE. and the Infinite Principle of Intelligence, whose attributes are Wisdom and Love, Truth and Jus-

Ye Christian Teachers, who fear to part company with your ancient and time-honored Faith, will find in the sacrifice, when in the providence of God you are compelled to make it, a broader scope of exercise for this trusting element of the human soul, than the most lively imagination ever dreamed of on the earth. But it will be a faith warranted and guided by angelic intelligence, and built upon the undoubted and indereservoir of spiritual wisdom from which spirits | President, as such, without another oath or inauconstantly assure us they can draw for our bene- guration. fit, and will, according to the development of our mand for the amplest exercise of this spiritual element-that has ever, in whatever form of manifestation, kept alive in the human soul a consciousness of eternal alliance with the Soul of God. Up, up the spiral pathway of progression, to the highest arch-angels, runs this electric chord of union of the creature with the Creator, ever brightening in promise of eternally nearing the infinitude of spiritual activity and unalloyed hap-

Though the Spiritualist might despair of his own unaided powers, of overcoming the prejudices, and winning a final victory over his sectarian adversaries, yet is he not utterly despondent of the ultimate triumph of Truth against all opposition: for well does his Heaven-enlightened FAITH in the potency of spiritual energies, now feebly struggling in our midst, assure him, that no earthly power can withstand the mighty enginery of surely and rapidly developing forces, that will, ere long, burst upon the world with a brilliancy of demonstration that will be irresistible and overwhelming. And in this sublime Exodus from the Heavenly sphere will the Spiritualist hopefully trust, while he patiently waits.

"THE ORIGIN OF MAN."

In late numbers of the Banner of Light I see considerable discussion on the origin of man. on which subject, with your kind indulgence. I propose to advance some ideas suggested to the writer from practical observation.

While I do not agree with your correspondent, Mr. Tuttle, in all of his views on that subject, I admit that" the same principles which created the million species of animals, extend directly to that of man," and even throughout the vegetable

Some years since, while a resident of California, before the implements of the agriculturist had marred the virgin purity of that beautiful vale, I observed that certain kinds of vegetation did not grow there that are so abundant in more cultivated sections of country, notwithstanding the soil was rich and fertile, and amply adapted to every kind of product that is raised in North America. However, in the lapse of years the soil became cultivated, the sub-strata being thrown to the surface, exposing the chemical properties of earth to the dissolving rays of the sun, uniting thereby the properties which compose air, water and electricity, thus bringing forth its spontaneous productions, such as the Jamestown, the cuckle bur, the plantain, and other domestic weeds, which are to bear their counterpart in the vegetable world.

Some might say that the seeds may have been deposited there by birds or animals, or that they may have been sown along with other seed. If it be true in the former case, let me ask why the ally place outside of and beyond both the office seeds were not deposited there before; for it is and chair of office, the presence and person of the evident they will grow, whether the land is culti- President. The other sort of vacancy, made by vated or not; and in the latter case, I would add, | inability, clearly does not reach nor affect the

The Divine Ruler of the universe has instituted

revolution of the globe, and when certain effects The world in its primeval state was " without form and void," but the exposure to air and sunshine of that huge mass of chaotic matter, decom-

a vacuum that was to be occupied, through the ter. When the chemo-electro-magneto currents present time,) in its shell or covering, and by the distillation of atmospheric nourishment, time would bloom forth a human being in its majesty and glory, and thus continuing until a full representation was on the earth, absorbing, as it were, the life principles that originally produced them,

gate its kind. The egg of the locust, for instance, is found from seven to ten feet below the surface of the earth, and we have no evidence that it was ever deposited there by an insect, but in the course of time its procreative powers bring it to the surface of the earth a full grown insect.

and thus diluting the same to such a degree that

it would not produce more, leaving each to propa-

There is an inherent principle in the laws of Nature, which the Divine Creator has so beautifully adapted to the "world we live in," and which furnishes an interesting study in the laboratory of science for the student of progression. Terre Haute, Ind. NATURA.

CONSTITUTIONAL QUESTION.

BY DR. HORACE DRESSER.

[General Harrison was the Presidential candidate of the Wiligs, and Mr. Tallmadge would have been the choice of the nominating convention for Vice President, but he declined the omination. Had his personal ambition been equal to his ability, he would doubtless have been numbered among the Presidents of the United States .- Prof. S. B. Brittan's Bio graphical Sketch of the late Hon. N. P. Tallmadge.

-The office of President cannot become the property or dignity of any other officer of the Government. The title of President of the United States, in no conceivable contingency, can ever belong to any person not reaching the office as such, through the Electoral Colleges as provided in the Constitution. With these premises, a single incident of the Presidency, will lead in the present inquiry, namely, the death of the President and its consequences in respect to the Vice President. The structible evidences of things seen and known, postulate is-to discharge the powers and duties for, with all the new truths Spiritualism claims of the office made vacant by the death of a Presto have revenled, and with all the inexhaustible ident, is but a constitutional allotment of the Vice

Twice since the commencement of the Federal receptivity, there will ever be an increasing de- Government, have the Executives thereof denarted this life, leaving vacant the office of President of the United States. The framers of the Constitution, counting upon such contingencies, made provisions in the articles of the same, concerning the exercise and discharge of the duties and powers of that office for the remainder of the Presidential term. The whole proceeding and course of action, in such cases to be had, were distinctly marked by them, and declared in that instrument. It had been deemed by them inconvenient and inadvisable, to have a new election for the purpose of filling the vacant office. They determined that the office of President should continue vacant. and that the powers and duties thereof, should devolve on another State officer, till "a President shall be elected "-an officer whose very being, as his name and style of office indicates, was constituted solely for such purpose. Not so, however, the Chair of the Presidency. It was to be filled, not by a new election or choice by ballot, nor by any outward or preliminary act of the people, or appointment of the Government, in a collective. aggregate or corporate capacity, but by operation of law. No external acts were required as qualifications for the occupancy of the vacant chair of State. Its seat is the inheritance of the Vice President, as such; his title to it is derived in the same silent, invisible, incorpored manner that. the heir at law derives title to the estate of his ancestor-its descent is like the dew on Hermon, noiseless in its nascent manifestation.

There is no virtue in the administration of an oath to the Vice President, as a fitting pre-requisite to act as such, in place of the President. There is no necessity for a pompous public inauguration and other ceremonious induction of himto the vacant Chair. To suffer such things to bedone, or to submit to such silly in Rigtions, aroues weakness or vanity, or both. Nor is there in the Constitution itself a syllable or sentence to warrant a view different from this. Its language is explicit: In case of the removal of the President from office, or of his death, resignation, or inability to discharge the powers and duties of the said office, the same shall devolve on the Vice President .- Art. II., Sec. 0, Const.

The incumbent of the office of Vice President, who has already taken the proper oath, as such officer, by simple constitutional investiture, is to be the executive, being nothing of his official name, character, style, or title, of Vice President. The office of President does not devolve on himonly the powers and duties of the office devolve on him. The connecting and relative words the same, used in the passage above quoted, most manifestly warrant this view. The grammatical construction of the whole sentence demands this version. The absurdity of the contrary becomes plain, when it is seen that the provision, as well applies to a vacancy made otherwise than by removal, death, or resignation, all of which effectu-

office. There is no vacancy of the office, nor can there be, while the officer lives, unimpeached, unresigned-which may be the case in the category of inability. How then can the Vice President step into the office itself of the President yet alive-unremoved-and never having resigned it -and at once become the President?

Take an illustration; let the duly elected President become insane, idiotic, or be overtaken by disease, in some of its manifold forms, to the extent of operating as a disability, "or inability to discharge the powers and duties of his office," is he, in such case, any the less the lawful and constitutional President of the United States? Is he any the less the incumbent of the office, because disabled? Because of his inability, for the reason above supposed, to discharge the powers and duties of his office, and because they are performed by the Vice President, is the disabled President less or other than the President, and the acting Vice-President more or other than the Vice-President? For what purpose, indeed, is the office of Vice-President? Its name is significant; and the use of the term VICE, instead of, would seem to leave no doubt of the object and intent of the

The oath, taken by Vice-President, on entering upon the duties of his office, extends in its obligations to every contingency growing out of its relations—one of which, well understood by him at the time he takes upon himself its solemnities, is to exercise and perform the duties of President, in place of, instead of, in room of, the President, when he has been removed, has died, has resigned; or when, still remaining the incumbent of the office, through inability he cannot exercise and discharge them himself. It is safe to confidently assert that no popular debate, no teaching of the articles of the FEDERALIST, no history contemporangous with the adoption of the Edderal Constitution, will show that these possible events in respect to the Presidency, were intended or expected to work a metamorphosis of the person of the Vice-President into a President of the United States! Yet twice has it occurred in the lifetime of this Government that individuals chosen to fill the office of Vice-President, and of course to perform the duties of President, if certain events happened, have had the vanity to think that what the people had neglected to do for them, had been done by kind Providence; that they were, not only by the grace, but by the act of God, transformed into veritable Presidents of the United

Practical believers these, in the philosophy and doctrines of the Metempsychosis, they pompously summon within the walls and under the dome of the National Capitol, the high officers of State, Ambassadors of foreign Courts, &c., to witness the transfiguration of a Vice-President into a President! The great High Priest of the Judiciary, clad in his robes of office, in the solemn ceremony, gravely utters to the Vice-President, whose right hand rests on the Holy Evangelists. these words-I do, solemnly swear that I will faithfully execute the office of President of the United States, and will, to the best of my ability, preserve, protect, and defend the Constitution of the United States-and the Vice-President mouths after him, piecemeal, the precious justiurand morsel!

" And this man Has now become a god.

If the powers and duties only of the office of President devolve on the Vice-President, and the office of President, devolve not on him, how can this oath, at all, apply to the Vice-President? Is anything gained by its administration to him by the Chief Justice? Can it be that his original oath. as Vice-President, fails to qualify him to "act as" President, whenever the powers and duties of the office of President shall devolve on him? A vacancy in the office of President, from whatever cause happening, cannot be filled-no new election can be had for such purpose-only at the expiration of the term of office, can there be another President, and then not to fill a vacancy, but to execute the office derived by him from the people. The Constitution substitutes the Vice-President, as such, to act as President-hence when he is made to swear that he will execute the office of President, he has taken upon himself that which can be executed alone by a President as such. The powers and duties of the officer, not the office, belong to him, or the language of the Constitution is without significance: "The Vice-President, when he shall exercise the office of President."-(Art. I., sec. 3, sub. 5.) Observe, exercise, not have or hold the office. It is the right of a President to have and to hold-it is a right granted by the People. Again-"What officer shall then act as President." "Such officer shall act accordingly." (Art. II., sec. 6.) "Then the Vice-President shall act as President."-(Art. XII., sec. 1, Amend.)

Another aspect to the case: it was contemplated that among possible events in connection with the Administration of the Government, both the office of President and Vice-President might become vacant at the same time. In such case it is provided that Congress may by law declare "what officer shall then act as President, and such officer shall act accordingly, until a President shall be elected." Now is the officer designated by the act of Congress, in any manner or sense the President? Answer: just as much so as the Vice-President is or can be; and the oath taken on induction to their respective chairs, by the Vice-President, or the officer that has by law of Congress been named to act as President for the unexpired term of the Presidency, reaches in its obligations to all acts to be done by them in the ordinary transactions of their proper office, as well as those possible extraordinary ones superinduced and specially imposed upon them by constitutional allotment. If the powers and duties of the office of President inhere in certain officers, contingently indeed, but no less inherent for that reason, then the oath of their proper ordinary office, already taken by them, is sufficient and binds them. What wisdom, then, is seen in the parading of inaugurations and useless extra-constitutional oaths?

Again: usage or the universal custom in all parliamentary and ecclesiastical affairs and transactions, seems to warrant the view here taken of this matter. In the diocese of New York, not long since, there was an ecclesiastical dignitary still in office and receiving salary, the functions of whose bishopric he did not exercise, but another-an instance quite analagous to the political one under consideration-and that other recognizing his proper relations, used the style of Provisional Bishop. Though it is written, "his bishopric let another take," he would not take it, and only discharged its duties. Nor did he adopt a fashion of official signature, false in philosophy. false in principle, and false in fact, as it would have been if the term, Bishop, had been used by him without limitation, while he was a person qui vicem gerit—a mere vicegerent.

The two instances of Vice-Presidents claiming to be Presidents, whom constitutional intendment placed in the Presidential Chair to got as President, not to be President, show, in some degree, the progress of assumption and naurpation. At behooves the people to watch those who, for the sergise of power, reach and everygach—who, like samove them... We must write, we must talk; lib to a being who is entirely independent of us, a

well-trained and lithe athletes, in political gymnastice, show themselves masters in leaping and overleaping the limits and boundaries of the Constitution. These are instances in the executive department, and are only nominally dangerous to the rights and liberties of the people. The asexcept to the individuals whose vanity or something else, has made them so great dupes. Let such as can, enjoy fancied greatness-think themselves Presidents-write themselves such; it is inexpensive, and costs only to be laughed at in the sleeve, and set down as an illustrated edition of the old fable of the jackdaw, in the plumage of

The insidious workings and attacks of tyrants and usurpers are always covert, and, in appearance, trifling things-indifferent; but the serpent coiled and in his smallest compass, with the assumed color of the surroundings, and seeming to be what he is not, is not more to be feared by the unsuspecting traveler than these.

He would be crowned: How that might change his nature, there's the question. It is the bright day that brings forth the adder; And that craves wary walking. Crown him? That; And then, I grant, we put a sting in him, That at his will he may do danger with.

INTEMPEANRCE, AND HOW IT CAN BE EXTERMINATED.

BY A. C. GRAY.

A great cry goes up from many agonized hearts throughout the land, "What shall we do to stay that increasing evil, intemperance? It is now admitted that all sumptuary laws and enactments have failed to accomplish it; and they ever must -those which are based merely upon external comanufacture of all intoxicating liquors could be prohibited.

Every evil has its cause back-some far back-of their fruitage, so, doubtless, in a majority of cases of this bursting forth of what was thought awhile since to be an almost suppressed vice, is only the sprouting up from the old roots, planted and firmly fixed in the soil of this and preceding generations. A few deft handicraftsmen have swent widely here and there, lopping off a branch or cutting smoothly to the surface this Upas growth, but underneath the deadly poison still generated, requiring only favoring showers and wooing lights for its re-production. Just that light has the lurid light of war afforded; just that slimy moisture been distilled from avarice, selfishness and all unholy passions running riot. Early in the life of the generation not yet passed away-to say nothing of generations preceding—the social glass was offered to neighbor and friend as indicative of welcome as any other hospitable rite. This in its effect led to ruin sooner or later in many instances. Personally we know-each of us-many in whom the hereditary taint still lingers. I call to mind now, as a case in point, one family in particular where several sons, all intellectual, one preëminently so, became drunkards through a psychological impression from the mother, not necessary to be explained for the present purpose. And another, purely of this hereditary class: the family genial, large-souled in their natures, and among same space. the honored in the land, but blighted and dropping off in mid-life through this fearful curse. A younger member of the family being imbued with a love for the beautiful and a higher moral perception of the responsibility of life, strove vigorously with this sin which did so easily beset him, tempter; and when, during one of these, he was that Heaven to which he aspired he would not come by persevering endeavor to accomplish it.

We have now hope for the race: this one pernicious, daily, household custom is abolished, and as surely as the great mass of mind is stirred up to reform, so surely will this great evil in time become rooted out. But we must be untiring in our higher channels of thought; man must be made to know that happiness does not consist in pandering to his animal nature, that a sordid, avaricious disposition, though it bring to him all the riches of the earth, while one creature suffers for lack of what he has appropriated unjustly or disproportionately, will only bring him woe. Woman must be allowed the same liberal culture of intellect with man, and room to work in any of God's great fields of labor, where capacity, inclination or need may call her. The appropriate reward of such labor alone will save many of both sexes from entering upon that course of sin in which drunkenness is an ingredient! The young must be more truly educated in regard to their social natures, mingling more freely in their homes where no undue restraint upon innocent pastimes exists, and the parlor with its healthful attractions supercede the street and saloon gatherings, where oys and men become unfit associates for their sisters and wives.

Then will the marriage relation oftener concentrate within its realm the best and purest influences, and the rising generation, being more assoclated together, benefit each other mutually; the one sex feeling they are no longer the idle plaything or the household drudge merely, will become less frivolous in mind and manners; the other, purified and elevated by a more wholesome, moral atmosphere, be drawn away from the in-

toxicating cup with all its deadly brood of vices. That intemperance is on the increase now is no cause for astonishment. From all parts of our country are assembled in masses those who needed but the restraints of isolation and home influences to be thrown off, to yield to the cupidity of men ever ready to pander to vice in any form through lust of gain; and mothers may well tremble and commend to God the young son thrown into contact with such, for somewhere lurking within him may be an unguarded entrance to temptation. When such return from their cessnools of vice, they bring a tainted atmosphere along and strew corruption in all their paths; and thus it spreads. The thought here naturally arises, whether wars could be carried on without accompaniments of gross immoralities and beastly excesses. We have that faith in man's integrity to believe they might, were wars necessary, or could they exist after these reforms take place,

But I hear the cry, "Utopian scheme! we cannot wait for all these wrongs to be righted; our land will become desolated, some immediate action must be brought to bear upon this one vice!" Wait not, I beseech you, oh man, or woman, either for some miraculous interposition of Law or Divinity. Work, not wait. Let us each look to our own household first/then we can encourage and assist our neighbor, and so on and on it will spread. until the whole mass is leavened. "There are obstacles in the way?" yes, but we must patiently

there are those who need to be enlightened and quickened in this manner; there is much ignorance to be removed, in high places, as the world terms it, as well as the low; social wrongs abound; the gilding will not endure much friction, but here and there, ever and anon, the hideousness it covers sumption may be said to be of no importance, will peep forth. Let us gild no longer, but work earnestly to make all pure and solid underneath each in our own capacity.

Home must be the basis, the battle ground. But the warfare must be gentle and untiring. Fathers and mothers must strive first to purify their own lives, and by example as well as precept lead the way up through all the various steps of progress.

THE SOLAR SYSTEM. BY HUDSON TUTTLE.

The Solar System is a type of the universe. Understanding its structure, we can look out on the vast unknown around us with more definite ideas than we should were we to gaze on the starry night unaided by previous observation on our own globe. That the stars are suns like our own, obscured by distance, it is scarce necessary to pause to prove. They are governed by the same laws, and hence must be composed of the same material. What we call the solar system contains the central sun, and the planets, moons, comets, and all other bodies which revolve around it.

If we would fain avoid grappling the infinitude of the constellations of the sky, the relatively minute object to which we proposed to confine our attention assumes vast proportions, and extends itself beyond our comprehension. The distance of Neptune, the most external planet yet discovered, from the sun is thirty-four hundred millions of miles. From its perturbations there is undoubtedly at least one more planet external ercive measures, unless by legislative acts the to it, which, allowing it to extend the distance as far beyond Neptune as the latter does beyond Uranus, would place the boundaries of the system four thousand millions of miles from the centre. or make the system eight thousand millions of miles in diameter. Many of the comets go out still further from the centre, and it is conjectured with great probability that many go off in straight lines to some other centres, revolving around two systems, having one in each and of a very extended ellipse. Over this vast area the attraction of the sun is felt. Not a particle of matter anywhere in this space but obeys this all-powerful influence. Although decreasing as the square of the distance, the furthest planets manifest no more lisposition to desert than the nearest, and the light substance of the comets, trembling like a feather in the illimitable regions of space, obey his power as unchangingly as the ponderous planet.

The imagination fails to grasp its dimensions. but can gain some assistance by comparison with things with which it is acquainted. Taking its limensions at eight thousand millions, it would ake a locomotive, running steadily twenty miles per hour, or four hundred and eighty miles per lay, forty-five thousand six hundred and twenty years to travers from one boundary to the other; and a rifle ball, flying one thousand feet per second, or nearly sixty miles per minute, would consume over fifteen hundred years in traversing the

These calculations by no means define the limts of our system. They only indicate the extent of our present knowledge, and may any day be doubled or quadrupled. The same may be said of comets. The vast distances they go out from ously with this sin which did so easily beset him, the sun, and the seturning in closed elliptical but whole seasons were sometimes given to the orbits, only prove that the system has bounds, which almost every investigation extends. The reasoned with by a friend and reminded that in comet of 1680 went out forty-four times the distance of Uranus, or twenty-eight times the disfind the baleful draught, the thirst so raged within tance of Neptune from the sun. Vast as this dishim that he exclaimed, he should seek it then in tance appears, there is a wide margin of space Hell! For the encouragement of those similarly bounding the solar system on every side. The afflicted I will add that this and other cases of distance of the nearest fixed star is two hundred confirmed habits of drunkenness have been over- and seventy times the spherical distance of this

The position of our system in space has been conjectured with probability as in the barren region of the Milky Way, where it divides, and nearer the Southern Cross than the opposite side. Calculating from the southern border, it is plunged efforts to know that all reforms work hand in the distance of a star of the ninth magnitude from hand. The minds of the people must be led into the surface. This conclusion is derived from the fact that while in every other region of space the view is concealed by stars, in this direction, aided by powerful glasses, we can see stars projected on a black ground, and can look completely through our star cluster into the starless regions beyond. A more sublime view cannot be conceived. With awe we look from the surf-beaten shore on the boundless sea; but how much greater is our awe when, resting on this atom of a world, we gaze out into the black unknown ocean of space, by all starry continents, capes and shores, far away into absolute unilluminated void! Then the mind comprehends, if ever, its feebleness, and its Godlike power, soaring through this trackless space with tremendous velocity, it views the passing promontories, and from them calculates its whitherwards. Planets, suns, stars are atoms dancing in the harmony of law, working out the divine problem of creation.

WHO SHALL DECIDE WHEN DOC-TORS DISAGREE?"

BY J. TINNEY.

