

Poetry. Original Written for the Banner of Light.

A BEAUTIFUL POEM.

BY W. H. C. HOSMER. I feel a wintry chill, Though coal is burning in the grate, blood-red. The touch of unseen hands upon my head

Sends through my heart a thrill. Oh! can it be the doad, the doubly dear, Are present in the melancholy night, While breathes his last the old, eventful year, Around me thronging in my lonely hours, To influence the poet's waning powers,

Bring back the burning glow Of inspiration to his fainting soul, And give his verse once more the thunder-roll That echoed in his numbers long ago? Oh! can it be the blest, whom we call lost. Leave heavenly mansions for this realm of frost? Methinks I hear a voice

That says," Rejoice!

Soon will the vestments of decay that hide The workings of thy soul be thrown aside, The dross thrown off, thy nature purified; Then to the deathless music of the spheres, Too heavenly sweet for grosser mortal ears,

Thy lyre will catch a strain Earth's grandest bards have tried to wake in vst-t

From realms the blest inherit, Why comest thou, blest spirit To one so sad and desolate and awful veil, Who tries in vain to lift the awful ven, While the trees shudi in the mon

That shadow the land It cannot be the in the initial Where ring right, immortal band One of here to warn, or wish him well, Cor While ends another year' Of blood and tears, of grief and doubt and fear.

Methinks I hear that voice again, Sweet as the gentle fall of summer rain: "Though thrown away this mortal dress, The spirit still can come to bless The friend he loved on earth, Though hushed his voice of mirth, His household scattered, wife and children gone, And o'er his home the pall of darkness drawn. Tell Mary I am often near: That the old homestead still is dear. Mill, silver stream, half hid in shade When summer glories in her prime, And on whose banks, a boy, I played In the old, vanished time;

Flinging the line with skillful hand, And bringing speckled beauties to the land.

Oh, tell her that my brothers dear Are happy with their father near, Where ever reigneth an Elysian May,

Original Essays. IS RELIGION A SCIENCE ?

TO MY FRIENDS IN ENGLAND:

IS THERE SUCH A SCIENCE AS THEOLOGY? I answer, unhesitatingly, No! Why not? Because it presupposes a condition that could not naturally exist between the creature and Creator. Imperfection is not an admitted fact when applied to the Father or God. And, as a consequence, existence-let that bo of whatever nature it mayis but the outbreath of that source, and in its nature must be perfect. Theology as a science, and Religion as a necessity, are a condemnation in character and fact, both to the creature and Creator as one: for it involves alienation, a distindifference in two; a severance from the first primal cause from whence all issue springs, sid has mal cause from whence all issue springs, still has to maintain that soverance to be of such a nature as to require all the study and metholical means that come within the recognition of the creature to replace or relay the objective evidence of the condition that is not many sted in truth or fact. For you have destroys the fact, have finulied the existence of the stimal condition of Nature, or God, at subjective diversities by attempting to as the new stempting to ource upon which it rests.

Why, then, are minds led through various Theological studies into certain religious obligations regarded as sacred, premising that they are sincere in their search after truth? I would suggest a change in this question, and ask, Why is Religion a necessity? And I answer, it is not absolutely, but at the same time it is well. And when I say well I mean so far as its direction and influence upon the great body of mankind is concerned. I hold that word absolutely as a safeguard to my first position, that there is no such science as Religion, in truth. It would appear that my position is somewhat paradoxical, for I have denied the science and admitted the fact. But I claim there is no basis in truth/if truth is a lie. And I also claim that there is no divinity in God, if God is not divine. Then Divinity is in Nature, and could not be otherwise than in the created, for it derives all that it is, innate or otherwise, from the power creating. Thus we are discussing the thing-not its capabilities or susceptibilities; for the germinating is one thing, the fulfilling another. Religion is a proposed ministration to our doubts and fears. When we undertake to circumscribe our doubts and fears, we are lost in the unmasured and unseen, and that is the reason why they lay before us unrealized, not defined. They are the creatures of the Future; and so is Religion. It lays in the undefined realm of a supposition inherited from

our doubts and fears. True, the susceptibilities of man are often canvassed with great earnestness, with a hope to attain some supposed or real good, attended with Divinity. Man's action is ever based on the scenes of his aspiration, and desire is ever calculating upon a future reality toward the unrealized and the unseen, which he over fancies must effect his individual good. Here it would be well to pause and cast, as it were, a reflection over the diversified scenes that present themselves to our consideration, directed, as it is supposed, for the general good of the creature as allied to the Creator. What? diversities in God1 for all-humanity is of God. Then how futile must ever be the effort for the creature to work himself out of the Creator, and place himself beyond the source by which he is begotten. It is a fallacy in reasoning to say that the emanating-let that be whatever it may -is greater than the source from whence it springs. Now with this truism before you, how can you find an antagonism? and without antagonism Religion has no place in a just conception of either God or man. For the source over holds within itself the overflowing measure of its own begetting. Less than this would deny existence in toto; must deny the very fact where existence must be recognized, before