The above exclamation of a venerable lady, while two physicians were wrangling over the case of an expiring patient, is strongly suggestive. From the infancy of the race to the present time, mankind seem to have been fast in the embrace of some enormous monster, or under the influence of a hideous dream, from which nothing yet dis-covered has been able to liberate or awaken them, and although from Paganism to Spiritualism the doctors have been prescribing from their sacred books, their Vedas, Shasters, Korans, Bibles, and divine revelations, specifics which, if taken as directed, were sure to relieve the patient, and although all the various prescriptions have been tried with strict regard to the doctors' directions, still the patient is no better. That which was in-tended to extinguish the fire but adds fuel to the flame. The effects of the disease are horrible beyond description. Excesses at which men would shudder when awake have become a pastime. Crimes, which should cause a blush on the check of pollution, are an every day occurrence. The young have become professors in intemperance and licentiousness, and teachers of grey-headed profligates. Truth and honesty are at a discount, hile knavery and treachery are at a premiun Humanity is murdered, while Gods are worshiped. Man sells his neignbor's—yes, his own children, with as little compunction as he takes his morn-ing meal. Murders are committed; the murderer is arrested, subscribes to a creed, is furnished with a pass by his doctor, and is started by the hangman on a journey of unending happiness, while his victim (no matter how upright he may have been), not having sufficient faith in the pass to obtain it is consigned to add as formation. tain it, is consigned to endless torments. Nations are bathed in the blood of nations. Fraterial blood flows from every vein, while the folds of the monster are tightening, and the dying grosus of its victims seem but to stimulate the appetite of this insatiate field. And still the dream continues. We are told that what is unnaturally supernatural, that the natural is enmity against God, that reason is given as a suare to lurous to de-

power that runs the machine that is independent of it whole that is superior to all its parts, and incomprehensible mystery too sained to be involved, and that nothing but the most abject set will save us from sternal perdition, or from the wreth of that being whose only attribute they the wrath of that being whose only attribute they say is love. Now why is all this? There must be some hid

Now why is all this? There must be some hidden mystery, or undiscovered cause. Many think, that in Spiritualism we have the solution of the mystery, the awakening from the dream which has so long cast its spell over and around us. This time has been when I was of that opinion, but opinions, like forms; are subject to change; the highest of either is only the base on which higher ones are built. Spiritualism is to me the summing up of the old preparatory to the advent of the new, the voice of one crying in the wilderness prepare the way of the Lord, i. e., prepare for the coming of higher conditions, as higher conditions are Lords over old or lower ones. All the isms of the past seem to be represented in Spiritualism, or, in other words, it is the whole of what each previous ism is a part. Still we do not find that harmony in it which a perfect system should proharmony in it which a perfect system should produce. Not only among us, but among our friends who have passed the veil, discord is the order of the day. There seems to be as much difference of opinion on the other side of Jordan as this and spirits seem to be closely allied to man; one asserts another contradicts, a strong proof, I think, of their identity with us. Are they not our second selves, of whose presence we are utterly unconscious in our normal state. The power which runs our machine is within us, still we are unconscious of its operations. If the kingdom of heaven is within, as taught by him who is worsliped as a God, but whose precepts are despised and trodden under foot, if that kingdom is within us is not there the place to look for it? Would it not be better to cultivate an acquaintance with the powers there enthroned, instead of running after strange Gods at the bidding of those inter-

ested in keeping up such delusions?
In No. 8, volume 14, of the Banner, I gave a brief outline of a theory peculiar to myself, based on the principle that the motive power and the thing moved is the same thing, in different condi-tions, through which higher forms are developed from lower ones, by interchange, the spirit or germ of the lower becoming the base or material of a succeeding higher. I now propose to give some of the evidence on which that theory is based. While a belief in Deity—no matter whether called Vishnu, Brahma, or God—has ever been productive of discord by destroying unity, the science of numbers, on the contrary, has invariably produced harmony, and whether Pagan or Christian, Jew or Gentile, all agree that twice one are two, and that half two is one; I never heard of a backslider from that belief. It is reciprocal nterchanging, convertible and self-sustaining; s derived from a unit, and reverts to it again. I is unity in diversity, and all will agree that any theory that harmonizes with those principles mus be correct. Now test my theory by those principles, and what is the result? Suppose a column of numbers from one to one million, more or less each number in that column is the representative below it, and is itself represented in al above it. Numbers are representatives of forms. (Does any one doubt it, or is there any other use for them?) Each form is the representative of all lower forms. Man being the highest form this planet produces, is consequently the embodimen or representative of all forms below him. Is there any way to avoid the conclusion? Again: a person who should state that a large

stream was not the embodiment or representative of the smaller streams that flow into it, that each was independent of the other, and the creation of some outside Deity, would be called a lunatic or fool. Is not man equally the representative of the smaller streams of life flowing in from below him? Stop that stream, and he ceases to exist in his present form. Even every sound made by forms below us are parts of speech, of which language is the whole, or representative. All are but parts of one great whole. What is lowest to-day is uppermost to-morrow, and vice versa. Growth and development are inseparable. Acorns are outgrowths from oaks. Oaks are the products of acorns. Man (male and female) is the parent of the child, the child is the parent of the man. pendent of the lower, or the large stream inde-pendent of the smaller ones. The rule is univer-sal in its application, and any theory that is not ounded on it is destructive of harmony, and cannot be correct. The monsters seen by the inebriate while under the influence of delirium tremens are not the creations of a diseased imagination, but living principles existing in his form and thich his manhood controls wher by excesses. Excesses have ever been the bane of mankind: they paralyze the higher faculties, and let loose the legion of devils beneath which those faculties control when in our normal state. Is not the present condition of our nation suffi-cient evidence that such is the case. Nations are but congregations of men. Men are congrega-tions of lower forms; the same law controls both. Action and reaction must be equal to ensure health and happiness. Destroy that equilibrium, and wretchedness and misery is the result. From monad to man, and from man to the most refined being that exists, all contain the germ of a higher life. The highest was once as low as the lowest now is. Could the lowest be annihilated the highest could not exist. All is dependent, and based on unity. The same principle that brought us from a lower stage of existence to this, takes us from this to a higher one. There is one more number added to the column, one more stream to the river and when numbers are achieved. the river, and when numbers are exhausted and can be no more multiplied, when small streams by combination fail to produce larger ones, development theories must give place to creative ones

You have my theory. You have the evidence on which it is founded. That it is rough-hewn, and in a coarse garb, I am aware. The steam engine of Fulton, although embodying the principle, was a poor specimen of the improved one of to-day. New routes are not traveled with the same ease of old and familiar ones. Truths born in mangers have ever been unpalatable to ancient theorists, but truth once discovered requires no special pleading to sustain it; it is ever its own vindicator. That I have discovered the principle on which existence is based, and that it vindicates itself, I shall continue to believe and assert, till shown wherein I am in error.

Westfield, N. Y.

EVENING IN EARLY SPRING.

The west is crimsoned, and the evening falls, The lamp of night is lighting up aloft; Unto his mate afar the partridge calls, The blue wren's tinkle ceases in the croft.

Ipon the waving poplar's topmost spra His mellow note the thrush is piping forth, linging his farewell to the dying day, While pale stars peep out in the dusky north.

Over the land the sunny south wind blows, The spring's first wrestle with the winter's cold; And Nature, flushed, with genial triumph glows, On sparkling front and cloudlet tipped with gold.

The morn was balmy and the poontide bright, And happy children strayed to gather flowers: tecking the slopes with celandines bright, Whereon, in March winds, daisies make their

The father led his children forth to-day, To scented violets, clustered white and blue, To watch the young lamba bounding in their play, Perchance to hear the merry, sweet cuckoo,

The twilight closes o'er the balmy eye, The bat is flitting in the quiet air, The wren his last song on the fence doth weave, And the shy rabbit leaves his sandy lair.

Blithe loyers wander happy, arm in arm, Moved by the magic of the witching time, Thus tasting, ere life's tolls begin, a balm To memory precious in their after prime.

The field and grove, and music of the bird,
The humining theet and the budding bough,
Wilding and tame, the sounds in still night heard,
And the shrill whistle in the wild winds sough

All sing God's praise. Thus musing, home we go Grateful for nature, pleased that as we plod, While native anthems falls from these we know. We, too, may raise a grateful song to God. dines-Chambers' Journal.

TOVE M. WILLIS, WEST 27TH STREET, NEW YORK CITY.

THE FLY OF FEBRUARY; · OB.

UNCLE PHILIP'S FIFTH SERMON.

It was a bright Saturday afternoon in February, that day that ohildren love so well, in that month that every one is glad to welcome, because it seemed to catch a little of the brightness of the coming spring-time, and gives beautiful sunlight to the plants, and sends it into the windows of the poor, and speaks words of promise to the cold, the hungry, and the sad; it was one of those afternoons that the group of children had saseh-bled in uncle Philip's bright room by especial invitation from him.

"I can't think what he is going to tell us about," Susy had said many times during the week, "that he should wish us to come early. I like evening visits much the best, it is so splendid coasting down the hill by moohlight on the way home.

"But then you know we miss some of that fine view of the valley in the evening," said Rod. "I like daylight best, for then the snow is so glistening, and makes me always wish that I could send something as beautiful over everybody's troubles, and make them like snow when the sun shines on it."

"But," said Mary, "do n't you suppose that the angels try to put soft, white mantles over every; thing? I should think that to love people was like the pure snow; you can't see anything real bad in those you love, more than you can see the mud and dirt through the snow."

"That's just like you, Mary!" said Williams but let us go early to uncle Philip's, for I think he has something to show us; for he has been down town every day this week, inquiring for package, and yesterday it came a snug little bundle; and when my father handed it to him, he said, 'Just in time; now I sha'n't disappoint the young folks."

Well, Saturday afternoon had hardly come, when William gave the promised signal from the Post-office steps, and the children, seeing the beloved Star-Spangled Banner, hurried their dinners, and were soon on their way to uncle Philip's home.

"My text," said he, "lies there on that sheet of, white paper."

All eyes were turned toward the little object It was a dead fly. Kitty laughed merrily and Tom, of course, followed her; but William looked very wise, though a little disappointed, for he had expected the text lay in that mysterious package that he had rather boastingly told about.

"One of those warm, sunny days," began uncle Philip, "as I was looking out of the window, and wondering if I could see Jack Frost scampering up toward the North Pole, and the soft zephyrs swiftly flying up the valley from the South, I heard a soft summer sound, and I went directly to dreaming about spring violets, and buttercups, and daisies, and green meadows, and fair, white lilies. But I was awakened from my dream by another familiar sound, and I looked back from Spirit is the parent of matter, and matter is the parent of spirit. I repeat that man is the representative of all below him, and that every form that ever existed below him is a living principle in him, and that he could no more exist independsee about spring. We should call him a toolish fellow for venturing out so soon, but who could blame lim? the sun was so bright no wonder has wanted to see if the honey-suckles were beginning

Well, I went directly, and got a little sugar and water and put in his track. His appetite was rather poor, but he seemed glad to find something sweet, if there were no honeysuckles. Then i took him and put him on a leaf of my polyanthus, thinking he would believe, if the flowers were really open, that he might safely live a while among their fair blossoms. He did seem quite at nome, and buzzed about at mid day when the sunshine was the warmest. But you will remember the sudden change and the cold snap that followed those sunny days. I fancied I saw Jack Frost coming back with ten thousand frost imps, determined to pay us for wishing him far away. Whether my poor fly eat too much sugar and water, and grew fat too fast, or whether Jack Frost, failing to frighten me under my warm blankets, thought he 'd take my pet, I don't know, but sure it was, my fly lay dead on the window-sill one morning.

I was really grieved. I missed his gentle humming, and I missed feeding him. I thought he really began to know me, and to feel glad when I tried to imitate the buzzing of his wings. But he was really dead, and I comforted myself with thinking that if he had lived until summer, some greedy spider would have coaxed him up his winding stairs into his nice parlor, and would have so entangled him in his silken, threads that

he would have strangled to death. But what was I to do to make my fly glorious even in death? To die so ingloriously seemed. a sad pity, so I laid him snugly away in a little: box, and hesitated whether I would bury him nnder my blooming polyanthus, or run a pin through him and stick him up beside those other bugs in my simple case of insects. A distantal

I took up my newspaper, and busied myself. reading, and my eye fell on a notice of a microscope called the 'Craig Microscope,' and in a moment I was decided what to do. Uncle Ith-not old Ith any longer, uncle Ith gave me a piece of gold the other day, and said; at the site of

'Philip, buy those children something.i. I don'to know what they want. Candy is nonsense; nuts are no better; buy something useful; 100 13 Now this microscope seemed just the thing; and

sent for it immediately, and it came yesterday." William's face brightened, and his eyes seemed to say, "Didn't I tell you so? I knew uncle Philip had something particular to show us!" ince "But I do n't see what that that your scope has

to do with the fly!" said Kitty. All the children laughed at Kitty's blunder, but uncle Philip was unmoved.

Let the one laugh who can tell me what a microscope is," said he and he may sober; for not one;

could explain what they only partly understood, Uncle Philip went to a drawer, and brought out neat instrument, and all eyes attentively watch ed him, and even Kitty forgot her blunder.

This is the Oraig Microscope," said uncle Philand a very nice affair it is, for little and big folks; and now I will tell my wondering Kitty what it has to do with my poor dead fly. The microscope is an instrument that magnifies small objects. It makes many things quite distingt that therwise, we could not see ... There are two kinds of microscopes: the simple and compound The compound has more than one glass, and is difficult to arrange. The common simple mignerope has many objections; but this is the most conover see This glass th magnifi "I do "If y tell: it: eye gla for?" "To that by send tl send th the obl the obje

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venient and powerful little teacher that I have glass that we are to look through. Why does it

"I don't know, sir," said Rod, a ment att sides. "If you please," said William, "I think I can tell: it is because it is donvex or rounded out like the glass in uncle Philip's spectacles."

"That's right, William," said uncle Philip; "only the glass praicip in the microscope is much smaller, and more convex on one side than are the in a tiny fly; and every part of an insect's body is eye glasses. Down here is a mirror; what is that just suited for its particular life. I will try to un-

"To send the light up," said Rod; "I learned that by my stereoscope which has a reflector to send the light down."

"Yes," said uncle Philip, "it is a reflector to send the light up, as Rod said, and throw it out to the object we wish to examine, which we place on the object glass. And now, Kitty, for my dead pet, the fly. You have seen them by thousands, and I dare say thought them very homely and and care of the dear Father in Heaven, you will foot. You see how tiny it is—only just a little even a little fly, giving it so wonderful a foot, and round speck. Come, Kitty, first and tell me what so beautiful a wing, and such brilliant eyes, must

you see."

Kitty looked with her sharp eyes. first at the company about the table, and then she fixed her all his children. eye at the glass of the microscope. Do tell quick what you see!" said Tom as Kit-

ty bent her head down in silence. "Why, I don't see a foot at all," said Kitty, but the funniest bug you ever saw, with horns like our cow, and bristles sticking up all over! Where is the fly's foot, uncle Philip?"

"Why, that is the foot, my Kitty, that you are looking at, and not a bug. Pass around, children, and all have a look and then I will explain," said uncle Philip, delighted to see the pleasure he was giving his company. When all had looked and ceased their "Oh dears!" and "Oh, how funny!" and "Who would have believed!" &c., he began: "As I watched my little fly he crawled all over my plants, on the under side of the leaves as well as the upper. Why did he not tumble down from the under side of my calla leaf, think you? It was because of those horns that Kitty said looked like cow's horns, and those spongy-looking pads between the horns. Mr. Fly could walk on smooth glass, mounting my window panes just as well as on the rougher leaves; and he could do it because of those soft pads that when pressed down adhered to smooth surfaces by the power of suction. And now what think you of a fly's foot. Just see those golden bristles. Supposing you should brush a fly very harshly and impatiently, don't you suppose you would injure some of those beautiful golden spires, and hurt the poor fellow sadly? But now I am going to show you, what you can the eye of my little pet. As Kitty's eyes are so sharp I'll let her wait; come, Mary, and tell us what you see."

"Oh! oh! oh!" said Mary, "I see not one eye but many, all standing up as if they could see all

ways."
"That is just what they are. The one eye is all we saw as we looked at Mr. Fly when alive and wondered how he could see back as well as front since he never seemed to move his eye. I used to experiment on my little pet and see if I could not move my finger near him and not have him know of it; but he was always on the alert and would detect the least motion, and it was because of these many eyes all set together like the beautiful gems in a lady's ring."

Let us see his proboscis now," said uncle It looks like the picture of an elephant's pro-

bosols, said Lucy, and what a funny, cup-like end it has!" "Yes." said uncle Philip, "that is the way he used to suck up my sugar and water poor little fellow! and he run his proboscis last summer into many a delicate little crevice I dare say, in as the Christian sects do? This is a question often search of sweets. And now here is a tiny wing asked and never satisfactorily answered. One under the larger wings. Look at it, Sue, and see if fact is true of us: we have let our ablest advothere was ever any lady's embroidered veil so cates starve, or seek their bread elsewhere than beautiful. And here is a portion of the large wing. See the delicate veins, the little threads of life that circulate through it. Oh, how wonderfull and to think all this beauty and wonder is in

sight I must talk a little to you," in the waited for uncle Philip's pleasant voice.

"I am sure after what you have seen to-day you can never willingly injure even a fly. If they are quickly but do not torture them, Think how perfeetly fitted they are for their mode of life. I believe that any one who is cruel to insects or ani-I went to school there was a boy by the name of Dick Shiverton. He was a quick, active fellow, and he could catch a fly in his hand at almost every trial. After he had caught them he used to bad propensity that we yield to increases." "What is a propensity?" said Kitty.

"It is what we incline to do, as my Kitty's propensity for understanding is a very good propensity, and so she asks questions; but Dick's inclination to be cruel was a bad propensity, and gle person is supported by the pay received by because he indulged it it increased and grew stronger till flies and butterflies and bugs did not satisfy him. He began to experiment on animals. friends get up courses of lectures for the winter, He would tie up a cat by the legs and let it hang in many places, and think they confer a great fauntil almost dead and then let it down to run vor on the speakers they select, and pay them away. He would fasten an old tin pan to a dog's tail and set it scampering through the town. He | Other societies get up a course, and often supply would prick holes with an awl through a dog's the public with inferior speakers, and pay them ear and tie in something to rattle every time he from fifty to two hundred dollars per lecture, and

Thus he went on through his boyhood, and as he grew older he began to abuse horses, and cows, and pigs. I remember seeing him whip a poor thred horse once, until great ringes lay up all over cities, from Boston to Chicago, and from Washhis back, After some years I lost all knowledge of ington to Buffalo, will turn out to hear good leclilm; but one day I took up a city paper, and saw turers on Spiritualism, and would pay for them that Dick Shiverton was committed to prison for as freely as for other lectures. knocking a man down and almost murdering him. I went to see him. Poor fellow! He was a pitiable object. He looked so harsh and rough that I tion, when our cause is so rapidly on the increaseshould not have known him. I talked with him a to leave it in the hands, almost entirely, of new long time and he said:

I first tormented poor harmless flies, and then I er in the field that began in the first five years of went on till I was cruel enough to delight in tor- our itinerancy. Some have gone up, some down, menting horses and animals; and after a time, I but more have switched off on to side tracks for really loved to forment children. Oh, dear, dear! rest on support. If Spiritualists were poor, this when I think of their sorrowful, frightened faces, would be an excuse; but they are not so much so I grow almost mad! And then I did n't mind any- as many religious societies. But I have said my thing that I did. I was quite proud of being a say on this subject, and drop it. great fighter To could knock a man down at a word, I do n't think I am sorry that I am here for now Lahall stop such work. But Philip, tell all the boys you see not to begin to be cruel; and price of eggs is owing to the fact that the hens then they will not keep on till they are glad to be have to "stamp them," is without foundation. in the walls of a prison, . Yes, tell them about they pull off a fly's wing.'

This is Dick's history; and you all think there is no danger of your being like him, and so I think. This little buttons contains the lens, or the But's great many people who do not mean to be cruel, are yet not careful to avoid harming, needlessly, little insects.

I am sure this microscope has been a teacher to you, and has given you a lesson you will not soon forget, for you will think of the wonderful foot of even a fly, and its brilliant eyes, and its delicate wings, and you will say, 'The dear Father in heaven has beautiful laws of life that are perfect even derstand all the beauty and wonder that I can, and never liarm what cannot harm me.'

Now, children, this gift of uncle Itli to you is to be a great teacher to us all. Next Saturday I will show you something quite as wonderful as the fly, and after a time you will be able to find beauty in everything; even a little saud speck will make you more thankful for so good and beautiful a world to live in. And if you should ever doubt the love troublesome fellows. I intend first to take off the think that he who cares for the sparrows, and for care for a little child that has a spirit, and is made so like the dear Father-Spirit that he calls them

Let us all be thankful for these good and beautiful things. And now we will bury my little pet under the polyanthus leaves, for even in his death he has been able to bless us. Come, Kitty, don't look so sober; you may put him in one of my English pink blossoms, and his little body will change into buds and leaves before summer is over. I don't mean fly buds and blossoms, little Puss: but as it decays the little roots of my polyanthus will feed on it, and thus it will nourish the plant and make it grow. Good-by little fly, we will

call you our February preacher. Come, William, put up our Craig Microscope in the drawer carefully, and then let us have a good coast down Break-neck hill. I have been out to shovel away the only drift in the track, and have got my large sled all ready."

To Correspondents.

FRANK A. M., MILAN, OHIO.—Your letter was read with much interest. I think you must have a good memory, as you seem to have profited by the sayings of others. The letters to children signed Blush Rose, are not written by me, but by friend to children; and the experience in regard to whispering was related by her. You ask if the stories I write are true. I could not write them if I did not know children like those I write about; but I do not give real names, or tell everything just as I saw it, but just as I believe it might have been. If I wish to describe a selfish boy or a proud girl, I think of those I have known, and I am sorry to say, I can always remember one to describe. I am glad, too, to remember loving, gentle ones, and noble, unselfish ones, and I love to write about them.

Try above all things to do just right, and not think too much of what others may think of your goodness; but be glad to feel it in your heart, a warm, beautiful life, never vain or self-righteous. Your friend. LOVE M. WILLIS.

ADELAIDE V.R., GROTON, CONN.-Many thanks for your Acrostic. I trust I may sometime be all that you imagine of goodness and loveliness. You show in your verses that you think of good and beautiful things. Let those thoughts become loving deeds, and you will bless the world each day. LOVE M. WILLIS. Your friend,

OF SPEAKERS AND WRITERS.

BY WARREN CHASE.

Why do not the millions of Spiritualists in this country support their hest speakers and writers. for lecturing.

. S. B. Brittan, than whom we never had a clearer, more logical, eloquent, rational and consistent lecturer and defender of our philosophy, has long one little fly, myriads of which fill the summer since stopped his eloquent tongue, and mainly air! And now when you have all satisfied your laid by his pen, to seek in other pursuits the bread and garments for his family. He could not sup-The instrument was left untouched and all port them on the meagre pittance he received for lectures-say ten or twenty dollars, and fare out of that often, where other speakers, less able on less important subjects, could have one hundred really harmful, and you must kill them, do it or one hundred and fifty dollars for the same service.

T.G. Forster, than whom we never had a more eloquent and logical trance speaker, and who has mals can never have a warm, loving heart. Where few normal equals in the nation, has to support his family by a clerkship in the Government service, and occasionally add a lecture on Sundays, in or near the national capital: 15 48 4 4 4 4

R. P. Ambler was really starved back into the pull out a wing and let them go, or nip off one leg, | Church, Joel Tiffany into the law, Prof. Otis into or run a pin through them and stick them up in the army and over the river that way, A. E. Newthe window for the spiders to dine on. He kept ton into the Government service. Wm. Denton into practising this cruelty till he was so hard-hearted | geology, Emma Hardinge to California, and T. L. that he did not mind other acts of cruelty. Any | Harris hung his harp on the willow, where it gave only a mournful sound. R. T. Halleck, a very logical speaker, must heal the sick to get his sup-

> A: few single men and women barely live and hold on to the work. Scarcely a family or a sinany one speaker. I could name a score more, if necessary for my purpose, but it is not. Our from ten to twenty dollars per lecture or per week. make the matter support itself at that; and so could our friends, with a little system, energy and enterprise applied to their subject; for we have proved -at least, I have that the people in our large

To me it seems folly to lay up and leave out our best speakers for want of reasonable compensaand developing speakers. With the exception of: Philip, I began this thing when I was a hoy. S. J. Finney and myself, there is scarcely a speak-

Maryland, Feb. 12th, 1865. From Street

A Vermont paper says the rumor that the high

It is n't pleasant to be in company with fellows Dick Shiverton, and to pull their fingers off before who are only what a sandwich should be half

Spiritual Phenomena.

Letter from S. S. Jones, of St. Charles, Illinois. WHAT HE SAW AT SPRINGFIELD—CHURCH AND

HENRY'S SEANCES.

DEAR BANNER-Being detained at Springfield, he capital of our beloved State, Illinois, during the present session of the Legislature, and having witnessed some of the most wonderful spiritual manifestations ever published, I, at the request of one of the controlling immortals of Mr. William T. Church and Mrs. Cordelia A. Henry's scances, communicate the same to your columns for the benefit of your very many intelligent readers.

Mr. Church is yet a young man, comparatively peaking, and was before, and at the time of his development as a medium, a Universalist minister of very fine ability, and great promise, and so esteemed by that denomination. Much influence was exerted by his Universalist friends to induce him to abandon spiritual circles, and continue in the ministry. But internal admonitions and external spiritual surroundings, compelled him to phases of spiritual manifestations.

Mrs. Henry is also a good medium, and through their combined mediumship, the phases of manifestation hereinafter mentioned, were produced. Mr. Church is often controlled to write, (mechanically,) even in the streets, or when engaged in business, for the purpose of receiving advice or instruction from his spirit-guides. Mr. Church and wife, and Mr. and Mrs. Henry are engaged in photographing in the city of Springfield, Illinois, and they receive much advice in reference to the art from their spirit friends, with present results, and promises of still greater, of which I am not at liberty

Mr. Church, also, at the suggestion of his spiritguides, goes into a dark, room, and there writes, (mechanically), in a clear, handsome handwriting, articles and treatises upon ethics—scientific and religious subjects, that are creditable to the advanced condition of some of the best minds who have made and left an unsullied fame in the earthlife, and from whose spirit-minds they purport to

The circle which I attended was composed of some twelve persons, all seated in a circle with hands joined. The mediums sat inside of the circle, near one side, and had their clothing sewed fast to the carpet, so they could not move from their nosition, and thus remained until the circle broke up. The lights were extinguished, and the manifestations soon began in good earnest. The first thing was the appearance of an Indian spirit, who came with a heavy jump on the floor, as heavy as the jump of a large sized man—he claims to be seven feet two inches tall.

He greeted the audience with the usual salutation of the evening, in a voice that could have been heard in the adjacent rooms, and as he was an acquaintance of many in the circle—he having often visited them before-he went round to them, called them by name, patted them on the head, arms and hands, and was by them introduced to the strangers present, with whom he conversed freely. I was one of that number-at least he was a stranger to me. He greeted me right cordially, and said he knew me well, patted me on the head, and complimented me very highly for the "ability I manifested in presiding over our National Spiritual Convention, at Chicago," etc., saying that he was present with many other spirits on that occa-

Your correspondent thought there might be a difference in the opinion of distinguished gentlemen on that subject; however, the angel visitant's flattery was highly gratifying as an offset to those who may have been less pleased. He said his name was Nimewakee, of the Blackfoot tribe, and that he had been in the spirit-world about fifty years. He was full of good humor and fun, and kept up a lively conversation with all present.

There was a Swiss female spirit that played the flutina most charmingly, passing around the circle with great rapidity; then going up to different members of the circle, greeting them, and patting them gently on the forehead and cheeks, and, if requested, impressing a gentle kiss upon their lips. Your correspondent was a recipient of these favors, and professing to be a good judge in the premises, unhesitatingly pronounce them both lifelike and ladylike!

Next came Osceola, the Seminole chief, with a bound upon the floor that made the house jar. He gave the audience a greeting in a loud Indian voice danced around the floor, tinkled what appeared like the little bells worn by Indians for ornaments, and said many humorous things.

Then came many spirits and materialized them selves, greeted their friends, patted them on the head, face, hands and arms, talked audibly. Some of the spirits wept and kissed their relations.

Your correspondent was greeted with a kiss on his lips by a sister who departed this life in infancy. She affectionately placed her hand under my chin, raised up my head, and imprinted an affectionate kiss upon my lips, caressed me on the forehead and face, all as lifelike as could be done by an affectionate sister in mortal life. Then came my little angel daughter, who departed when only nine weeks old-now about fifteen years-called me father, carressed me with a gentle hand upon my face and forehead, and then imprinted two kisses upon my: lips, saying, the second time, 'This is for mother."

Then came another sister, who caressed me in the same manner, and also saluted me with an affectionate kiss upon my lips. And then came my dear mother, who caressed me, kissed me in the same manner, placed her cheek to mine, and let her long, flowing hair fall down over my face on to my breast, in every particular as natural as if yet in mortal:life.

While referring to the naturalness of the flowing hair of my mother, which fell over my face and bosom, I will say that I was informed by several truthful persons who was present at one of Mr. Church and Mrs. Henry's scances, a few nights before, a lady spirit, calling her name Miss Fleetwood, at the request of a member of the circle cut off a lock of her hair, and said it was sufficiently materialized to remain so, and gave it to the person requesting it, which lock of hair was shown to me, and which, I own, was beautiful, fine brown hair. Yes, the most beautiful and finest hair I ever saw. Several truthful persons informed me that they were present when it was given, and heard the sound when it was being cut off with a knife furnished by a gentleman in the circle. This spirit claims to have been in the spirit-world many years. She was present and gave a very excellent greeting and address to the audience, in my

Then came a spirit who often frequents, as I am told, these scances, by the name of Miss Lockhart. She approached and caressed all present with, a friendly touch upon the forehead, with a pleasant

word or two to each. After these affectionate, friendly and family greetings, which almost every one present had with some of their departed friends, came Hiram fession.

H. Henry, a brother to George W. Henry, the husband of the medium. This spirit had been in the spirit-world about thirty years. He called for a pair of castanets, which are often used by him in these circles, but no one knew where they were. Soon the spirit of Nimewakee was heard rumaging over a bureau, pulling out the drawers, and overhauling the things, and talking until he found them; and then, with a bound on to the floor, inside of the circle, he told us we should have music; and, sure enough, we did. The Swiss spirit played the flutina, and the spirit Henry the castanets. It seemed as if the music revolved around the room with almost lightning speed, and the castanets struck with a velocity that was most wonderful. After they had ceased playing, the spirit Nimewakee brought the castanets to me, and said he would give them to me, calling me by name, at the same time placing them in my hand. These manifestations were continued in varied forms for considerable time.

I have given but a faint outline of the reality; but such as it is, you have—a plain and truthful synopsis of what I witnessed with my own senses And at the special instance and request of the persue a different course. The result is, he is now spirit Nimewakee, made with a loud and audible one of the very best mediums for a multiplicity of voice, distinctly heard by all in the room, I send it to you for publication.

In conclusion, I will say that Mr. Church's seances are sometimes brilliantly illuminated by spirit-lights. On this occasion there was a beautiful light, looking like a small ball of fire, which revolved in a circle for about one minute, and then disappeared, but not sufficiently luminous to illuminate the room.

The spirit Nimewakee, who appears to be the controlling spirit of these scances, said, at my request for that class of manifestations, that the electrical conditions would not admit of it.

As before stated, the mediums are now engaged in practical photographing. Their spirit-guides have directed them to engage in that business, and seldom allow them to sit in circles, promising them a phase of manifestations soon, that will astonish the world and confound all skeptics."

Pardon me, dear Banner, for this long communication. I have much more to tell you about Spiritualism "out West," but this article is already outrageously long; but as I seldom ask like fayors, I trust you will pardon me this time, and give it publicity.

I remain fraternally yours,

Springfield, Ill., Jan. 23d, 1865.

Written for the Banner of Light. HON. EDWARD EVERETT.

BY JOSEPH D. STILES.

Rest, sweetly rest, illustrious dead! Fresh from the field of fame, Upon the scroll, by heroes led, Will shine thy deathless name. A nation mingles in its tears With thine own native State; The monument thy genius rears, Inscribes thee good and great.

The fields of science thou hast trod, And plucked the fairest flowers Which blossomed in the fragrant walks Of their translucent bowers. Among the myriad jewels, clasped Around the midnight throne, Thine eager soul hath walked and grasped

Their treasures as thine own. Through all the labyrinths of thought, Through all its classic realms, Thy rich, aspiring genius sought To cull their brightest gems. The mysteries of land and sea. With those of heaven combined, Alike were pervious to thee-To thy far-reaching mind.

Thou wert thy country's faithful friend, The foremost in the van. To plead, with gifted tongue and pen, The rights of suffering man: Thou wert the noblest champion-In all our household band-Of our immortal Washington,

The Saviour of our land.

And when foul treason's footsteps soiled The place of his repose, Oh! how thy tow'ring wisdom toiled Toguard it from its foes. The nation listened to thy prayer-Thee, its most favored son-And girt, with wall of quenchless fire,

The tomb of Washington. And when the country's heart was stirred With wild alarms of war, Thy matchless eloquence was heard, Defending right and law. From former friends thou turned away, The Union cause to save, To rescue it from treason's sway-

From dissolution's grave. From first to last thy nature yearned To plead thy country's good, And through thine efforts thou hast earned A nation's gratitude. Upon its gilded page enrolled, Appears thine honored name,

Inlaid in bands of fadeless gold, The symbol of thy fame. In vain we gaze around to find One to adorn thy place, Whose moral worth and massive mind Thy mantle pure may grace. The forms of many a noble son

Our searching eyes may meet,

Yet, oh! it needs thy manly one, To make the set complete. Rest, weary soldier of the cross! Rest from thy mortal life; Thy new-launched bark no more will toss

Upon the waves of strife. Thy worldly work was nobly done, And Honor's just renown Has named thee as a fitting one. To wear the Shining Crown. Enfranchised Spirit! still espouse

Thy bleeding country's cause:

The nation's active heart arouse, To vindicate its laws. And soon, oh, soon! mayst thou behold . From thine immortal shore: The Symbol of the Free enfold Thy native land once more.

Farewell, then, champion of the right! Thy warfare here is o'er; A nation shrouds itself in night, Because thou art no more. Heaven strines thy tree, immortal soul, Within its coronet;

"Columbia misses from her rôle The name of EVERETT.

It has been said that any lawyer who writes so clearly as to be intelligible, is an enemy to his pro-

EMPTY-HANDED.

BY FLORENCE PERCY.

Sitting here with forehead bowed. Feeling but my heart's dull aching, I can hear the fierce and loud Tumult of the jostling crowd. Following—never overtaking— Hear the thousand hurrying feet, With their restless beat and beat—

Life's strong surges, rolling, breaking
Over many a storm-wrecked fleet,
Many a hope that knows no waking.
All my voyaging is o'er,
All my fair ships wrecked or stranded,
And I wait upon the shore,
Empty-handed. Far away a river laves Mossy rocks with tender sighing, And a patient pine-tree waves

Office yo unforgotten graves; it and the shot where thou art lying, One y love, my life's lost saint. With a wordless, wild complaint Is my soul forever crying! Oh, my soul forever crying:
Oh, my child! my heart grows faint
Calling thee, with grief undying!
Love, and faith, and hope are flown—
All my spirit's need demanded,
And I sit here all alone,
Empty-handed.

Correspondence.

Spiritual Meetings in Woodstock, Vt.

DEAR BANNER-Some time since I wrote to you informing you that some few of the Spiritualists in this place had opened Union Hall, for the purpose of holding regular meetings every Sunday, and that Bro. Austen E. Simmons and sister Sarah A. Horton gave the dedicatory addresses on that occasion to a very respectable and attentive audience.

It affords me much pleasure to say that from the opening, on Sunday, Oct. 30th, to the present time, we have had a good supply of speakers, and the number of our hearers has increased so rapidly, that during the four Sundays in January that our sister M.S. Townsend occupied the desk, we numbered about two hundred each Sunday, who gave the most unequivocal evidence that they were more than satisfied. They were highly instructed and delighted with the beautiful series . of discourses which were given through her organism by what purported to be the spirit of the late Nathaniel P. Rogers, formerly of · Concord, N. II.

The opening discourse was the "Philosophy of Creation," a synopsis of which I will not attempt to give. Suffice it to say that it was replete with mighty thoughts, and startling in its depths of scientific analysis. It occupied the time of the forenoon and afternoon services.

The second discourse of the series was from the 1st chapter of Genesis, 27th verse: "So God created man in his own image, in the image of God created he him; male and female, created he them.'

This subject was also treated in a masterly manner, but the limits of this brief notice will not allow of my going into detail of the lofty principles advanced and elaborately descanted upon. Suffice it to say the minds of the audience were perfectly enrapt and strung up to the highest tension of thought and delight.

The third discourse was from these words, "The spirit quickeneth." The speaker commenced by saying, There is no life but through the quickening power of the spirit. The nature of man can never be satisfied until it can grasp this fact: that spirit permentes all matter; hence the infinite variety of manifestations which Nature is ever presenting to the senses of man, and thus leading him onward and upward through all the mazy intricacies of his earth-being into the more glorious unfoldment and supernal reality of his spiritual existence.

The fourth discourse was a continuation of this subject, and showing the action of spirit upon all forms of matter, aiding it through its changes and modifications, thus manifesting the infinity of its power and the God-endowed glory of its purposes. I must not forget, however, that I am briefly noticing these discourses, and not writing them. I only wish that they could have been phonographed, that all your readers could have had the opportunity of reading them.

Before and after each discourse an improvised poem was given, addressed to some mourning brother or sister suffering under the loss of some dear relatives or friends, and many eyes were made to reveal the sorrows of the heart. Our dear sister has now left us, to promulgate

the beautiful principles and truths of our most clorious faith to the hungry and thirsty souls in the great field of humanitary labor. May God and all good spirits aid her in her work.

Our sister, Mrs. Susie A. Hutchinson, will occupy our desk and dispense spiritual food to us on Sunday next and the following Sunday. Yours for Truth, THOS. MIDDLETON.

Woodstock, Vt., Feb. 8, 1865.

Artesian Wells.

I notice in the Banner of last week an allusion to the Chicago Artesian Well, comparing it with a similar well at Dalton, in Massachusetts. In respect to the flow of water from the two wells there is little to be said, but in another respect there is much. We, the people of Chicago, a city now of two hundred thousand-and, as we call it, the second city on the continent—have suffered a daily suffering from the use of impure and una daily suffering from the use of impure and unhealthy water. The washings of our river flow into the Lake, and by the steam pumps are distributed to the citizens, mixed with the water of the Lake. And to this cause alone we believe may be attributed a great majority of the skin and eruptive diseases, low bilious and typhoid fevers, which prevail here. Hence, to procure a perfectly pure and healthy water, is a blessing which cannot be estimated.

This Artesian Well is a sufficial gift to the

This Artesian Well is a spiritual gift to the people of Chicago; and though not flowing at present an amount of water sufficient for the purposes of the city, nor anything near it, yet it indicates the spot where such a quantity of water, pure and fresh from Nature's crystal springs, may be obtained. We are now about sluking a well near the other, fifteen inches in diameter, which, when completed, will discharge nearly nine millions of gallons per day, an amount of water sufficient for the wants of the city for many

years to come.

I said this was a spiritual gift, and so it is. From the great Intelligence above us came the knowledge of the whereabouts of this water. Through the mediumship of Mr. Abraham James. Through the mediumship of Mr. Abraham James the land was selected, the point chosen, and the drill sent down. This was more than a year ago. We were told that we should find water, pure and sweet, gushing up from the depths below, to feed all of our people, also that we should find oil in the same land, to illumine the houses and streets of the city. The one part is fulfilled, and the other about to come.

The water from this well will rige nearly one hundred feet above the surface, (the well being over seven hundred feet in depth,) and a wheel is now being built, twenty feet in diameter, to be

over seven hundred feet in depth,) and a wheel is now being built, twenty feet in diameter, to be run by the power of this water, and to drive the drills and machinery. Can the Dalton Well do that? When the work in which we are engaged is completed, I will produce to you, and to astonish the outside world, such evidences and authenticated proofs of the actuality of spirit intercourse, that men may no longer doubt.

Very truly yours, GEO. A. SHUFELDT, JR. Chicago, Feb. 8th, 1865.

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This Paper is issued every Monday, for the week ending at date.

Bunner of Light

BOSTON, SATURDAY, MARCH 4, 1865.

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PUBLISHERS AND PROPRIETORS.

For Terms of Subscription see Eighth Page. LUTHER COLBY, - - - -

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

Every One a Spiritualist.

It is vain for men to deny what they do not understand. There are thousands who think it their special call to denounce Spiritualism for a cheat and a mockery, who, if closely inquired of, could say they actually knew nothing about it, and never yet had known. They reason merely from their current prejudices, not from their observation or their experience. They have resolved to defend the religious creed and association with which they chance to be connected, and they do it with all the vigor of their tongues and all the intensity of their feelings; giving all the sharpness and strength of their faculties, not to the discovery of truth at all, but to what they consider a necessary defence of professions which they have previously made. It may invariably be accepted as a fact, that the blindness of the ardor with which such persons go into the denunciation of new truths and enlightened experiences, only serves to demonstrate the narrowness of their views concerning their own creed and profession, and the bitterness of their prejudices toward everything which in any degree intrudes upon

In spite, however, of all this hide-bound bigotry, the belief in the doctrine, or rather the great fact of spirit communion is going everywhere, finding its way into every heart, and bringing comfort and joy to every individual. We care not what profession is assumed, whether persons are regularly in the churches or out of them, or if they make a show of sneering at the whole theory of the matter or not-there yet remains in every breast a secret yearning toward the faith which makes every branch of faith vital, and an uncommunicated belief in the single and all-important fact that we are on all sides surrounded and beset with angel influences and angel presence. There is not a living person who ever has a lonely moment, but in some way secretly lends himself to this idea. It is no matter that such belief is not avowed, nor that it does not find a form of words in which to publish even to its possessor what it truly recognizes as a fundamental part of his faith; the real fact still remains and performs its work in the nature none the less efficiently. Were Spiritualism like the creeds, it would naturally demand that there should be made, at the very start, a show of numbers on its behalf so as to demonstrate to the world how great was its external and visible strength; but inasmuch as its highest office is to do no more than plant the seed of a living faith in the human soul, and act directly and unceasingly upon that soul for its own good and happiness, it becomes of little or no consequence that time and attention should be wasted upon outside demonstrations which can never produce the least effect upon other souls either to convince their reason or enlarge their faith. It may be the province of other religions to proselyte by making a show of numbers and wealth; it is the office of Spiritualism to reach the individual and abide in the heart within which it has found its way.

But while outsiders are standing and disputing about forms and ceremonies and established proprietjes, Spiritualism loses no time and wastes none of its energies in that way, cares nothing for the barriers of organizations and external professions, and goes like blessed light to the hearts of all alike, be they Jews or Gentiles, bond or free, clergy or laity, good or evil. There is no human power which can shut out what a higher power, working through countless invisible agencies without ceasing, has predetermined to introduce. Short-sighted prejudices will have to accept the blessings which are sent, and melt away and disappear. A person may denounce the faith in spirit communion as the highest blasphemy, which a great many do, and yet when a dear friend-a child, a wife, a parent-dies and passes out of his sight, it is the most comforting belief in the world to them that they can still enjoy personal communion in all essential respects closer and sweeter than before.

All which shows neither more nor less than this: that beyond the reach of the senses, where neither eye nor ear nor nerve can satisfy the soul, there is a profound spiritual principle which works according to the great laws of the universe, and which is affected seriously and permanently by no forms, or statements, or professions, unless they may chance to contain that inner essence of arnth for which the soul is always ready. In other words, the human soul cannot finally be chested; even when it pronounces with the most emphasis that it has found a theory on which it can rest, there comes up in solitude and at unexpected times those grand doubts and ceaseless questionings which unsettle all that has been so fondly established, and release the soul from every form of thraldom to which the device of man, no matter how well meant, seeks to subject

When we least think so, the spirits out of the flesh are at our side and impress themselves upon our sentiments and our thoughts. We confess it by the action of those thoughts, whether we do it knowingly or not. There should be no more wonder at this great fact of spirit presence than there is at the mysterious presence of the spirit in the body itself; it is certainly no more beyond the compass of nature and law that disembodied beings should come and make themselves felt by ms than that a disembedied spirit should have come in the first place and taken possession of these newly born forms of flesh and blood. All is a mystery, and yet all is natural. And even shough these material eyes of ours may not be permitted to behold what is given to spiritual eyes to see, that does not disprove the fact that it is possible for spirits to exist, to travel about, and to make themselves felt and known, even when we cannot see their presence. How can we hope: to see spiritually with any degree of clearness while we are so predetermined to establish our

Cheny Tel. 8th, 1950.

lives upon none but a material and external plane?

But, as we have already observed, all our efforts will not avail to shut out or turn aside the rays of that steady light which we call Truth. Our eyes may be too weak as yet to behold it in all its full ness, and we may, therefore, screen it with uplifted hands; but we certainly shall see just as fast as we desire to see, and then our short-sighted prejudices will all disappear.

"Nothing In It."

The London Telegraph, a journal quite notorious for its intolerance of everything American in its issue of Jan. 10th, has more than a column of editorial matter in regard to the Davenport Brothers. We quote the following passages from its somewhat rambling and incoherent tirade:

"Two extremely remarkable young gentlemen are about to leave London for a provincial tour, and it would be a pity that they should be allowed to depart without a few words of appreciation and farewell. They have attracted considerable attention; they have been the favorite topic for fashionable conversation and literary controversy and they have, there is every reason to suppose realized a good deal of money. At any rate, they have been something more than a nine days won der: and their successillustrates certain social pe culiarities which are worth examination.

It may be rather amusing than important that every alim young gentleman with small hands should now consider his social education incomplete unless he knows how to extricate himself from a rope, a handkerchief, or an old-fashioned bell-pull. No great harm is done; and there are, many people without much taste for more intel-lectual amusements who are heartily delighted with the tying and untying tricks. But it is a graver consideration that the success of the Davenports is due to a feeling much like that which pervaded Paris society just before the great revoution-to a morbid desire for intercourse with th unseen world, to a childish rather than childlike credulity, to a diseased appetite for signs and por tents. If spirit-hands fluttered through the hole in the "structure," if spirit-influence guided the gyrations of the tambourine, no new truth might be learnt, but there was, at any rate, a new excitement; and so the same people-many of them most estimable in other respects—who went to be-hold the spiritual writing on Mr. Foster's arm, or to witness the body of Mr. Home floating about near the ceiling-the same folks, impressionable nervous, excitable, went to see these younge Americans. The game may be pretty nearly played out so far as London is concerned; but there is still a chance in the provinces.'

Ever since the spring of 1848, when these phenomena, believed to be spiritual, began to claim attention in Western New York, we have been assured, every month or two, on the testimony of very reliable and dignified gentlemen of the press, that "the game" was "pretty nearly played out." So that the phrase of the London Telegraph now comes to us wearing the features of a very old and familiar acquaintance. Occasionally, too, we have been assured that some repentant medium had turned state's evidence, and was going to explain and explode the whole mystery. Yet, strange to say, the manifestations not only have gone on unchecked and unexplained, but are at this moment attracting more attention and awakening more serious reflection among thousands and tens of thousands of intelligent people than ever before. There is one passage in the London paper's remarks, which is worthy of note. "If," it says, spirit-hands fluttered through the hole in the structure, if spirit-influence guided the gyrations of the tambourine, no new truth might be learnt, but there was, at any rate, a new excitement." Let us pause here. It may be that no "new truth" is learnt from these phenomena; but their value lies in the fact that they afford an irresistible confirmation of a very old truth which the materialism and false "science" of the age repudi-

ates as imposture. The phenomena belong to a class which all hu man history, sacred and profane, abounds in; but because they do not happen to fit into the theories of our modern pretenders to philosophy, they are ignored and contemned as preposterous. As Prof. De Morgan well remarks, "We of this age have been so fed on theories, hypotheses, and other things to be desired to make us wise, that most of A light like the sunset glow was shed. us cannot live with an unexplained fact in our

"Supposing all these things are as Spiritualists suppose—supposing these hands are spirit-hands -well, what of it?" Such is the maundering in terrogatory of the Telegraph. But the Telegraph ought not to stop there. Let it carry out the spirit of its what-of-it intellectual apathy and barrenness, and ask, "Well, what if we are immortal heings, instead of clods of the earth—what if the existence of God is not a dream-what if absolute goodness and tire law of right are not chimeras of the brain-what if there is compensation in another and a better stage of being for the sufferers in this transitory world-what if the man who holds fast to his integrity here will rejoice greatly at it hereafter-what if progress shall be the law of our being instead of annihilation-well, what

To answer such inquiries by argument would be as idle as to try to convey to a man born blind. As its musical changes rose and fell, an idea of a rainhow.

The Spiritual Papers.

We are pleased to learn that our cotemporary, The Progressive Age," published at Kalamazoo Mich., is progressing. The editor informs us that he intends shortly to enlarge his sheet and otherwise improve it; and adds: "Our object is to do good, and by having ten thousand subscribers we can accomplish ten times the amount of good that we can with only one thousand." This is directly to the point. The more extensively the spiritual papers are circulated the more good they will do. And we are pleased to know that our friends are fully alive to the importance of giving their organs a wide circulation.

"The Rising Tide," too, published at Indepen dence, Iowa, under the management of Mrs. M. M. Daniel, and other Spiritualists, keeps on in the even tenor of its way. Although small in size, yet it is well filled with choice reading. We hope ere long to hear that "the liberal patronage of the public has induced the proprietor to enlarge her journal—that the growing needs of Spiritualism demand it."

And the neat little monthly printed at Hopedale, Mass., is also doing good service in the spiritual army. See that it is sustained; for, although small to-day, yet in the future it may become a powerful lever to aid in tumbling over the already crumbling walls of Bigotry.

The present volume of the Banner will soon expire, and we should be happy to announce, at the commencement of volume 17, that through Sitting so still in her old arm-chair. the aid of our friends, we have added at least a thousand new names to our subscription list. Shall it be done? We think it will. Rally around your standard-bearers, friends, now more than over. Let harmony prevail in our ranks, and the victory of Truth over Error is sure.

New Story for the Children.

We shall commence in our next issue the publication of a fine Story for the Children. We cannot tell at present how many numbers of our paper it will occupy. It is entitled "The SEARCH FOR BUNSHINE, or, Marianna, Willy, Sury and Joe! Parents, now is your time to subscribe.

A Spiritual Peem.

At the close of the evening lecture on Sunday, Feb. 19th, at Lyceum Hall, in this city, by Miss Lizzie Doten, she pronounced the following beautiful poem; composed by the spirits, entitled

MARGERY MILLER. Old Margery Miller sat alone, One Christmas eve, by her poor hearthstone,

Where dimly the fading firelight shone. Her brow was furrowed with signs of care, Her lips moved gently, as if in prayer-

For O! life's burden was hard to bear. Poor old Margery Miller! Sitting alone, Unsought, unknown,

Had her friends, like the birds of summer, flown? Full eighty summers had swiftly sped Full eighty winters their snows had shed,

With silver-sheen, on her aged head. One by one had her loved ones died-One by one had they left her side-Fading like flowers in their summer pride.

Poor old Margery Miller! Sitting alone, Unsought, unknown,

Had God forgotten she was his own? No castle was hers with a spacious lawn: Her poor old hut was the proud man's scorn; Yet Margery Miller was nobly born.

A brother she had, who once wore a crown, Whose deeds of greatness and high renown From age to age had been handed down. Poor old Margery Miller!

Sitting alone, Unsought, unknown, Where was her kingdom, her crown or throng?"

Margery Miller, a child of God. Meekly and bravely life's path had trod, Nor deemed affliction a "chastening rod."

Her brother, Jesus, who went before. A crown of thorns in his meekness wore. And what, poor soul! could she hope for more? Poor old Margery Miller!

Sitting alone, Unsought, unknown, Strange that her heart had not turned to stone! Ay! there she sat, on that Christmas eve,

Seeking some dream of the past to weave, Patiently striving not to grieve. O! for those long, long eighty years,

How had she struggled with doubts and fears Shedding in secret unnumbered tears? Poor old Margery Miller!

Sitting alone, Unsought, unknown, How could she stifle her sad heart's moan?

Soft on her ear fell the Christmas chimes, Bringing the thought of the dear old times, Like birds that sing of far distant climes.

Then swelled the floods of her pent-up grief-Swayed like a reed in the tempest brief, Her bowed form shook like an aspen leaf. Poor old Margery Miller!

Sitting alone,

Unsought, unknown, How heavy the burden of life had grown! O God!" she cried, "I am lonely here, Bereft of all that my heart holds dear;

Yet Thou dost never refuse to hear. O if the dead were allowed to speak! Could I only look on their faces meek,

How it would strengthen my heart so weak!" Poor old Margery Miller! Sitting alone,

Unsought, unknown, What was that light which around her shone?

Dim on the hearth burned the embers red. Yet soft and clear, on her silvered head. Bright blossoms fell on the cottage floor. Mother" was whispered, as oft before,

And long-lost faces gleamed forth once more. Poor old Margery Miller! No longer alone,

Unsought, unknown, How light the burden of life had grown! She lifted her withered hands on high,

And uttered the eager, earnest cry: God of all mercy! now let me die. Beautiful Angels, fair and bright, Holding the hem of your garments white,

Let me go forth to the world of light." Poor old Margery Miller! So earnest grown!

Was she left alone? His humble child did the Lord disown? O sweet was the sound of the Christmas bell!

With a low refrain or a solemn swell. But sweeter by far was the blessed strain,

That soothed old Margery Miller's pain, And gave her comfort and peace again. Poor old Margery Miller!

In silence alone, Her faith had grown; And now the blossom had brightly blown.

Out of the glory that burned like flame, Calmly a great white Angel came-Softly he whispered her humble name.

Child of the highest," he gently said, 'Thy tolls are ended, thy tears are shed, And life immortal now crowns thy head."

Poor old Margery Miller! No longer alone, Unsought, unknown God had not forgotten she was his own,

A change o'er her pallid features passed: She felt that her feet were nearing fast The land of safety and peace, at last.

She faintly murmured, "God's name be blest!" And folding her hands on her dying breast, She calmly sank to her dreamless rest.

Poor old Margery Miller! Sitting alone, Without one moan, Her patient spirit at length had flown.

Next morning a stranger found her there, Her pale hands folded, as if in prayer,

He spoke-but she answered not again, For, far away from all earthly pain, Her voice was singing a joyful strain. Poor old Margery Miller! Her spirit had flown

Where true hearts never can be alone. Miss Doten will continue to lecture each Sunday afternoon and evening, in Lyceum Hall, during March.

To the world unknown,

Mrs. Cora L. V. Hatch will lecture in Meadville, Pai, during the month of March.

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Test Seamee.

By invitation of the editor of this paper, the following named parties attended a private scance in presence of the Allen Boy Medium at No. 8 Avon Place, on Saturday, February 18th, to witness the physical manifestations given at this locality in the light, in order to detect fraud if any there be-or, on the contrary, to give a verdict in favor of the legitimacy of the manifestations, if, in their judgment, they should prove to be what they purport, viz: of spiritual origin. Mr. Randall having procured a new wire-front cabinet, desired to have it thoroughly tested by competent persons, hence the séance in question. Those present by invitation were Rev. William Mountford, Epes Sargeant, Esq., Dr. H. F. Gardner, William F. Nichols, Esq., Mr. H. A. Burbank, Mr. and Mrs. L. B. Wilson and Miss Ophelia Clontman.

As some of the party had not previously witnessed the manifestations, through Master Allen, it was proposed at the outset to proceed with the extemporized cabinet which has been used heretofore, before trying the new one. Accordingly the musical instruments-dulcimer, guitar, bells, &c .- were placed within it and after an examination of the apparatus by all who chose to do so, Mr. Burbank was requested to seat himself by the medium in order to detect any movements on his part toward "helping on" the manifestations. The medium placed both hands on Mr. B.'s arm. over which a coat was then thrown. They had not been in this position more than five minutes before several in the audience exclaimed simultaneously, "There's a hand!" and a hand was distinctly seen making vibratory movements at the opening in the cabinet, and several appeared to be satisfied that it was a left hand—(the medium sat with his right side toward the cabinet.) A bell was rung in the cabinet, and then passed out over Mr. B.'s head; other musical instruments were played upon, and a hand was seen projecting out at the end of the cabinet furthest from the medium and beyond his power to reach with out moving his body eight or ten inches in that direction; but it was noticed by all that he sat perfectly quiet, and the gentleman sitting with him asserted that he knew the medium's hands were both on his arm. This was yery satisfactory.

The evidence thus far was conclusive that no deception had been practiced by any one. But still more convincing proofs immediately followed. The guitar was seen moving about in the cabinet. the cords vibrating from the touch of unseen fingers; it then passed out of the cabinet and remained suspended about four inches above the head of the gentleman sitting with the medium, and at the same time the cords were played upon by some invisible power; only about three inches of the small end of the instrument remained inside of the cabinet, while the front of the instrument and the entire length of the strings could be seen, thus completely removing any preconceived idea that the medium produced the sounds. This phenomenon appeared to give as much satisfaction to the company as any that had previously been wit-

But the next demonstration was still more satisfactory. The instruments were played upon and the bell rung while making vibratory motions in the window of the cabinet, with no visible hand holding it, and finally it bounded out among the audience; and at the request of one of the party that the hand be shown and remain several seconds, instantly a hand resembling a grown person's, with fingers one inch or more longer than the medium's, appeared at the open space, and remained a sufficient length of time for every one in the room to have a clear and satisfactory view of it. While the hand was thus visible, Mr. B. suddenly threw off the coat, showing to the audience that the medium's hands were clasping his arm, A general expression of satisfaction was heard

After this little episode, it required some ten minutes for the invisible operators to re-adjust heir magnetic hatteries whi ch the andden inter. ruption had somewhat disturbed. The hand was again shown at the opening over the heads of the two, and then, also, at the side of the cabinet. Dr. Gardner and several others remarked that it was a left hand. Questions were asked and answers rapped out in an intelligent manner, sometimes by the dulcimer stick rising up and striking on the back of the chair, in full view of all present. Again the answers would be given by sounding the cords of the instruments, or striking on them the requisite number of times to indicate an affirmative or negative answer. A pine stick was frequently projected out of the cabinet far enough for any one to see its whole length sufficiently plain to indicate that no human hand had hold of it. An unusally large hand was then shown; and it is proper here again to state that the medium's hands are small, with short fingers, entirely unlike the spirit hand in size.

A gentleman remarked, while the stick was being shown, that it would be more satisfactory if two sticks could be displayed at the same time, when two appeared in plain sight, striking against

each other. After these manifestations had continued for some length of time, the dulcimer was thrown out of the chair on to the floor, and the other instruments were violently tossed about. The cabinet was then lifted up and moved several feet from the medium and thrown down. This would have required considerable exertion on the part of any one to have performed, but all could see that the medium sat quietly in his chair; Mr B. assuring the audience at the same time that he knew the medium's hands were on his arm.

. It was then proposed to try the experiment of tying the medium's hands, which, no objections being made, was done. His right hand was very securely tied at the wrist, and then a slip-knot was made around the wrist of the left hand, and the end of the cord held by a gentleman in the audience, thus preventing the use of either hand without instant detection.

In a few minutes there was a commotion in the cabinet; the musical instruments were played upon, and were finally thrown about in promiscuous confusion upon the floor. This closed the performances in the old cabinet, which we have been rather minute indetailing on account of the many theories suggested by skeptical minds as to the way the medium might do these things; and some even go so far as to assert that he does do themin order that they may see that their theories, in this instance, were entirely inoperative, and yet the manifestations took place as narrated above. and their genuineness therefore fully and satisfactorily demonstrated.

A fair trial was not given with the new wirefront cabinet, so much time had been taken up with the above manifestations, which had subjected the medium to over an hour and a half of
severe drain upon his vitality. However, as the
spirits answered that they would dry and manta spirits answered that they would try and manifest, a brief trial was made, during which time several of the instruments were feebly but audibly touched, and answers to questions rapped out on the dulcimer, the wifes of which also vibrated that MY/Denton is a scholar, we shall only say, on the dulcimer, the wifes of which also vibrated that MY/Denton is a scholar, we shall only say, as though fingers were drawn across them. What read this book, and judge for yourselves of its attouch the presence of unseen intelligence, as the sayer labeled the presence of unseen intelligence, as the sayer labeled the sayer will a like the sayer labeled to the presence of unseen intelligence, as the sayer labeled the sayer labeled to the sayer labeled to the sayer labeled to the sayer labeled the sayer labeled to the sayer labeled the sayer labeled to the sayer labeled to the sayer labeled the sayer labeled to the sayer labeled the sayer labeled to the sayer labeled to the sayer labeled to the sayer labeled the sayer labeled to the sayer la

errangement of this cabinet is such as to entirely preclude the possibility of collusion or deception on the part of any one.

The invisibles say that they will be able to use it altogether, after they have more fully developed their medium and sufficiently magnetized the apparatus, as then all cavil in regard to the reliability of the manifestations must cease, and their genuineness be universally admitted.

Charleston is Fallen!

Few announcements could probably be made which would so stir the blood of a whole nation, loyal to the principles of its own Government Only four years ago-short enough in themselves, but ages to us who have suffered during that term of time-the first gun was fired in Charleston harbor which was the signal for the fearful rebellion which has almost revolutionized the nation, In Charleston the rebellion was hatched, and came to a horrible head. In Charleston wer started the wild theory of secession, which at one time promised to rend this land asunder. What woes ave been endured by the nation since that time, history alone can adequately disclose. What distress, what sacrifices, what personal sufferings have been submitted to by this people, faithful to the soul of their heaven-born liberties, few of the coming generations will ever be able to realize. In a few years, we shall ourselves be able to understand that we have been living in a truly historical period. We can, in fact, understand it to a certain degree now, when we run over the fearful interval that stretches between the sound of the first rebellious gun in Charleston Harbor and the abandonment of that city to the military power of the Union.

As our paper goes to press we have intelligence that Wilmington has been captured by a combined attack of the army and navy.

Love One Another.

Jesus teaches us to love our neighbor as ourself. vet how few there are that give heed to this bear tiful precept. Did we more fully understand the great laws of nature that govern us, we would east less censure upon those who come into this world under conditions less harmonious than our own. No wonder Christ said-knowing the law as he did-" Let him who is without sin cast the first stone." There is a mighty meaning in this simple sentence, that the world as yet cannot fathom in the remotest degree. But it will be fully understood by those who come after us; when Wisdom shall take the place of Ignorance-not before. Then let condemnation cease. You, who are the most favored, should take the erring gen-tly by the hand, and lead them up through the valley of darkness, that they, too, may learn that it is much better for them to live true, harmon, ous lives, than the reverse. Bear in mind, and all, that Love is a far more potent element than Hate.

Washington's Birthday.

This anniversary was this year observed with more than ordinary enthusiasm. It fortunately happened that the news of the fall of Charleston the seat of the rebellion-was given to the country on the day before, a fact which the people everywhere were not backward to convert into a a most happy augury. These happy coincidences are certainly deserving of attention. The first blood in this rebellion was shed on the immortal 19th of April, and the seat of secession comour hands on the anniversary of Walling birthday. We shall be glad if the next Fourth of July brings us the news of the complete approion of the rebellion.

The Mexican People.

The people of Mexico are represented to be still devoted to a constitutional government, and to reresist the usurpations of foreign powers. Their resistance thus far in the field has by no means been decisive, but it is very significant of the issue which will surely be reached at the last. In three of the Mexican States, at last accounts, there were no foreign troops quartered—a fact which is thought to promise well for the end of this entire business of invasion. In those three States, named Chihuahua, Sonora and Durango, there are some fifteen thousand republican troops, which does not look very promising for Maximilian's authority, unless he can scatter them.

The Coming Spring.

There are brief hours—say at noon-about this time in the year, which suggest very vividly the full blown promises of the new Spring. Pretty soon we shall catch the sound of the bluebird in the leafless branches, or flitting across the bare pasture-lands. Spring is not so far off. What an impulsive delight is started in the heart at the thought of it! We all insensibly grow young again. The influence of the sun upon the soil as it works its mysterious changes on the surface of the earth, is truly wonderful. In a few weeks we shall all feel like children again.

Meetings in North Cambridge. Some of our friends in North Cambridge, feeling the necessity of having regular Sunday meetings for the promulgation of the principles of Spiritualism, have engaged Bruce's Hall for that purpose. We hope all friendly to such a praiseworthy effort, will help sustain these meetings. Last Sunday Mrs. N. J. Willis spoke for them; and next Sunday, March 5th, Mr. H. B. Storer, one of the best speakers in our ranks, will address them. The following Sunday, Dr. A. P. Pierce, of this city, an able and carnest speaker, will occupy the desk.

To our New York Patrons.

The BANNER OF LIGHT can always be had at the office of "THE FRIEND OF PROGRESS," 214 Canal street. Those having charge of the Sunday Spiritual Meetings in New York, are requested to procure copies from the above establishment, to supply all those who attend their meetings. We hope they will see to it that the paper is circulated as extensively as possible. We need the aid of all the friends at this time more than

Spiritualism in Chicago.

A correspondent informs us that on Sunday evening, Feb. 12th, two of the largest halls in the city-Bryan and Metropolitan-were found entirely inadequate to hold the people who gathered them to listen to Mrs. Emma J. Bullene and Miss Aids Hoyt. The Chicago papers also allinde to the land that the audiences were very large.

Jauns Poems for Reformers.

The above is the title of a book of Poems by Denton. As all our readers are sware fast My Denton is a sobolar, we shall only say,

Astonishing Cures by Dr. J. R. Newton. We have repeatedly taken occasion to lay before the readers of the Banner of Light many remarkable cases of healing, by the world-renowned benefactor, J. R. Newton, which are so nearly akin to what the Bible represents as miracles, as to be almost incredible, were they not well endorsed by reliable human testimony.

Wm. White, Esq., publisher of the Banner of Light, visited, Rochester and Auburn, N. Y., several weeks ago, for the purpose of witnessing the effect on invalids of the healing power possessed by Dr. Newton, and was highly gratifled and astonished at what he saw. Persons afflicted with almost every grade of suffering were restored to active life and usefulness. We believe we cannot fill a column with matter which would be of more interest to our readers, than an account of some of the most recent cases where the suffering have found speedy relief from the hands of this apostle of Spiritualism. These facts should be sufficient for at least one satisfactory answer to the skeptic's daily repeated question, "Of what use is Spiritualism?" If they cannot yet see any good in our beautiful and divine philosophy, let them ponder on this one fact until their hearts and eyes are opened sufficiently to let into their souls the light and

Were these things done within the pale of the theologic-scientific world, the religious and secular press would hardly find words sufficiently expressive of their astonishment and admiration, and would eagerly place the facts before their readers, thousands of whom would unquestioningly accept their statements as truth. But now those presses, except in rare instances, refuse even to publish well authenticated facts which occur in the spiritual ranks, preferring to denounce them all as "humbug" rather than let their readers see and judge for themselves. Well, we can abide our time: "truth is mighty and will prevail," so we have no apprehensions for the future on that

Since Dr. Newton's trip to Europe, his healing powers have largely increased, thus enabling him to impart more vitality to his patients, as will be seen by perusing the account given below. First we will give a paragraph from the Auburn, N. Y., to take any nourishment except liquids, gruels. Advertiser, of Dec. 3d, 1864:

"Miracles.—The ago of miracles would seem to have been reinstated, in the wonderful doings of Dr. J. R. Newton, whose recent visit to this city was attended by so many and such almost incredible curs of bed-ridden and crippled patients. It is well known to hundreds in this community, that in less than a minute he has totally removed the infirmities of mouths and years. How it is accomplished—whether by psychology or other means, is yet undetermined—certain it is, however, we have known of his causing the limping cripple to lay down his crutches, without which locomotion was impossible, and giving him full powers of easy movement; the dumb have been enabled to talk, and the helpless invalid restored at once to health and happlness.

Dr. Newton will be at Markham Hall to-morrow (Sunday) morning, from ten o'clock in the morning until one o'clock in the afternoon, where the afflicted are invited to come and be cured without money and without price. We understand this is his last visit here. All who wish relief should see him. Read his annonneement in another column." In accordance with the above announcement

Dr. Newton visited Auburn. Before the hour arrived for the meeting, the hall was crowded with the ailing and the curious. Shortly after the Doctor entered the hall, he commanded "Silence" in a clear and distinct voice, and in a moment all were quiet, listening eagerly to catch every word which might fall from the great healer's lips.

The Doctor then began a short address. He told the multitude that the healing power manifest through him was the same as that possessed by Jesus and his apostles, who said that "these signs shall follow them that believe." He had discovered this healing principle in the law of love as taught by Jesus. That we are all brothers and sisters of one common Father; that the spirit of God dwells in each one, as it did in him-but not so fully developed-whereby we could heal the sick, raise the fallen, restore the outcast, and bid them come up higher, as the angels are ever beckoning to us. These angels are the spirits of our departed friends, many of them our nearest and dearest loved ones who once mingled with us in earth-life. He assured the audience that these spirit-friends were with them at that time to witness the opening of the great Seal, and aid in curing suffering mortals, by the touch of the hand; they proclaim "peace on earth and good will to man."

At the close of this brief address the Healer proceeded to cure the ailing ones present by the "laying on of hands" (except cases of epilepsy, which the ancient anostles could not cure, these he took into a room by themselves.)

The Doctor had invited those who had sick friends that could not be brought to the hall, to bring any portion of wearing apparel, handkerchiefs, shoes, caps, etc., worn by them, and he would cure them by touching those articles, and many availed themselves of the opportunity by doing so. As he handled the various articles, he pronounced his healing blessing upon the several cases with, so far as known, great success. We will cite a few:

One lady brought a stocking, worn by a very sick child who was not expected to recover. The Doctor took the stocking in his hand, and kindly said to the lady, "Go home and you will find the child well and sitting up!" She went away with a heart full of hope and faith, and returned again in the evening, happy, saying that when she arrived home she found the child well, and sitting up in a chair, as the Doctor told her she would.

A little girl named Emma, eight years old, daughter of Mr. Clark, of Auburn, who had never walked, was made to rise, walk, jump and run with ease.

Dr. Newton informed Mr. White, that he thought the cures were quite if not more certain by the mere touch of his hand, than by manipulation, as has heretofore been his practice. If this is so, it is truly an astonishing increase to his healing powers, and readily accounts for his being able to City Hall, next Sunday and the following Suntreat over three thousand persons in the course of days during March. nine hours, while the excitement amid the throng was growing more intense every moment. Truly the spiritual world must throw an immense power upon him in order to sustain him, and bring him through the ordeal so triumphantly-for, at | The Boston Spiritualists" Conference the close of this great days' labor, the Doctor stated that he did not feel any more tired than when he commenced in the morning, which astonished his friends very much, and no doubt would himself, did he not know that he was but the humble is the safest guide for mortal man-Nature, or Reinstrument in the hands of the higher powers to relieve the infirmities of humanity.

We will give another instance of healing by the Doctor's touching an article worn by the invalid; The brother of Miss Georgia Curtis, who resides in Auburn, N. Y., took a ring from off, his sister's in Auburn, N. Y., took a ring from off, his sister's can be had for one, two, three, or four hundred finger—she being very deaf—and carried it to Rochester, N. Y., where Dr. Newton was then practicing. The Doctor touched the ring, saying to the brother, "Go home to your sister; she is cured, and will at this instant hear an explosion express or otherwise to any distance with safety. like a pop-gun in her ear." The brother started for home, and on his arrival he found his sister perfectly cured of her deafness, and that at the cured, and will at this instant hear an explosion very time the Doctor named, she heard a report in her ear like an explosion. The facts in this case are certified by J. L. Hewson and E. C. Burtis. While in Auburn, Mr. White took especial pains to see and converse with Miss Curtis. He also learned that she had been deaf for many

18th, saw a man who had been clok twenty years, and unable to walk for the last six, according to his own statement. He was brought into the hall by four men. In five minutes after Dr. Newton laid his hand on him he was able to raise himself un and walk out of the hall without assistance, the men who brought him in taking up the chair

and following him.

Another man, who had used crutches for four years, on account of lameness, caused by the kick of a horse on his knee, was cured by Dr. Newton in three minutes, and walked away from the hall without the aid of any one. His physicians had previously said that he could never be helpedone of whom shouldered his crutch and followed him from the hall.

A still more remarkable case, where the patient was virtually "raised from the dead," is related by Mr. White. A lady, the wife of Henry Forn-crock, residing in Clyde, N. Y., some thirty miles distant, who had been very sick for six years, was brought to the Exchange Hotel in Auburn, where Dr. Newton was stopping. When she left home her friends bade her farewell, never expecting to to see her return again alive. On arriving at the hotel she was brought in on a bed, and placed in a room adjoining the Doctor's operating room—he being temporarily absent, dining with friends-in such a low condition that she was thought to be dying. Presently the Doctor came in, and went into the room where she lay, apparently, as the Doctor afterwards said to Mr. White, breathing her last, and placing his hand upon her forehead. in a firm and kind tone said, "Disease, depart, Arise and stand upon your feet." And she at once obeyed the command. The Doctor then directed her to go into the dining-room and eat a good beef steak. She complied with this request also, and relished her dinner exceedingly well. After returning to the Doctor's room, he took hold of her hands, and they danced around the room quite lively, she stepping off as briskly a girl of seventeen, notwithstanding she had become, from her long confinement, very thin and emaciated. When ready to start for home, she walked out of the hotel and got into the sleigh unaided by any one. For three years she had not been able and the like. Mr. White says if he he had not been an eye witness to this case he could hardly have credited the story of so wonderful a cure,

We will cite another case which Dr. Newton cured in presence of Mr. White, while he was in Rochester. Miss Sarah Hart, of Dundee, Yates County, N. Y., who had been speechless for twenty-seven years, was cured in ten minutes, and freely conversed with Mr. W. in a strong voice. She could hardly find words to express her thanks to God for the restoration of so great a blessing through the instrumentality of Dr. N. Quite a number of other cases were cured, and

others greatly relieved, whose diseases were not made public. We will relate an incident to show how intuitive Dr. Newton is. While healing the multitude in Auburn, the hall being so crowded as to greatly impede the progress of any one through it, and for twenty feet around the Doctor was densely packed, he looked down the hall and saw a man with anxiety depicted in his face, and immediately coming in rapport with him, and not knowing his name, cried out, "Thomas, come here." The crowd opened a passage for him, and as he approached the Doctor questioned him thus:

Thomas, what?" meaning it as an interrogation as to what was wanted. The young man replied. 'Yes, Thomas Watt," thus showing that the Doctor had intuitively pronounced his name without intending to or knowing it. He then bid the young man go his way healed of his infirmities.

And it was even so,
We might enumerate many more cases which have come under Dr. Newton's successful treatment, but we think enough at this time have been mentioned to awaken an interest in the won-

New Publications.

HARPER'S MONTHLY FOR MARCH is finely illustrated, and has the following table of contents: A Tour through Arizona-Sixth Paper; Driving Home the Cows, with an Illustration; Heroic Deeds of Heroic Men-IV. Siege and Capture of Port Hudson, with Illustrations; My Star; Sugar-Making in Cuba, with Illustrations; Mr. Raspton's Resurfection; Poor Isabel; Our Lessons in Statesmanship; Maud Molyneux's Music-Box; Reverie, with an Illustration; Armadale, by Williams; Old Letters, with an Illustration by Our Mutual Friend, by Charles Dickens; Ulmarine Views; Monthly Record of Current Eyeat Editor's Easy Chair: Editor's Drawer. For sale by A. Williams & Co.

THE LADY'S FRIEND FOR MAROH contains, besides its elegant fashion-plates and illustrations, an excellent variety of stories, poetry, etc., well calculated to attract the attention of its lady readers. Williams & Co. have it.

Homeopathic Medical College.

The Commencement of the New York Homeopathic College takes place in the Church of the Messiah on Broadway, on Tuesday evening, Peb. 28th. Thirty-five students, among whom is our esteemed friend F. L. H. Willis, receive their diplomas from the hands of the President. William Cullen Bryant. Bro. Willis has been chosen class orator for the occasion.

Charlestown and Ohelsea Meetings. Mrs. M. S. Townsend will speak in Charlestown

Mrs. Laura Cuppy will speak in Library Hall, Chelsen, next Sunday afternoon and evening, and also the following Sunday.

Hold weekly meeting at Temperance Hall, corner of Bromfield and Province streets, every Thursday evening at half past seven, o'clock. Admittance free, Question for this week: "Which ligion?"

THE MASON & HAMLIN CABINET ORGAN. With your eyes shut, you cannot distinguish its sound from that of the pipe organ iself; and the advantages that commend it are: its price—for it can be had for one, two three, or four hundred companiment when the congregation sing, and is just the instrument that ought to be used in all churches where the people all wish to have the privilege of bearing a part in the praise .- New

"I would rather have newspapers, without a Years, and that the facts stated above are true.

Mr. White, while in the hall at Auburn, Dec. government without newspapers." government," said the great Jefferson, " than &

ALL SORTS OF PARAGRAPHS.

We shall publish next week an essay by William Howitt, entitled "NICODEMIANS AND THOMASIANS," It is a production of great merit, and should be circulated throughout the length and breadth of our land. The truths it contains applies to the Nicodemians of America as well as those of Great Britain.

Is n't this number of the BANNER a choice one? We publish a great variety of interesting alluded to has effected some wonderful cures; matter, in order to please as many readers as possible:—Essays for mature intellects; spiritual matters for everybody old and young; and the beautiful stories, by Mrs. Willis, for the dear children she loves so well. No wonder many people call the BANNER the best family paper in the world lead in the standards

Wanted at this office ten copies of the Ban-

use kerosene lamps are in the habit, when going to bed or when leaving a room for a short time, of turning the wick down low in order to save a trifle of the consumption of oil. The consequence is that the air of the room soon becomes vitiated by the unconsumed oil vapors, by the gas produced by combustion, and also by the minute particles of smoke and soot which are thrown off. Air thus poisoned is deadly in its effects, and the wonder is that more persons are not immediately and fatally injured by breathing it. Irritation and inflammation of the throat and lungs, headache, dizziness and nausea are among its effects.

Elihu Burritt, the "learned blacksmith," has been appointed U.S. Consul at Birmingham, Eng.

The Louisville Journal is entirely confident that the constitutional amendment will be adopted by the requisite number of States, and says that those who are fighting the battles of slavery can raise no grievous cry of wonder that slavery should be lost in the very blood shed to main-

The "light of other days" is now supposed to have been a tallow candle.

A lady whose girls were all misshapen, consulted the celebrated anatomist and lecturer, Dr. Hebbard, on a prevention. "Loose dresses and plenty of air, just like the boys," was the excellent reply of this gentleman.

Those who walk most are generally the healthiest; the road of perfect health is too narrow for wheels.

PRAISE AND BLAME.-It is not enough that you are praised by the good; you have failed somewhere in your duty if you are not cursed by

Sambo had been whipped for stealing his maser's onions. One day he brought in a skunk in his arms. Says he: "Massa, here's de chap dat steal de onions. Whew! golly! smell him bref!"

New York people drink 600 barrels of whiskey a day. No wonder "Old Nick" holds high carni-

Rev. Henry Ward Beecher preached a sermon on Sunday evening to his own people in reference to the freedmen. He urged that we are bound to educate them, and to let them vote when they know enough. He declared against miscegenation, as all sensible men should.

"There has been a slight mistake committed here," said a surgeon, "of no great moment, though. It was the sound leg of Mr. Higgins which was cut off. We can easily cure the other; it amounts to the same thing."

The Philadelphia Press says, in reference to the oil fever, "We are now in the sifting time. In a hundred days we shall probably see one half the petroleum companies disappear. Probably it will smash, and somebody will get hurt." It will

A teacher, a young lady, put this question to her scholars one morning: "Who made you?" The oldest bey in school could not tell, neither could any of the scholars, till she questioned the smallest and youngest urchin in school. He answered promptly. The teacher, turning to the largest boy, said, "Are you not ashamed not to know what this little fellow knows?" "He?" replied the big 'un, "Thunder! I should think he might know; 't aint a fortnight since he was made !"

LOOK OUT FOR THE SPOONS. If your wife is a merciless dragon of virtue,
Who doubts the Lucretias that move in her

Who metes to the victims of trust and affection The measure of scorn and the merciless sneer— Who prates of her ring and the vows that it sym-

While casting a stone where the fallen one lies, With a smile for the weakness displayed by our Saviour,
Who said to the stricken repentant "arise!"

Who said to the stricken repending arms;
Believe, though she's changed your original lunars
Of honey, to somewhat acidulous moons,
That virtue like hers is a full compensation—
But keep a sharp eye on the marital spoons.
But keep a sharp eye on the marital spoons. [Boston Evening Gazette

France has sent to Mexico a scientific commission, which is busily at work. One of the members has discovered at Merida, in Yucatan, in a private library, an ancient manuscript vocabulary of the Maya language. It is said that there are in several of the convent libraries of Mexico. works of rare value, which cannot be found even in Europe. The numismatic collections in Mexico are also said to be very fine.

The KINGDOM OF HEAVEN OF LITTLE PHILOS OPHER is not a Spiritualist paper as many have erroneously supposed; nor have we any opposition to make against such papers, nor in short against any others. All are undoubtedly of use in their respective places.—Thomas Cook.

While a young gentleman was fondling his be trothed's hand, he remarked, "I hope it is not counterfeit." "The way to test it is to ring it," was her shrewd reply.

It is asserted that a photographer, who has been employed by the Dutch Government to take views of the most beautiful points on the island of Java, discovered the ruins of an entire city buried beneath the lava of a volcano that has been extinct for several centuries.

There appears to be two ways to happiness—one through the avenue of virtue, and the other through the hard experience of vice.—W. H. C.

Why is a baby's mouth like a portion of the heavens? Because it is the milky way.

Healing Mediums.

That there are many mediums in our midst today possessing great healing powers we have no doubt; but that they oure every species of discuse we do doubt. We are continually receiving testimonials from parties, however, who have been cured of various diseases by these mediums, and occasionally make them public, although we have not room to publish more than one in twenty of those we receive; but we give the following with pleasure, as we know the clairvoyant physician TESTIMONIALS,

TRATIMONIALS,

This is to certify that I was very sick with typhold fever and congestion of the lungs and inflammation of the bowels; was very low; given over to die by three eminent physicians who attended me six weeks, and grew worse instead of better. My friends having heard of the cures that Mrs. R. Collins, Clairvoyant Physician and Healing Medium, No. 8 Pine street, No. ton, was doing, thought they would send for her, not expecting she could cure me; but, beyond all expectations, she raised me up so as to, he able to go on a journey in two weeks. I therefore recommend her to the public.

Mas Mary A. Green.

No. 16 Vine street, Charlestown, Mass., Feb. 9, 1865.

mer of Light, of February 4th, 1865, for which a reasonable price will be paid.

Messrs. E. Hovey and W. H. McAdams, of Springfield, Mo., will please receive our thanks for their public notice recommending the Banner of Light.

Dr. Wm. B. White wishes it to be understood that he is located at No. 4 Jefferson Place, Boston, and cannot leave to go out of town, or examine locks of hair, and if any wish to avail themselves of his services they must call on him at his residence.

No. 16 Vine street, Charlestown, Mass., Feb. 9, 1865.

In the fall of 1872 I was taken with typhoid fever, which left me, as all thought who knew me, in consumption. I doctored for two years with the best physicians in could not stand turing to relate the will be at a time. The doctors all said I never should be any better; but there was good news in store for me. I heard that Mrs. R. Collins, Clary on the physicians. I will acknowledge that he is located at No. 4 Jefferson Place, Boston, was doing great cures, when patients had been given over by the best physicians. I will acknowledge that I don thave faith in her mode of treament, being a skeptile; I however went to see her, not expecting she could; that I remelles, and, to my surprise and the surprise of all my friends, I began to gain in strength and health, and am now able to do as much work as ever I could, and have gained twenty-four pounds. I therefore highly recommend Mrs. Collins to the public as an excellent clairvoyant physician.

Charles 8.

Particular Notice.

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

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

TO CURE DYSPEPSIA .-- Add two spoons full of Dr. T. B. Talbot's Medicated Pineapple Cider o a wine-glass full of water, and take before or

For sale everywhere. B. T. BABBITT, SOLE AGENT,

64, 65, 66, 67, 68, 70, 72 and 74 Washington St., New York. Hilton's Insoluble Cement,

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

POEMS FOR REFORMERS. BY WILLIAM DENTON.

TO THE FRIENDS OF HUMAN PROGRESS, who are laboring to remove the evils that affilet Humanity, and speed the time when men shall form one leving family the wide world over, these verses are dedicated by their friend and fellow-laborer. CONTENTS:

and fellow-laborer.

CONTENTS:

I may not be a Poet; The Freeman's Resolution; Truth and Error; To the true Reformer; The Freeman's Reply; No; Labor; The Bpring; Who are the Thieves? The Time has Come: The Coming Day; Revolution; What I once Thought; The Devil is Dead; Blind Workers; The World is Young; The Freeman's Hymn; What is Religion? What makes a Man? We "Il labor in love for Humanity's Sake; Be Thyaclf; Man, Woman and Priest: Langsamland; What I ask for; The Advent of Freedom; Do Right; Dedicated to Grumblers; The Real and the Ideal; The On-coming Eden of Glory; Thoughts; The Future Day; Liberty's Star; Appeal to America; The Anthem of the Free; On being asked to take the Oath of Alle glance; Slavery; Wreck of Humanity; The True Light; The Soul's Past and Present; Comfort for the Mourner: My Lamb; A Psalm of the Present; My Fortune; The Song of Beauty; Winter is Dead; The Seasons; Future Life; Hope for All; Advise to a Friend; To the Sun; William and Mary; The Maiden's Curse; Answer, to the "Lone Starry Hour;" To E. M. F.; To Hannah C. L; Lines to Lizzy; Winter; Cazan and the Collier; Sunday Sabbath; Bible Story in Verse.

Price slxty cents. Postage 10 cents. For sale at this office.

Price sixty cents. Postage 10 cents. For sale at this office. March 4.

JAMES R. NEWTON, M.D., THE HEALER!

OHICAGO FOR THIRTY DAYS FROM MARCH 6th.

OHICAGO FOR THIRTY DAYS FROM MARUN CUR.
FREE TO ALL,
"Without Money and without Price!"
Dr. NEWTON has the "gift of healing" by touch, or touching any article of clothing of the sick who may be at any distance, and has cured over three thousand in a single day.

tf-March 6.

JESUS OF NAZARETH;

A TRUE HISTORY . OF THE

MAN CALLED JESUS CHRIST. EMBRACING his Parentage, his Youth, his Original Doctrines and Works, his Career as a Public Teacher and Physician of the People; also, the Nature of the Grent Conspiracy against Him; with all the Incidents of His Tragical Death, given on Spiritual Authority, from Spirits who were contemporary Mortals with Jesus wille on the Earth.

THROUGH ALEXANDER SMYTH. Price \$2,00, postage free. For sale at this office. Mar. 4. INFORMATION is wanted as to the whereabouts of GEORGE E. WALCUTT. Any information given through the Banner of Light, will be thankfully received
by
January, 30, 1865.

March 4,

G, & P. B. ATWOOD, Magnetic and Clairvoy-ant Physicians, I St. Marks Pl., opp. Cooper Inst., N. Y.

MADAME GALE, 18 Lowell street, Clairvoyant and Test Medium. Letters enclosing lock of hair, \$1,00 and return stamp, answered. March 4.

WORDS AND MUSIC BY S. E. K.; arranged by O. M. ROGERS. And gladder than the song that the earthly maiden sings, is the song of the spirit that in music ever rings;

And the sindows that were over o'er my life have never here Floated o'er the skies of ether, in this happy spirit-sphere." Price 25 cents, including postage. For sale at this office.

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

DODD'S NERVINE

Is a positive blessing to Nervous Sufferers. It al lays all irritation, and, like sleep, promotes all the proper secretions—thus equalizing the Nervous Fluid throughout the system. It produces a delicious sense of repose; calms the agitated mind; quiets the throbbling muscles and twithcing nerves, and repairs the wasto of the vital force. IT CONTAINS NO OPIUM or MERCURY, neither poisonous mineral or herb. It is ALWAYS BAFE, and ALWAYS BENEFICIAL. Bold by BELA MAISH, 14 Bromfield street, Boston, and by all respectable druggists. FRESH LOT, JUST RECEIVED FROM THE BINDERY.

THE WILDFIRE CLUB. BY EMMA HARDINGE.

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The Haunted Grange, or The Last Tenant: being an Account of the Life and Times of Mrs. Hannah Morrison, sometimes tyled the Witch of Rookwood

tyled the Witch of Rookwood
Life: A Fragment.
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The Improvisatore, or Torn Leaves from Life History.
The Witch of Lowenthal.
The Phantom Mother; or, The Story of a Recluse.
Haunted Houses. No. 1.—The Picture Spectres.
Haunted Houses. No. 1.—The Stranger Guest—An Incident founded on Fact.
Christmas Stories. No. 1.—The Stranger Guest—An Incident founded on Fact.
Christmas Stories. No. 2.—Faith; or, Mary Macdonald.
The Wildfire Club: A Tale founded on Fact.
Note. "Children and fools speak the truth."

Price \$1,25; postage 20 cents. For sale at this office. SECOND EDITION.

SKETCHES FROM NATURE,

For My Juvenile Friends.

A CHARMING BOOK for Juveniles, by one of the most A. pleasing writers of the day.

Price, plain 50 cents; half git 61 cents; git 75 cents.

For sale at this office.

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 "CUDIO'S CAVE" FOR THE BAME TIME AFTER PUBLICATION. WAR FICTION. Mr Trowbridge's new story, "The Three beauty," is the heat novel of the war we have yet read, and will be equally reliabed 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.

TROWSELDGE'S NEW WAR STORY, "The Three Scouts," has already passed to its tenth thousand, and promies to have a large said than "Cutilo's Cave," It is certainly an improvement foodular book. The passages of description are vivided of the course of the narrative rapid, and the representation 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 animation of the story.—[Hoston Transcript.]

struck by the quick movement and pervading animation of the story.— Hoston Transcript.

THE NEW BOOK, "THE THEKE ROOUTS." Our young people who read with so 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 entirestory is connected with that very dangerous department of our military service termed "secuting," but really meaning the office and work of a spy. The whole work is full of thrilling adventures, which keep the interest undaggingly, 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 asenes of honor in character, and enforces three, manly honesty and uprightness, by the success which came to our "seout heroes through its practice, alded by the living picture of the reverse found in the history of the miscrable "Ejos Crumlettee." Not our youth alone should read it, for it will amply repay our older readers for an evening sitting around their fresides. Get it, and let your family hear it read, as an evening pasting and lesson.—It royldence Post.

pastime and lesson.—(Providence Post.

The There Scours. The New Beford Mercury, speaking of
this new work, just published by J. E. Tilton, (of which the
lenth thousand has been issued.) says: "This is in part a work
of fiction, founded upon incidents in the war in the Southwest;
and yet no more marvelous than would be the simple marration of history. It is thrillingly interesting, as was Cudjo's
Cave, by the same author, and brings before the reader the
lariships and hairbreadth 'scapes of the noble fellows who do
the hazardous work of scouts."

It is a sort of a scoule. "Caulette Cave II and Nachte."

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 CUDJO'S CAVE, - - - - 82,00.

Ditto, Illustrated, Paper Covers, "TRAVELER'S EDITION," - . . \$1,50.

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 BANK AUTHOR,

NEIGHBOR JACKWOOD, - - - - \$2,00 MARTIN MERRIVALE, - - - - \$2,00 Feb. 18. FOR SALE AT THIS OFFICE.

THE HISTORY OF THE

SUPERNATURAL

N all Ages and Nations and in all Churches Christian and Pagan, demonstrating a Universal Faith. By WILLIAM IOWITE "There are two courses of Nature—the ordinary and the extraordinary."—Intler's Analogy.
"Thou caust not call that madness of which thou art proved to know nothing."—Tertullian.

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CONTENTS OF VOLUME I.

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MESSAGES TO BE PUBLISHED.

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Thurdsay, Jan. 12.—Invocation; Questions and Answers;
Licut. Henry Price, to his sister Angelia, and cousin Joe, in
Richmond, Va.; Gussie Hardee, to her father, Gen. Hardee;
Illram Fales, to friends in Carleton, Mo.

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

Tuesday, Jan. 11.—Invocation; Questions and Answers;
Sergeant Alfred Taft, to his mother, Irs. Mary Taft, Montreal,
Canada; Job. Williams, of Brownsville, Mo., to his son Job;
Annie Burns, to her mother, living on Christy street, New
York City; Major Thomas Althorpe, of Charlestog, S. C., to
his friends.

Monday, Jan. 20. - Invocation; Questions and Answers;

Monday, Jan. 39. — Invocation; Questions and Answers; John Ranney, who died at Florence, S. C., to his brother Tom, and mother and slaters; John W. Gartley, to his parents, in Germantown, Pa.; Mrs. Margaret Dilloway, of Warrenton, S. C., to her son Alfred, a prisoner in Pederal hands; Joe Shapleigh, of the 9th Connecticut; Daniel O'Brien, of New York City, to his brother Tim. in Albany, N. Y.; Thomas Canter, to his brother William, in New York City.

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

parents; Michael Mahan, to Mr. Donnavan, of City.

Thursday, Feb. 2.—Invocation: Questions and Answers;
Amos Blagden, to his brother and slater; Sam'l Gilbert Doane,
to his family, in Charleston, S. C.; Anna Frances Radeliffe, of
Bichmond, Va., to her parents; John O'Neil, to friends; Wm.
Garvin, to Mrs. Rosalind Garvin, Hanover Court House, Va.

Menday, Feb. 6.—Invocation; Questions and Answers;
Serena Elizabeth Brown, of Providence, R. I., to her friends;
John H. Davis, of the 23d Mass.; Marian Elizabeth Kinderfield, killed at the battle of Cedar Creek, to Dr. Joseph Kinsderfield, of the rebel army.

Serena Elizabeth Brown, of Providence, R. I., to her friends; John H. Davis, of the 23d Mass.; Marian Elizabeth Kinderfield, killed at the battle of Cedar Creek, to Dr. Joseph Kinderfield, of the rehel army.

Tuesday, Feb. 7. — Invocation; Stions and Answers; Mrs. Anna Field, of Brooklyn, N. Y. her husband, Thomas W. Field; Pat. Welsh, to his broth J. Tim. Welsh; Charlie Graves, to Mrs. Jane Graves, of Morgomery, Ala.; Augusta Lyndhurst, to her parents in Charleston, S. C.

Thursday, Feb. 9.—Invocation; Questions and Answers; David S. Russell, a merchant of Boston, to his sons, Thomas and David Russell, living at the South; Mary Claffin, who lived in Anderson's alley, of Carruth street. New York, to her mother, in that city; Charles A. Jones, of the "Florida Invincibles," to his friends at the South; Robert Taylor, of the 9th Michigan, Co. A., to his friends, in Collinsville, Mich.; "What is Life?"—a poem.

Monday, Feb. 13. — Invocation: Questions and Answers; Toresa Van Dorn, to her father, Col. Van Dorn, of Virginia; James Ellis, of the 28th Mass., Co. K., to friends in Essex, Mass.; Information concerning Capt. Wm. D. Stringham, to friends, North and South; John T. Woodernf, of the 24thous, Co. O., to friends in Dubuque, Iowa; Michael Daly, of Dusales, Dunsales Co., Ireland, to its children in this country, Hannah, Daniel and Michael Daly; Mary Agues Murphy, to Father McCann.

Tuesday, Feb. 14.— Invocation; Questions and Answers;

Yather McCann.

Tuesday, Feb. 14.—Invocation; Questions and Answers;
Judson A. Burroughs, recently shot in Washington, D. C.;
Robert Whiteford, of New York City, to his uncle Thomas;
Thomas P. Buckley, to Benjamin Buckley; Julia Mosby,
nicco of Col. Mosby, of the Confederate Service, to her pa-

rents, on Southern soil.

Monday, Feb. 20.—Invocation; Questions and Answers;
Geo. A. Redman, the medium, to his friends in earth-life; Adjutant Win. D. Gooch, to friends North, and to his wife; Minnie Jackman, to her parents, in Boston, Mass.

Invocation.

Oh God, we can ask no blessing beyond that which renders the soul conscious of thy presence. Let us feel that thou art shedding thy glory and all thy perfectness upon us, as the sun sheds its glory and its refulgence upon the earth. Let us learn to measure ourselves by thee, and view ourselves in the mirror of thine Infinitude; for thereby we shall grow strong, great and powerful in our individuality. There shall be no cross too great for us to bear, no Calvary whose sorrows shall overwhelm us. Oh God, we praise thee for that deep, strong tide of human events that is bearing nations and individuals outward and onward. Were we to ask for any especial blessing for these thy children, it would be that the tempest might increase until all old forms had been swept away, all old temples crumbled to dust, and an era of freedom had been inaugurated on earth; freedom in its broardest, truest, divinest sense. Father, Spirit, to thee we dedicate every tear of sorrow, every song of joy, every thought, every act, for thou art unchangeable forever. Jan. 9:

Questions and Answers.

CONTROLLING SPIRIT.—We are now ready to consider inquiries from correspondents or the audienco.

CHATRMAN.-L. K., of Brasher Falls, New York, sends the following question:

Q.-Why is it that highly developed and progressive mediums are sometimes taken possession of by a lower intelligence, and made to appear insane, or are so-called by those who do not understand the laws of spirit control I wish to know if the higher are forced back by the lower, or whether it is permitted by the higher for some wise purpose?

A .- Every event that becomes an event, either in human or divine life, becomes so by virtue of divine law; therefore it must be very good and positively right. Now the same law that makes the medium an instrument for highly developed intelligences, also makes her a medium for lower intelligences. You must remember that life is made up of all grades of intellects-every shade, every color, every conceivable position of mind. No one has more/right to travel on the highway of

mediumship than another, Q .- Mrs. C. B., of Monson, Mass., sends this inquiry: "Shall we obey conscience or a companion? or, in other words, if we feel it our duty to be benevolent and show acts of kindness, and, having a companion the opposite, and knowing it will make ourselves trouble as well as displeasing them; shall we yield to the companion or follow the dictates of conscience?

Ans. When you are sure that conscience points in the right way, by all means follow its dictates. It matters not who stands in the way, whether it be an angel Gabriel or a demon, so-called, from the lower spheres of existence. Follow your high-est ideas of right in each and all questions.

Q.—A friend wishes to know why it is that he sometimes with satisfictors answers to questions which are placed upon the Circle Room table, and at others receives what purports to be answers,

but which are entirely foreign to the subject given. In one instance money was enclosed in suppose I was born in Cloggen, Candy county, the envelope with this question: "In what man- Ireland, but I came to this country when young; ner shall this money be applied for the relief of and they said it was thirty-six years ago. Now the needy?" The reply was: "I will if I can." I'm not going to be voucher for that part of the Please explain?

A .- Can you tell us why your inquiries are sometimes so thoroughly enveloped in the shades is me oldest sister. of human life that it is absolutely impossible to penetrate that darkness and make sense out of not mean clearly written, but when spiritually put-they are generally clearly answered in all cases, providing the inquiry does not originate in because I wanted the money it would bring me; curiosity alone.

Q .- [From the audience.] What does the intelligence mean by being spiritually put?

A .- We mean that you shall surround your inquiries with that aura that belongs to spirit, or, itual part of men and women, instead of suryour every day existence.

Q .- May there not have been an aura around could not penetrate?

A .- Pray do not confound your medium with the intelligence controlling her for the time being. Draw a line of demarcation between the two, for it may be easily done.

Q.—The mediumistic influence came in contact with the aura surrounding the money, did it not? conceivable magnetic element by which you are

exchange is an article that the disembodied cares very little about, anyway. It belongs particularly to you in human life. Deal with it according to your highest ideas of right, and do not thrust it into the kingdom of your spiritual natures too often.

Q.—There is in this room a painting termed the like to know whether the spirit influence under which Mr. Tuttle labored was an individualized spirit influence or unindividualized? or, in other words, was it the work of some disembodied spirit, or were his own capacities of form imagination so exalted that he was able to produce that painting?

A.-We have no positive knowledge concerning the case in question, therefore cannot give a positive answer. But it is our opinion, however, that it is a child of the surroundings of the individual who painted it.

Q .- That would rather convey the impression that it was his own capacities of form and imagination that were in action at the time, and not that a disembodied spirit actually operated through him. Is that the idea?

A .- That is the idea we intended to convey. Q.-Could not many of the so-called spiritual manifestations be accounted for on the same principles; as for instance, somnabulists, somno-

A .- It is true that many of the so-cased manifestations may be accounted for upon entirely human or natural conditions, resulting from the conditions of so-called mediums.

lents?

Q.-In the case of the medium before us, you assert it to be true that it is not the individual soul of the medium who speaks to us, but a separate, entire, individualized existence.

A .- We do not positively declare that the intelligence speaking through the frail organism before you this moment, is an intelligence entirely foreign to that organism, that it belongs in no way to us.

O .- Where and what is the condition of the medium's spirit at such times? A .- She generally spends her time with those

friends she is most attached to. Sometimes she is conscious of having passed a happy hour with them, but often is entirely unconscious. Q .- Is there any way or principle you can indi-

cate how we can determine between the manifestations of one's individual surroundings and those who are possessed by other spirits?

A.—There is a way, but you must attain it by slow progress, careful investigation and study; by endorsing nothing you cannot comprehend; noth-

ng that does not appeal to you as just and right. Q .- What is thought, power and intelligence?

Is it not the immortal soul—our God? A.—In our opinion it is.

Agnes Hill.

'T is little less than five weeks since I was called to part with earth and earthly scenes. I had an imperfect knowledge of these spiritual manifestations; cannot say that I believed in them, but I had seen something of them. I feel exceedingly sensitive, because I am aware I am asking favors of a people Lanight not have been so ready to render any assistance we can give you.] We are told in the spirit-world that all human animosity is laid aside, that you receive with kindness all who are so fortunate as to introduce themselves in this way. [Yes.]

I was nineteen years of age. Had I lived on the earth five months and thirteen days longer, I should have numbered twenty years. I was born at Orange, New Jersey. I was born again in Montgomery, Alabama. My father was called William Cleveland. My mother bore the name of then that he died. I heard no more of him, but younger person than she was. supposed him an inhabitant of the spirit-land, until I find since my entrance there that he is not

dead, as you say, but living, a prisoner with you. lieve in them. Yet we have had the manifesta- fore you come across, it won't do you any hurt. tions at the house, and have learned something of this modern light. I told him if it was true I would | insist in believing to be a medium, sit as often as certainly return, if possible, with some unmistakaold man, and shall be disappointed if you fail." | could. So far I have not failed. I may, in reaching him; I certainly have not in reaching this place.

To Samuel I would say: I have met your mother. your two sisters, and many dear friends, all grandmother lives in?] Yes, sir; she's in Wakeof whom are anxious to commune with you. Be field, New Hampshire - dear old lady, oh far patient, your father says; and when again you have your liberty, never fight against the old flag, for he reveres it, if you do not. Farewell, sir.

Michael Connelly.

[How do you do?] Pretty well, sir. Now I am oming right to business at once. I am here, sir, for the purpose of getting somewhere else, and that somewhere else is among me own folks.

Mikes to know first, what is the shortest way, and next, how am I to get over that way? Come, sir, I suppose you rehere to answer me questions? [Give some facts by which they Il recognize you.] Yes, sir, I, understanding to the higgest thing of all. Jan. 10. The survey of the sur

Well me name was Michael Connelly, and I story, at all, sir. I had four brothers and two sisters. They re all in this country except one, that

Well, sir, I was a soldier in the 69th New York, and more than that, I was, well, I was a good solthem? If you can, we can answer your question. dier, for I fought because I wanted to. It is said, When questions are clearly put-by that we do you know, that an Irishman would rather fight than eat, any time. Well, I don't know but that was all true with meself. I went in sir partly and I went because I wanted to, not because I was chucked in like many rebs what come here.

Well, sir, now I've got a wife. I suppose, and three small little children, what I'd like to get some word to, if I could-well, to make 'em know in other words, atmosphere belonging to the spir- I'm here, can come back and speak with them as I do here. [Do you think they are liberal enough rounding your questions by the fogs and mists of to receive you?] Ah, what do I care about the liberality of them. Bother their liberality. [Catholics are not apt to be very liberal.] Oh, I know the enclosed money that the medium's vision all about that; I was a good Catholic here and am now. Well, I'm not one of the kind who believe blindly, you know; but I'm a good Catholic, for all that.

Now you said you want something more than me name. [Can you name your company?] The company? To be sure I can-Company D. Well, shall I measure meself? If I'd grown an inch A.-It is a well known fact that your medium taller I should have been six feet; but as I did n't of exchange is constantly taking upon itself every grow that inch, of course I want it. And the color of me hair was-ah, something like the color of surrounded in mortal life. Now this medium of your own. Me face was red, round like-not at all, ah, none of your pale faces, like as yours. Oh, I had the small pox, and was marked in

that way; but I do n't recollect of any other mark. Well, now you say I'll ask me folks to find some of these folks, mediums? [Yes.] That's what I'd like, a chance to spake to them, with not all creation around; that's it. Well, I got some Portico of the Sage," by Hudson Tuttle. I would things to tell about money affairs, about affairs at home in Ireland I'd not like to make nublic here [Where do your family live?] Well, sir, in New York. [City?] Yes, sir, in New York. Now look here. [Shall we send your letter to your wife?] No, sir, to me brother Daniel. Let me see-ah. ves, he's got most of the grace of God in him, I think, and of course he will understand that I want me wife and the rest of the folks to get it. too. And by the way, they hear, too, that I was taken prisoner down South; and so I was, too, but I never saw a day in a rebel prison; ob, no, I'd committed suicide meself first.

Well, sir, who's to square up? [It's all square.] All square, is it? Well, then, I'm so much in, I take it. [Do you think your brother will get this?] Yes, sir, I think he will, because he's looking round for what you call em-items. [Is he attached to some paper?] Oh, no, sir; but he likes to read all that's going. I'll see that it gets chucked into his head some way. All I ask is for you to make it public, and about how soon? [It will be four or five weeks.] Ah, the devil it will: four or five weeks. Well, I suppose I must make myself as happy as I can waiting for it. Ah, well, all right. Good-by to your excellency.

Pliny Gibson.

Tell the boys, if you please, that Pliny Gibson has got round, but he's minus the bottle of wine and cigars.

I promised the boys if this was true I'd come back. They asked what I'd bring 'em. I told 'em a bottle of wine and some cigars; that's what I have n't got, so they must be satisfied with what I have.

I'm from the 9th New Hampshire, sir, Company I. I was a believer in the return of spirits, and a medium myself. The boys used to have considerable fun over my strange belief. I told them it would prove true. They thought it would, so did I, but in a different sense from what they did.

I happened to be fortunate enough to cross the river before the others did, and I'm feeling finely, tell 'em, only I'm a little-well, I feel a little strange in women's clothes. If I had my soldier's rig that I died in, I should feel all right.

Now I want the boys to investigate Spiritualism, and if they run against a snag, why pull it up, or go round it, or go over it; never think of stopping because you have run against a snag. .

Now I'd like to say a word to my dear old grandmother, who used to say to me, "Pliny, you have some very beautiful ideas, but they 're not according to the Bible; and you have often told me that there were some things in the Bible that you did n't believe, so I can't think you 're doing right, and I pray that God will forgive you."

I'm right, dear grandmother, nevertheless, and you're a little in the shade. When you cut moorings with earth, as you will do soon, you'll find that I'm right and you were wrong. You know. to favor in my earthly life. [We should be happy grandmother, I used to talk about my messages from mother. You said they sounded like her, could n't believe but what mother was better employed than to return writing and talking to folks she'd left here. I asked you if you supposed she was singing with the angels, and you answered me you supposed she was,

Mother says, "Tell my dear mother that I know of no better way of employing my time than by returning and manifesting to those I loved on the earth." You know I told you I should some day ask her about that, and I have. And moreover, Agnes. My own name was like my mother's, alse asks me to ask you if you remember what One year ago I married Samuel P. Hill. Soon she gave you on your last birthday before her after our marraige he entered the service, and I death? She says it was something you laughed soon learned he was wounded, a prisoner, and about, and said it ought to have been given to a

Now, grandmother, you know I don't know anything about the thing she gave you, and you do. She only gives you this as proof that she can My Uncle Nathan Cleveland, with whom I re- communicate, that she does return speaking sided at the South, knows somewhat concerning through mediums, and if there's any way you these things, although he never professed to be- can make yourself acquainted with this thing be-

I'd like to have Johnnie Gates that I used to he can alone, and let me try and come to him. ble proof. His reply, was, "Agnes, my poor child, do | Maybe I'll make him believe the moon is made of not promise too much, because you know I am an green cheese, as he used to say I'd make him if I

Now, boys, after you read this in the Banner of Light, be smart enough, some one of you, to acknowledge it. [Can you tell what village your along in years, I would n't be surprised to meet her at any moment. Good-day. Jan. 9.

mante, man, it in Invocation. Wondrous Source of Human Life! Soul of Peace and Soul of Strife! Let us know that storms are given, .871. But to bear the soul to heaven and heaven

Not the heaven of calm repesed orthograms Void of toil and void of woes; But the heaven of greater heads, "

Holler thoughts and holler deeds, Where the soul in God's own light,

काल गुरुषा ।

for our consideration. CHAIRMAN, -A correspondent who signs himself G. W, asks an explanation to the following: QUES.—In the Banner of Light of Jan. 7, 1865,

in which it is stated that while his hands and feet were tied securely together, and his hands also tied to his legs, his coat was taken off, and then put on again by spirit-power. Will some spirit at your free circles explain by what law this is ANS.—It is done by the law of disintegration;

or, divisibility and attraction. You are aware that the particles of the coat are held together by the same law which holds together the universe the law of attraction. When this law is under stood, it is easy to take advantage of it. When not understood, it is your master. It is very probable that the controlling influences operating through the medium understood the operation of this law, and were enabled to combine certain atmospheric properties with electric and magnetic power, sufficient to cause the coat to fall apart, and then cause it to come together again in the same form as before.

Questions and Answers.

CHAIRMAN.-L. W. Drake, of Nashville, Tenn., sends the following questions:

Q. 1sr.—Is not the clothing of the spirit—or, in other words, is not the spirit-body gross or sublimated, in proportion to its propinquity or nearness to the earth?

A.—The spirit, in its disembodied condition, when free from the flesh, can draw near earthly conditions, and yet be uncontaminated by that earth-life.

Q. 2D.-I have seen spirits grossly babited; have had them come to my bedside in broad daylight and shake hands with me-spirits of those whom I knew when on earth. Some would walk toward me, and others would seem to glide slowly in their approach. Others I have seen of a more or less sublimated nature, and whose habiliments would seem to be almost transparent, who moved very rapidly through space, with singular grace of movement. When the atmosphere is clear, and I am in a healthy condition, mentally and physically, these occurrences are frequent. To me they are a reality. Are these characteristics of the spirits, or the result of psychology, or positive and objective realities of the soul?

A.—The soul-law of spirit is capable of making itself positive or objective, when it chooses so to do. These visions are no doubt realities, resulting from your correspondent's mediumistic condi-

Q. 3D.—I read in a communication from the Q. 3D.—I read in a communication from the spirit of Voltaire, in which he states, that on arriving at the spirit world, and coming to a state of consciousness, he found himself a lone inhabitant of a dreary, desolate, and apparently totally uninhabited country, where he remained for a space of the spirit while perfectly conscious—listening to our conversation—and interested in the subject we were disconnected with myself and others. In the subject we were disconnected with myself and others. In the subject we were disconnected with myself and others. In the subject we were disconnected with myself and others. In the subject we were disconnected with myself and others. of time, and then saw one solitary human being. Was this condition a positive and living reality to Voltaire? or merely a mental necessity, from which he was to progress?

A .- Every scene and condition through which the spirit passes is real. They never pass through non-reality. You mortals speak of pictures as something unreal. It is not so; for you do not understand the law governing in the case.

Q. [By a person in the audience.] How is the spirit to put on the objective reality? A .- Partly from the atmosphere and partly

from its surroundings. Every conceivable kind of life-element exists in the atmosphere, and it is easy for the spirit to clothe itself from so vast a wardrobe.

terms scenes in the spirit-world. Does he really

cannot say. The soul feeds on realities—it does not exist on fancies.

Q.-Do all objects appear alike to spirits, or do

A.-One may look at the sun and see it radiantly beautiful, while another may discover no beauty at all in it. Each and all have their own

deas, and those ideas are right to themselves. Q.—Are there as many spirit-worlds as there re spirits? aryoni siitaa dafaa. Taabaa taabaa daasa A.-Certainly.

Q.—What object is there that is common to all A .- The objects in the spirit-world are so different from those in earth-life that it would be almost impossible for us to give you an answer and

explain our meaning so you would understand it.

(**Jan. 10.**) । स्वयान भारत करीन प्रकार । तर प्रकार सिंह से देशीं करें के कुल सी हैं के स्वयान

John Morgan.
Will you be kind enough to allow me to transmit a few thoughts? I wish my Southern friends to know that I am in condition to transact business with them as soon as they will furnish me with the means to do so. Say that John Morgan, of Tennessee, would be exceedingly happy to answer their call. Jan. 10.

Charles Talbot Hi-yah! old grisly. It is lucky for you I did n't

I have a brother in the army. He feels lost without me. I was twenty-two years old. There were only two brothers of us. The brother I would like to get into communication with a also twenty-two years old. We were "Charlie and Georgie." I feel as though my other half was on your side; and he feels as though his other half was on your side; and he feels as though his other half words. Georgie." I feel as though my other half was on your side; and he feels as though his other half was on this side—so it's rather bad on both sides. If he can get a chance, I should like to have a talk with him. I have been told since I came here that he is a medium-perhaps Tican live in the same body at the same time; if I can, I will come and travel awhile with him.

What's to pay? [Nothing.] That's cheap enough: vGood-day's vant be a deer shijing 10 of

Martin Clifton Turner. at boile

I have visited your circle before, but was not successful. I am Martin Clifton Turner, Lientenant of Co. A, 22d Virginia, Stuart's Brigade, Jolinson's Division. Was shot at the battle of the Wilderpess, slid taken into the Foderal lines, where I died ... I wish to open personal community cation with J. W. Turner, at the Whig office, Richmond, Va.

If you'd give me the privilege, I could go into your whiting office and set up the types myself, and make no mistakes. These middle office and us, as you are aware. Good by all " The 10.

The Coat Test name a vis diet . R. New York. I. John Willie . William 1914.

CONTROLLING SPIRIT.—Friends, we are now John Klink, of the 25th South Carolina. I want to bear any questions you have to propound to open communication with Thomas Lefter. Charleston, S. C. I am dencedly ignorant about this coming back dead railroad business. It's new business to me, as I suppose it will be to some of you when you travel this way. Say I s an account of spirit manifestations through the will do the best I can to communicate with my mediumship of Wm. M. Oden, of Cincinnati, O., friends, if they will give me an opportunity. I desire Mr. Lefar to send my letter to my family when he receives it he knows where they are and then report to this office.

Good-night, afternoon, or morning, I do n't know which. I walked out at Petersburg." Jan. 10,

Remarkable Manifestations by Disembodica Spirits.

We copy the following interesting statement from a little book entitled "How and Why I became a Spiritualist," by Wash. A. Danskin, of Baltimore. We wish all our readers could enjoy the pleasure of reading the book entire, for we know they would be pleased and instructed by so doing:

Wonderful as had been my almost daily intercourse with the world of spirits during the early period of my investigation of this sublime subject, I was destined to be startled by a still more remarkable phenomenon. The unnistakable control of the medium by the spirits of those who were yet dwellers upon earth. My mind had not been prepared for this class of manifestations, nor had I been aware that any such had ever occurred. I been aware that any such had ever occurred. My investigation of the spiritual phenomena was directed exclusively to the opening of channels of communication between the flowery fields of the heretofore, unknown world and the rugged shores of our mundane sphere.

The first manifestations of this character oc-

the first manifestations of this character oc-curred during a severe illness of Mrs. Danskin, Several carbuncles had formed upon her ancies often producing great agony, and rendering her at all times unable to place her feet upon the floor

without intense suffering.

On the evening to which I refer, some ten or twelve friends had called at my house, and as they were all interested in the subject of spirit intercourse, I was unwilling to deny myself to them, and yet felt dissatisfied at the thought of leaving the bedside of the invalid,—I finally com-promised the matter by removing her carefully to a large easy chair in the sitting room where, rest-ing upon cushions and pillows, she could be almost as comfortable as in her own apartment, and at the same time enjoy the converse of our

After some half an hour thus spent, to my utter astonishment and, indeed, alarm, she stepped from among the pillows, and walked across the floor with an ease and grace that induced one of my friends to exclaim, "Is Mrs. —— dead! that must be her spirit, that walk and carriage can be only hers!"

After reaching the further end of the room some twenty-seven feet distant, she placed herself behind a chair—putting one hand upon it, and During ten minutes she made a most carnest and pathetic appeal to her friends who were present not one of whom failed to recognize the present of an esteemed lady who was then living in a dis-

cussing—this lady suddenly appeared at the side of her chair. The only impulse felt was to follow as she passed before her—she did so—until she reached the other end of the room, and there she lost consciousness—which was not recovered un-til she had returned to the chair from which she started—then her external senses were restored—and with them her enfeebled condition—of that if I had not caught her on my arm, she would have

fallen to the floor.

Upon subsequent occasions she has been controlled by the spirits of others who were yet dangizens of earth, as often, perhaps, as seven of claim times—each time by a different person. The last being a personal friend who stated that the being a personal friend who stated that the last was at that time lying asleep in Richmond, while his spirit was controlling the organism of another, to communicate with those whom he loved in Baltimore.

One more instance,—the most remarkable and affecting in its character, and the most pleasant in

Q.—A. J. Davis, the seer, gives us what he affecting in its character, and the most pleasant in its results, I will relate.

see them? And where are they located?

A.—It is true that he sees them just as he describes them. But as to their precise locality we located the work from her hands, fell back in her chair and was to all outward seeming in the very act of dissolution. We were alone—no one else in the house awake. I drew my chair closer and watched her in breathless suspense. I could perthey see them according to their power of conception?

Conception.

Co the utterance that it was repeated several times before I could ascertain what was meant.

After some twenty minutes of effort the control' became more perfect, and I learned that it was the spirit of a young girl, who was on a visit to Baltimore, from an adjoining State, and had been arrested and placed in our City jail, a few days before, upon a charge of obtaining goods under

Her shame and suffering at the ignominious po-sition in which she was placed had overpowered her physical strength; and her spirit in her partial freedom had been drawn to one who erer sympathizes with the unfortunate, and thus she was enabled to make her appeal through that one to myself for relief. In the morning, by entering bail at the Court House, I obtained an order for her release, and sent Mrs. Danskin, accompanied by a lady friend, in a carriage to the prison where they learned that during the night the unhappy child had lain more than an hour in an unconscious state—her attendants supposing her to

be dying.
After obtaining a withdrawal of the charges against her we retained her at our home several weeks, and finally had the pleasure of restoring her to her friends in a more healthy condition both mentally and physically than she had previously enjoyed.

The laws under which such manifestations occur must be very similar in their operation to those which enable disembodied spirits to com-

get in ahead of you. [Alluding to the spirit who had just left.]

I am Charlie Talbot, of Chambersburg, Pa.

Was wounded in action, captured by the rebels, and "died on their hands," as they say of the horse.

The first essential act to enable the embodied spirit to blend with that of the person whom it will upon that person; an absolute withdrawn of the faculties from all other considerations, and an intense desire to be left by the one who is to be will upon that person; an absolute withdrawn of the faculties from all other considerations, and an intense desire to be left by the one who is to be

Words. 18, 1884. it. mly to shated salt it on unarted ्रेसीमा<u>त्रपान् कि इन्तेमध्यक्तिय</u> करी अन्त्रीम MUDIE'S CIRCULATING LIBRARY.—A London correspondent thus describes this world-renowned

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Print that has got could said a friend to bones, pointing to a domestic revorted. They price to be prior, "the poor thing is subject to desire."

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BPII

Obituaries.

Passed to the Summer-Land, on the 1st day of June, 1884, Lieut. George E. Thompson, of the 36th N, Y, S. Vols., and on the 30th of Nov. following, Lieut. John H. Thompson, of the 14th New York Heavy Artillery, while a prisoner of war, at

lith New York Heavy Artillery, while's prisoner of wan at Charleston, S. C.

These young men were the only sons of Peter Thompson, End, of Saratoga Springs, and were greatly gifted in everything that makes up a noble and perfect manhood. George E. left a situation of twelve hundred dollars salary, and joined the army as a private soldier, and served one year and a haif most gallantly and faithfully in the 2d Mass. Cavairy, Col. Lowell. If a then obtained a commission of First Lieutenant, and was assigned to the 86th New York Infantry: but the hardships and privations of a soldier's life had so broken his health that before Joining his command, he "was mustered into the army of the angels," at the age of twenty-four years.

John H. assisted in organizing and recruiting the men for the lith New York Heavy Artillery, and received a commission as senior First Lieutenant, of Company G. On the first day of the battles of the Wildermas, his captain was discharged, and the command of the company devolved on him. His condict won the personal compliments of his auperior officers on several occasions, and he was slaways where his duty called him in those flery trials of Grant's Immortal campaign. On the 17th of June, in a most desperate and bloody assault of the works in front of Petersburg, he was made prisoner, and sent first to Macon, Ga., and then to Charleston, and placed under the fire of our batteries, where he remained sixty-four days. He then, with several other officers, acceeded in making his escape, and probably would have reached our lines had he not been taken with the yellow fever, which compelled him to give himself up, and he was taken back to Charleston, where he were it not for the consciousness that their children had pleded their farth-life in defence of the dearest interests of humanity, and are now enjoying a life of purer and better conditions. It is painful only to reflect upon the terrible sufferings he was made to endure, and to know that the clothing, money, and other things sent him by his fri

Passed to Spirit-Life, from Quincy, Mass., Feb. 5, Sarah L daughter of George II. and II. Amanda Arnold; aged 9 months

and II days.

The family of which Mrs. A. is a member were among the first in Quincy to embrace our beautiful Gospel of "iglad tidings," and to cultivate mediumsilp. She has, on a former occasion, been called to part with another cherub darling but just unfolded to conscious earth-life, and but recently with a dearly-beloved sister. It was the writer's happy privilege to be the instrument through which angel-friends gave words of cheer and comforting assurance that "all was well with the child." No gloomy theology was there to harrow up the feelings with dismal forebodings, but the glorious promises of our beautiful faith were with them, to nestic close to the heart and warm the best affections with a realization of continuous life and angel presence. Your little one shall nestle still closer to your hearts than ever, fund parents. Its holy influence shall purify and elevate your thoughts unto a higher appreciation of the hallowed sanctity of sprillual affection. You shall thus be blest, even in this rude sundering of earthly ties; for spirity garanings shall be quickened; afresh, and the happitying elements of a diviner life take active form within your bruised hearts.

Quincy, Mass., Feb. 12, 1865. ements of a concept of the courts, Quincy, Mass., Feb. 12, 1865.

Born again, on the 7th of Feb., John Spencer, of Evansville

Wis., agod 83 years,

John Spencer was the youngest son of Simeon Spencer, of Springdeld, Vt. In his last years his hope of immortality was strengthened by the beautiful doctrine of Spritt Communion. He passed away surrounded by his six sons, of whom all but one are believers in the Spiritual Philosophy. On the funeral occasion touching and cloquent remarks were made by that amiable and spiritual lady, Miss Scougail. We felt the consoling effects of her words, that the spirit which once animated that form in vigorous manhood, that but a few days ago lingered in that tottering frame, that spoke in the trembling voice, and ripened with those silvery hairs, had matured and blossomed into spirit-life. The grave sould not contain it, no laws destroy it, or creeds confine it; but in harmony with Nature's laws and our religion of reason and love, gravitate to the object of its affections, and hovers around as to whisper in the ear of the soul kind words of advice and gentle reproof, Indeed, we felt that death was simply a transition, the key which unlocks the portals of earth-life to show us those we love.

W. H. Spencer.

Passed to the angels home Feb. 10th Anna, aged 18 years Amonths, daughter of Joel Miles, of Limerick, Me., formerly of Waterville, Me.

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Children should, if possible, be joyous and hap

J. If childhood does not blossom, marbood will by likely to bear no fruit.

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Oh, come with me to my spirit home, 2. 44 Far from the haunts of earth to roam, Far from the home of youthful years, Far from the pathway of earthly tears There will we wander o'er fields of light, Where fountains sparkle, and sunbeams bright Illume the hours on their airy way To the rosy portals of dying day.

An hour's industry will do more to produce cheerfulness, suppress evil humors, and retrieve our affairs, than a month's moaning.

THE POET'S TEACHING. For thou hast taught us with delighted eye, To gaze upon the mountains—to behold With deep affection the pure, ample sky, And clouds along its blue abysses rolled—To love the song of waters, and to hear The melody of winds with charmed ear.

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Correspondence in Brief.

The Work and the Workers in Dayton, O.

I have thought, dear Banner, that a very brief account of the work and workers in this very conservative town might not be altogether uninteresting to your readers. We have here a goodly number of Spiritualists, among whom are a few earnest ones, whose souls have caught a divine sunbeam, and under its warming and invigorating influences have sprung into newness of life. These, yiewing the world from a new standpoint, have discovered new beauties in life, and have found new incentives for aiding forward the car of progress. These earnest few inaugurated a movement about a year and a half ago, which resulted in the renting and fitting up of a small hall, in which—with the exception of three months vacation during last summer-we have held an al most unbroken series of meetings and lectures ever since. At the commencement of this enter prise we were favored with eight months' gratui-tous labor by Mrs. Laura Cuppy. This unselfish work on her part has placed us under lasting ob-ligations, and renders this acknowledgment eminently proper. Of the abilities of this highly gifted woman as a lecturer, it is not necessary that I should now speak. Her praise has gone before her, and our prayers follow her to the beautiful hills and peaceful homes of New England, while we affectionately commend her to the guardianship of the angels, and the protection alike of God and man.

Miss Lizzie Carley is "a meek-faced woman," who has been intromitted to soul-life, and accounted worthy to hold communion with angels, Knowing Miss Carley to be an honest and unselfish worker, I take pleasure in recommending her to the favorable notice of societies and lecture committees everywhere as one not only qualified to instruct, but competent to administer spiritual food to hungry souls. She is a plain but earnest and forcible speaker. Her mission is to souls; her words are opulent with spiritual significance, and her utterances richly freighted from the inner life. She lives in the soul, and speaks from the soul to the soul. But alas! some souls are so deeply buried beneath the surface of materiality that the voice of an angel cannot reach them. Such must await the power of the resurrection. Miss Carley lectured for us in the fall three Sundays very acceptably, and has been with us during February, and is to continue during March.

Our meetings, so far, this fall and winter, give

evidence of increasing interest and inquiry, prominent among which is the very noticeable fact that our audiences have been larger than ever before, and, for the first time in the history of Spiritualism in Dayton, the "hat collections" have nearly paid the speakers. Thus the great reformatory movement of the

world glides on. God speed the work. Dayton, O., 1865. GEORGE KATES.

Letter from Snn Jose, Cal.

Mr. and Mrs. C. M. Stowe are residents of our city, and right glad were our spiritual friends here to give them the right hand of fellowship. Mrs. Stowe is a worker, and fearless in the They are both desirable acquisitions to our circle. Madam is doing a fine business as a clairyoyant physician. She has plenty of patients, and meets with good success. We intend to have her out

Mr. Mansfield, by his wonderful powers as a tost medium, did much to prepare the public mind for her reception previous to her couning. Mr, M. was the pioneer in the cause, in the shape of a public medium, and he deserves much credit for his success in gaining the confidence of our

favor California with his presence. He would do well. A good speaker or test medium would do better in California now, than before the arrival of Miss Hardinge. She aroused the dormant feelings of the Spiritualists, and set more people investigating our holy cause than most any other person could have done. She is a wonderful medium.

Our city of San José is blessed with some forty or fifty of the faithful. We have recently organ-ized a society, and intend to obtain a hall for lec-tures. My judgment is, that California can and will do something for the spiritual, as well as physical man. The soul will not always be Truly and respectfully, R. B. HALL.

A Strange Coincidence.

On the night of the 25th of January, 1865, I dreamed or saw (I do not know which) as follows: The whole eastern heavens were filled with men and women carrying flags, banners and emblems of our nationality, forming one grand procession, carrying with it all kinds of useful machinery known to civilized man; also, horses, charlots, and implements of war. There were chariots, and implements of war. There were many prominent personages in the procession, conspicuous among whom was the figure of a fe-male somewhat like the Goddess of Liberty carrying before her the standard and flag of our country, the tassels and cords of which were so drawn around the staff and flag as to leave the latter hanging in folds. The make-up of all the objects was composed of stars so arranged as to give distinctness and perfection to every object; the whole lit up and set off in the most brilling and gorgeous manner, and moving, like a pano-

Now what is singular about the above, is the fact that my son (who lives in Missouri, at home on a visit,) on the same night saw, or dreamed substantially what I have related above. Now how did it happen? Was it all chance? or were we both subjected to some intelligence outside of ourselves? Yours truly, LEONARD HOWARD. St. Charles, Ill., Feb. 8, 1865.

Philadelphia, Pa.

I reached this city in one of the severe storms that have been common visitors this winter—a storm of snow and rain, not oil and fire, nor of petroleum speculators, the latter of which are here still, and stick like a pestilence.

Yesterday I found myself on the old platform at Bansom street twice to address the very large andiences that assembled there, which, with my other engagement at 3 P. M., in Phoenix street church, made for me a very busy day, and deprived me of the pleasure Lanticipated in hearing Emma Hardings, who was detained at home by sick.

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seen in that place. The meetings there are so far from Sansom street as not to interfere with them, and are now permanent also, or nearly regular. The course here under the persevering efforts of Dr. Child, Mr. Dyott, Dr. Pierce, Mr. Pichu and others, has strengthened, increased and developed largely since my last visit, and the prospects seem flattering for the future. The free meetings succeeded well, and I hope the interest will keep the doors open and free. There are several regular conference and other weekly meetings and circles, and healing and other me dinms, doing their work respectively with appar-

Amid the high prices, stormy weather, raging speculations, pressing demands of charity, and fires, and fevers, there does not seem to be more suffering than in previous winters. Business is brisk, and all seem to wear the usual smile of Quaker shade, for which the inhabitants of the City of Brotherly Love are noted. Benevolence is a ruling element in this co., son can feel it even in the streets.

WARREN CHASE. a ruling element in this city, and a sensitive per-

Philadelphia, Feb. 20th, 1865.

The Discussion at Providence, R. I.

The discussion between Brother J. G. Fish, of Michigan, now on a lecturing tour at the East, and Elder Miles Grant, of Boston, closed on Friday night, having continued four evenings. It was listened to by large and interested audiences and has doubtless been productive of good. The disputants maintained the utmost good will throughout; there was none of that asperity which controversy is so apt to engender. There was a free handling of opinions on both sides, but no bitterness. The end seemed to be, to elicit truth.

It will be remembered, the proposition was embodied in the following resolution:

" Resolved, That man has a spirit which exists after the death of the body in a conscious state and communicates with the inhabitants of earth."

Brother Fish affirmed, and, in opening, review ed the history of ancient nations, showing that they believed in spirit-existence, and noted the many instances where there was spirit intercourse. He quoted from the sacred books of the Chinese, Hindoos and Persians, also the Jews, especially mentioning the Woman of Endor, to whom Saul resorted in his extremity, and through whom the spirit of Samuel communicated. The statute. or the law to which the woman alluded, but which Saul declared should be inoperative, proved the practice of spirit-consultation through mediums. And in later times, the fact was also found to exist, coming down into the early days Christianity, and continued till interdicted by ecclesiastical authority.

The occasional spiritual manifestations exhibited from time to time were cited, being a perfect shape their course as to buying goods or renting chain from the most ancient to the present time. with intervals of greater or less length, for vari- the rebellion on its last legs. The first of this ous reasons the manifestations not having been continuous.

In replying, Elder Grant did not controvert the facts cited, but admitted them all, from the raps to the exhibition of spirit-hands in the circles of the Davenport Boys. He did not attempt to ex- can see and feel a different state of things. There plain them by electricity, the od force, or by some law or force hitherto unobserved. They were verities, realities; but the work of demons, spirits condemned, fallen angels, who were driven from heaven to the confines of the earth, where they the "Children's Lyceum" is just what they deoperated to deceive men, and lure them from the truth. He denied that man had a spirit; death extinguished man entirely, and all there was of him went into the grave, unconscious, there to remain till the resurrection, when all these bodies would come forth, the same entities they were when they were put there. John Smith would come forth John Smith, though his body had, by the transmutations of Nature, passed through a thousand forms-through all kinds of animals and vegetables. There were no human spirit entities, therefore there could be no communication by or with human spirits. What purported to be such was by the agency of these demons of the air. This they were enabled to do through and by the laws of animal magnetism, or psychology. A demon would come and magnetize one over whom he had control, or might obtain, and having come in rapport with his subject, could impress upon him his own thoughts. The demon only had to will, ling persons their names, (if they were entire and the subject believed the spirit of John Smith was present; and by a continued effort of power on write the sitter's name out in full, and has anthe part of the demon, the subject was made to talk and act like John Smith. In short, these demons can make their own will an objective reality to the one they are controlling.

Bro. Fish critically examined the demon theory. and made a very learned and thorough examination of the word and its uses. He traced it to heathendom, showing that it was borrowed there, as much else that is labeled Sacred Scriptures. The philosophy by which the theory is made to account for spiritual manifestations, he declared people.

I wish that wonderful medium, Mr. Foster, would to be unsound. It violated a fundamental law of mesmeric or psychological control, or phenomena. No mesmerizer could project into the mind of his subject his own will, unless that will was predicated on a now, or a once existent fact. Nonentity could not become an objective reality, however so strongly the will might be exerted. The ists in some sections of the country, who helped thought, to be such, must be crystalized from the actual, or what had been. In illustration of this point, he instanced the death of one of his children. As dissolution commenced and progressed, he saw the progressive formation of the spiritbody. The feet and hands formed first. Examination showed that the extremities were cold; as the coldness crept on toward the vital centres, with the withdrawal of the blood and the life mystery. To the true Spiritualist there is no need forces, the spirit-body successively developed till it was completed, being connected then to the body by an apparent cord, which soon snapped asunder, when the spirit-body, freed from its casket, was taken in the arms of a relative, some time before deceased, and borne away. If this was demonic influence, and there was no spiritbody, how could there have been such a phenomenon? By what psychological law was it produced? That spirit-body was an objective reality; the theory, therefore, is a false one, being has visited the Astor House and other places, and based on a philosophy which, appealing to wellknown laws for support, is overthrown.

I have not attempted a report, merely a note or two, to show how we are progressing. At first, we were met by the cry of humbug, but the phenomena became so startling, that the steeple-house takes possession of him; and it is impossible to craft felt that something must be done. Theologians called upon the savans to come to the rescue. and check the new doctrine. A few did so, and said it was electricity, or the odylic force. But | U. Olark as "Seer, Healer and Curer." phenomenon followed phenomenon, till electricity and the odyllo force were given up, to be followed by the demon theory. Facts have multiplied till they cannot be gainsayed. The last resort is to is successfully operating in a new speciality: that have been common visitors this winter—a storm of snow and rain, not oil and fire, nor of petroleum speculators, the latter of which are here atill, and stick like a peatilence.

Yesterday I found, myself on the old platform at Baisom street twice to address the very large andiences that assembled there, which, with my other engagement at 3 P.M., in Phoenix street church, made for me a very busy day, and deprived me of the Desaure I was a very busy day, and deprived me of the Desaure I should be sufficient at the most of the Orthodox sects, and according to Bro. Hardinge, who was detained at home by sick.

Grant, to a hell, one of these resort is to die game." It demons. Theology means "to demons. Theology means "to die game." It demons. Theology means "to die game." It demons. Theology means "to de mons. Theology means "to die game." It demons. Theology means "to dee mens. Theology means "to de mons. Theology means "to de mons. Theology means "to de mons. Theology means "to demons. Theology means "to de mons. Theology means "to demons. Theology m

ness, leaving her engagement here for the day to be added to mine. My audience at Kensington burned up, annihilated. And now, instead of one at 3 P. M. was also the largest of the many I have devil. going about like a roaring lion seeking burned up, annihilated. And now, instead of one devil, going about like a roaring lion seeking whom he may devour, the air is full of them, all busily engaged, day and night, to seduce more still, and prepare them to be annihilated, if not eternally roasted.

To this we have come at last. The proposition is so utterly unreasonable, so utterly revolting, so utterly unphilosophical, that it will be its own antidote. If spiritual manifestations have become so marked, that the fact of their truth is admitted, though their origin is questioned in this day of light and reason, it cannot be long before they will have their weight and be accepted for what they are. Error yields only from sheer necessity. Driven from one redoubt, she seeks the covert of another, till Truth's artillery batters down her refuge. She again falls back, only to be forced to flee to yet another. But she cannot prolong the fight endlessly. She must enter her last entrenchments. She is even there now, in the Malakoff of her last resort. Its bastions and batteries down, serious breaches are made in its walls; a little more artillery, then a charge shall give us the victory.

There was an episode at the close of the discussion somewhat amusing. Some of our Adventist friends endeavored to play a little game, but were foiled so overwhelmingly that a lesson was inculcated which they will not soon forget. One of them arose with great gravity, and said that there was apparently much interest in the discussion, and many would like to hear further on the subject; he therefore moved that Elder Grant be invited to deliver three lectures. I objected, saying that the resolution assumed all the interest to be on one side, which was not the fact; that the resolution was an endorsement of Elder Grant, sprung upon the audience for effect outside. The vote being taken, there was an emphatic No; but the mover, not satisfied, desired a hand-vote. The resolution was negatived, I should think, by four to one. It is a late hour to play such tricks and expect to succeed. I regretted the exhibition of such a spirit, and was much disappointed that Elder Grant himself did uot at once choke down the proposition. As he did not, the conclusion is inevitable that he desired the unction.

W. FOSTER, JR. Providence, R. I., Feb. 20, 1865.

New York Matters.

[From our Special Correspondent.]

New York, Feb. 21st, 1865. There is quite a different feeling to-day from what there was last week in this city; business is at a stand still: no one seems to know how to stores. The fall of Charleston seems to indicate month the leading men that had houses and stores to rent asked from forty to fifty per cent. advance over last year's prices, and besides, they wanted to give leases for three years. This is out of the common course of things here, but now you will be more than usual changes this spring in many things.

The Friends of Progress are holding their meetings in Hope Chapel. The accommodations for

Mr. Willis seems to flourish. He had quite a full meeting on Sunday last.

The Conference is likely to become a popular one and a success. They have disposed of the subject, "What is Trance," and now are trying to find out what the "Soul is, and its relations." I think they came to the conclusion that the trance was no more nor less than mind over mind. A person that could mesmerize another in the form. could, on leaving for the spirit-world, retain and control the mind of the same person.

A person is here by the name of Van Vleck, styling himself the "Detective Medium." He Brothers and other well known mediums do, and show how it is done. Barnum has engaged him! Yesterday he gave notice that he would dissect J. V. Mansfield to-day. I have not heard of his tellstrangers.) as Mr. Mansfield can in all instances swered (of late) letters which were over one hundred miles from him, and that, too, satisfactorily, as I have seen the reply from the party holding the letters at the time. Neither have I heard of his producing spirit hands in the light before honest sceptics, as the Allen Boy does, or play upon a large-sized plano with four full sized men sitting on it, the whole weight being over one-half ton, the piano rising up from the floor and swinging without any material contact—as has been done through Mr. Willis.

The daily papers are publishing what he can do, &c.; and many people not knowing who this Van Vleck is, I would state that he was formerly a medium for spirit manifestations, but not of a high order. He is just as much a medium now as he ever was. He is well known by the Spiritualhim financially: but not having power enough to sustain himself as a medium, and knowing it was far easier to deceive persons that have not investigated the power of spirits than the old, tried Spiritualist, he comes out under a différent name and goes before skeptics; they, not knowing the real from the bogus, swallow down all he says, and think he is the sole key that has unlocked the of spending ink and paper over him, as they know that no simple man can change the order of things; but new investigators would do well to stop and consider what Spiritualism is. It does not consist only in untying and tying a person up.

There is a Mr. Cusser here that offers to let any one tie him up as tight as they have a mind to, he not dictating in the least as to the quantity or quality of rope used, and he in a few moments will throw the rope to their feet all untied. He has been tied by old sea captains, but he soon was untied by his own hands in their presence. (All this is done in the light 120 He says nothing about spirit-power to the parties employing him, but to me he says that it is a power that tie him so that he cannot loose himself before an audience, in the light. SHAWMUT.

It seems from the daily papers in the city of New Bedford, as well as from the following letter from Dr. Tew, that our hard-working friend Clark

the production of the control of the

tan. Williams, Fisk and Benton, and likewise with the course adopted by Newton and Bryant, yet I have never seen anything so thoroughly efficient, so satisfactory in its results, as the mothod used by Dr. Clark. As Bebr. Healer and Curer it is doubtful whether he has a superior. In the use of the unseen forces he is destined to do a great work; and well has he earned his right to success, after nord than twenty years of unrewarded trials, lebor and discipline in preparation for his present hission in behalf of the sick and suffering.

The public will be glad to learn that Bro. Clark is about to open rooms in Boston. He has given a new impetua to the cause in New Bedford, and blessings will follow his works wherever he goes.

Yours for Humanity, George C. Tew.

New Bedford, Mass., Feb, 22, 1865.

Dr. Clark gives public lectures and experiments in Armory Hall. Lynn. Mass., on Tuesday and

in Armory Hall, Lynn, Mass., on Tuesday and Thursday evenings, Feb. 28th and March 2d; treats the sick at the Sagamore House from Tuesday, Feb. 28th to Tuesday, March 7th; and then will operate in Boston and Chelsea.

Passed to the Spirit-Land, on the 20th of Feb., Fannie M., second daughter of Charles H. and Julia A. Crowell, of this city, sged 4 years and 8 months: A few weeks only have passed since Eva, the eldest daughter of these afflicted parents, and only three years older than this precious little bud, passed to the home of the angels,

smitten by the same disease (diptheria) which has now claim ed another victim. A singular incident occurred a few days previous to the Illness of little Fannie, which is worthy of mention. One afteroon, since the departure of Eva, at the close of one of the Circles at the Banner office, and while Mrs. Conant was still at the table, on which was a vase containing a bouquet of choice flowers, her brother, the father of these interesting children, came up to the table and commence talking with her about his children—speaking particularly about the

them long, when Mrs. Conant observed a spirit hand take hold of one of the most delicate white flowers in the bouquet, break it from the stem, and drop it at her feet.

The omen was accepted as an indication of the early depart. ure of another of the little flock, and of course the sick child was supposed to be the one. But the mysterious workings of the brightest and healthlest of the family was attacked by a fatal disease, which terminated its carthly existence in three

days.

All the children of these parents inherited their father's gift of clairvoyance, to a great degree. Little Fannie seemed conscious of the presence of angel visitants, and when her gentle spirit was about to leave its earthly casket she reached out both hands, and looking upward carnestly, smiled-and was folded in the arms of her spirit-guardian.

The bereaved parents know whither their children have gone, and feel assured they will yet be re-united with them in the better land, for their faith in the holy and soul satisfying truths of Spiritualism is firm; and in their "sweet sorrow

"Hush! ye gentle winds—oh! breathe not; Rest! to pen a mournful song; pen a mournful so Drooping, dying, Ling'ring, flying Ling ring, nying
Upward—to the eternal throng.
Yes, we miss them,
For wo loved them,
And, oh, the tie is riven;
Yet carnest trust—we know—
Our flowers bloom in heaven.
What though cold nights of darkness lower,
Our stars are bright above;
And shine down through our stricken hearts'
Faith, from a throne of Love.
'Encompassed in an angel's frame,
An angel's virtue lay;
Too soon did Heaven assert its claim,
And take its own away.''
uneral ceremonies were of a hopeful and cheering

The funeral ceremonies were of a hopeful and cheering char acter, imparting real consolation to sorrowing hearts, based on the living faith Spiritualists have in the life beyond the vell. The Lyceum Choir sang the beautiful spiritual song, "Shall we know each other there?" in tones that blended harmoni ously with its soothing sentiments. While the music still lin gered on the car, Miss Lizzie Doten arose and gave utterance to still more cheering words from dwellers in the spirit-world, as they addressed the bereaved family and friends. They were not counseled to weep as for one lost, but to rejoice at the new birth of a delicate flower into spirit-life. The address was elo quent in its allusions to the transition from earth-life to the life immortal; the spirit's reception by waiting friends; the ties bind it to earthly relatives, and its power to return and bless them. The controlling intelligence closed with a very appropriate poem. The choir then sang, "Waiting by the River." after which Miss Doten stated that she felt impelled to relate what was presented to her view, the substance of which was, that she saw many spirits present, and among them were three children, one of whom was the little girl whose form lay in the casket. She represented herself the size she would be in her body. She went up to the casket, and, raising herself on her toes, tried to peep into it. She ther looked up to her spirit-teachers, and asked them what it all meant. One of them took her up and let her look at her own form. She then said, "Is that me? Am I a spirit?" After her teachers had explained what she did not before compre hend, she kissed the form and patted the cheek with her little hand. She looked into her mother's face with an expression which seemed to say, "Don't grieve for me, mother," Then turning to her father, appearing to understand that his enable him to see her more clearly and describe her to her mother, she said she should come to her, and that she would e able to see her. To her little brother, whom sh dearly, she talked in her childlike way, saying, if he didn't know that she played with him and took hold of his hand, as she used to, he would dream of seeing her so plain that it would seem real, and he would love to go to aloep so he could dream of her often; adding, "We shall live together again, but it will be after many years have passed."

LECTURERS' APPOINTMENTS AND ADDRESSES. PUBLISHED GRATUITOUSLY EVERY WERK IN THE BANNER OF LIGHT.

[To be useful, this list should be reliable. It therefore behooves Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever they occur. Should perchance any name appear in this list of a party known not to be a lecturer, we desire to be so informed, as

this column is intended for Lecturers only.]

Miss Lizzir Doten will speak in Boston during March.
Address, Payillon, 57 Tremont street, Boston, Mass. MISS EMMA HARDINGE has returned from California, and lectures in Philadelphia during February and March. For further engagements address, 8 Fourth avenue, New York. 'aunton, March 19 and 26; in Worcester during April; in Idenduring May; in Haverhill during August; in Portland during October, Addressas above, or care Banner of Light

Me. during October. Address as above, or care Banner of Light.

N. Frank Whitz will speak in Springfield during March; in Haverhill during May; in Chelsea during June; in Lowell July 2, 9 and 16. He will answer calls to fecture week evenings. Address as above.

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

Mass Martha L. Beckwith, trance speaker, will lecture n Worcester during March; in Lowell during April; in Plymouth, May 6 and 13; in Portland, Me., May 20 and 27, and during September. Address at New Haven, cars of Geo, Beckwith.

LOIS WAISBROOKER will speak in Johnson Creek, Feb.
26. Friends in Central and Southern New York desiring her services will address her at Johnson Creek, Niagara Co., N. Y.,

during February.

Mgs. Sorfila L. Chappell will speak in Dayton, O., one Sunday every month. Address, care of Mrs. A. Patterson, No. 260 Walnut street, Cincinnati, O.

No. 260 Walnut street, Cincinnati, O.

CHARLES A. HAYDEN will speak in Haverhill during March;
in Plymouti, April 2 and 3; in Providence, B. I., April 23,
and 30; in Lowell during May.

MES. M. S. TOWNSEND Speaks in Charlestown during March;
in Troy, N. Y., during April and May. Address as above.

AUSTEN E. SIMMONS 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 Warren, March 19.

WARREN CHASE may be addressed at Philadelphia till March 15; ho will lecture the five Sundays of April in the City Hall, Syracuse, N. Y. He will receive subscriptions for the Banner of Light.

Miss Saran A. Nurr will speak in Woodstock, Vt., March 12: in North Dana, Mass., during May. Address as above, or Claremont, N. H. Usaremont, N. H.

ISAAC P. GREEKLEAP will speak in Stockton, Me., March 5 in Newport, March 12. Address, Exeter Mills, Me.

W. A. D. Humz speaks in Jackson, Mich., March 5; in Beaver Dam, Wis., March 19 and 26. Will answer calls to lecture in the West. Address till March 5, Jackson, Mich., care of Dr. H. Blade. Mr. H. will receive subscriptions for the Banner of

Light.

E. V. Wilson lectures in Momphis, Tenn., during March and April; will be at home, Menekaune, Oconto Co., Wis., during May. Parties wishing his services week evenings will address him as above. He will give mignetic readings of character and tests during the week-days.

Miss Lizzie Caeler will lecture in Dayton, Ohio, during March. Address accordingly, care of W. Graves, box 325.

MRS. F. O. Hyzer will lecture in Baltimore during April, May and June; in Washington-during March. Address, 681 Datti-more street, Baltimore, Md. J. L. POTTER will speak in Cherry Grove, Fillmore Co., Minn., March 6, 12 and 19: will make engagements through the West to speak where the fiends may desire. Address as above, or care J. M. Mills, Indiantown, Tama Co., lowa:

Mrs. E. A. Bliss, of Springfield, Mass., will speak in Lowell during March. Mas E. M. Wolcott will speak in Butland, Vi., March 5 and 13. and 12.

Mas. A. P. Brows will speak in Danville, Vt., every other Sunday until farther notice; in North Haverhill, N. H., March 5: in Bath, March 12; in West Concord, N. H., March 26; shawill atted fenerals if desired. Address, St. Johnsbury Centre, Vt.

J. G. Fish will speak in Providence, R. I., during March, Address, Ganges, Allegan Cort Mich (or according to appoint

ments.

1. W. E. Hirkey will speak in Madlen; March 5 and 12; in Chelsea, March 19 and 26; in Foxboro, April 2 and 38; in Rockport, April 2, April 18, 32 and 36, and April 2 and 38; in May 14; 13 and 28. Address as above, or Foxboro, Mass. Mins Emil Houston will lecture in Tunton. March 19 and 26; in Somerville, Ct., April 2, 9, 16 and 23. Would be happy to make engagements for the spring and summer. Address, Mass. A. Howyon has removed her residence to Entiand, Yel. She will answer calls to speak Sundays and attend fune 14. Washows Eucland Vt.

F. L. WADSWORR'S address will be Battle Creek, Mish,

MRS. CORA L. V. HATCH. Address, New York. MRS. AUGUSTA'A. CURRIER. Address, box 816, Lowell, Mass.

B. T. Munn. will lecture on Spiritualism anywhere in the country within a reasonable distance. Address, Skaneateles, N. Y.

THOMAS COOK, Huntsville, Ind., will answer calls to lecture on organization: J. W. Szavza, inspirational speaker. Byron, N. Y., will answer calls to lecture or attend funerals at accessible places.

Mad. C. M. Stows will shawer calls to lecture in the Pacific States and Territories. Address, San Jose, Cal. G. W. Blor, trance speaking medium, will answer calls to cecture. Address, Brodhead, Green County, Wis. MES. SUSIE A. HUTCHINSON, South Hardwick, Vt. Mus. Sanan A. Bynnes, 87 Spring street, East Cambridge,

Mass.

D. H. Hamilton will visit the West this winter. Will lecture on the route. Subject: Reconstruction or the Mile lecture on the route. Address for the present Lewiston, Mc. SAMUEL UNDERHILL, M. D., is again in the field, and ready to receive calls for lectures. Address care of A. J. Davis, 21

MRS. JERNETTE J. CLARE, inspirational speaker, will answer calls to lecture on Sundays in Eastern hissachusetts. Address, Lowell, Mass.

J. M. and C. F. ALLEN. Address, Banner of Light office. MRS. FRANCES T. YOUNG, trance speaking medium, No. 12 Avon place, Boston, Mass. health, expressing his fears that it would not remain with

MRS. EMMA M. MARTIN, inspirational speaker, Birmingham. MRS. FRANK REID, inspirational speaker, Kalamazoo, Mich. A. P. Bownán, inspirational speaker, Richmond, Iowa,

Miss Brile Scoudall, inspirational speaker, Rockford, Ill. MRS. IDA L. BALLOU, Fond du Lac, Wis. W. F. Jamieson, inspirational speaker, Decatur, Mich.

MRS. II. T. STRARMS will answer calls to lecture. Address, outh Exeter, Me. WILLIAM H. SALISBURY, trance speaking medium, will answer calls to lecture. Address, No. 7 Bank Row, Taunton, Ms.

Miss E. K. Ladd, No. 2 Kneeland street, will answer calls to IRA H. CURTIS speaks upon questions of governments, Ad.

MBS. LOVINA HEATH, trance speaker, Lockport, N. Y. MRS. SARAH M. THOMPSON, trance speaker, post office box 1019, Cleveland, O.; residence, 36 Bank street. C. Augusta Fitch, trance speaker, box 4295, Chicago, 111.

Moses Huel, Kalamazoo, Mich.

Miss A. P. Mudderr will answer calls to lecture, and attends
unerals. Address, Arthursburgh, N. Y., care of D. W. Odell. MRS. A. P. BROWN, inspirational spenker. Address, & Johnsbury Centre, Vt. MRS. H. F. M. BROWN may be addressed at Kalamazoo, Mich.

F. L. H. and LOVE M. WILLIS, 192 West 27th street, New York City. MRS. N. J. WELLES, trance speaker, Boston, Mass.

NOTICES OF MEETINGS.

Boston.—Meetings will be held at Lyceum Hall, Tremontat, (opposite head of School street,) every Sunday, (commencing Oct. 2.) at 24 and 74 r. m. Admission, ten cents. Lecturer eugraped:—Miss Lizzie Doten during March.

gayod:—Miss Lizzle Doten during March.

THE SPIRITUAL FREEDOM will hereafter hold their meetings at Girard Temple, 554 Washington street.

CHARLESTOWN.—The Spiritualists of Charlestown hold meetings at City Hall, every Sunday afternoon and evening at the usual hours. The public are invited. Speakers engaged Mrs. M. S. Townsend during March: Charles A. Hayden, April 29 and 16; N. S. Greenleaf, April 23 and 30; A. B. Whiting during June.

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

North Cambridge, Mass.—Meetings are held in Bruce's

NORTH CAMBRIDGE, MASS.—Meetings are held in Bruce's Hall, every Sunday, afternoon and evening. Speakers engaged:—Mrs. N. J. Willis, Feb. 26; H. B. Storer, March 5; Dr. A. P. Peirce, March 12.

Dr. A. P. Peirce, March 12.

Quinox.—Meetings every Sunday in Rodgers' Chapel. Bervices in the forenoon at 10%, and in the afternoon at 2% o'clock. TAUNTON, MASS.—Spiritualists hold meetings in City Hall regularly at 2 and 72 P. M. Speakers engaged:—Miss Emma Houston, March 5 and 12; Mrs. Laura Cuppy, March 16 and 28. Houston, March o and 12; Arts. Laura Cuppy, march as any so.
PLYMOUTH, MASS.—Spiritualists hold meetings in Leyden
Hall, Sunday afternoon and evening, one half the time. Speakers engaged:—Miss Susie M. Johnson, March 19 and 38; Chas.
A. Hayden, April 2 and 9; Miss Martha L. Beckwith, May 6
and 18.

and 15.

LOWELL.—Spiritualists hold meetings in Lee street Omirch.

"The Children's Progressive Lyceum" meets at 13% in 2%.

The Children's Progressive Lyceum' meets at 13% in 2%.

The following lecturers are engaged to speak afternoon and evening:—Mrs. E. A. Bliss for hisrch; Mattie L. Beckwith for April; Charles A. Hayden for Mrs.

HAVERHILL, Mass.—The Spiritualists and liberal misdes of Haverhill have organized, and hold regular meetings at Music Haverhill have organized, and hold regular meetings at Music Haul. Speakers engaged:—Charles A. Hayden during March; Mrs. E. A. Bliss, June 1 and 11; Miss Emma Housson, June 18 and 25.

WoonGrave Mass.—Month and Mass

WORCESTER, MASS.—Meetings are held in Horticultural Hall every Sunday afternoon and evening. Speakers engaged:— Miss Beckwith during March; Mrs. Laura Cuppy during April. PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Wey-

bosset street, Sundays, afternoons at 3 and evenings at 1% o'clock. Progressive Livonum meets every Sunday forendon, at 19% o'clock. Progressive Livonum meets every Sunday forendon, at 19% o'clock. Speakers engaged:—J. G. Fish during March; Mrs. A. A. Currier, April 2, 9 and 16; Charles A. Hayden, April 23 and 30; A B. Whiting during May; Susio M. Johnson during June.

PORTLAND, Mr.—The Spiritualists of this city hold regular meetings every Sunday, in Mechanics' Hall, corper of Congress and Casco streets. Free Conference in the Corengon. Lectures afternoon and evening, at 3 and 7 o'clock. Speakers' engaged:—William Lioyd Garrison, March 5; J. H. Ran, dall and Henry B. Allen, March 12, 19, 26 and April 2; Mattie L. Beckwith, May 20 and 27, and during September.

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

New York.—Dodsworth Hall. Meetings every/Sunday. NEW YORK. - Dodsworth Hall. Meetings every Sunday, Speaker: -F. L. H. Willis.

THE FRIENDS OF PROGRESS will hold spiritual meetings at Union Hall, corner of Broadway and 23d street, New York, every Sunday.

Union Hall, corner of Broadway and 23d street, New York, every Sunday.

BROOKLTN, N. Y.—The Friends of Progress meet every Sunday evening at the Scientific and Progressive Lycoum, No. 186
Washington street, Brooklyn, N. Y.

NEWARK, N. J.—The Spiritualists hold meetings every Sunday in Upper Library Hall, Market street, at 24 and 70 clock
P. M. Lecturer:—Mrs. 81. J. Wilcoxson.

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

and TH O Clock.

DATYON, O.—The Spiritualists of Dayton, O., hold meeting every Sunday in Harmonial Hall, Post Office building, at 19% A. M. and TH. M. Speaker engaged:—Miss Lizzle Carloy during February and March. WASHINGTON, D. C.—Spiritualist Meetings are held every Sunday, in Smeed's Hall, 481 9th street. Speakers engaged:— Mrs. F. O. Hyzer during March.

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

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Now York.

tre, Vt.

Miss Susia M. Johnson will speak in Plymouth, March 19 and 25; in Providence, H. J. during June. Address, 80 Warring attent, Boston, or as above.

Miss Lynia Ann Praissanc will lecture one-half the time at Utlea and Washington, Mich., until further notice. In a Control of State of

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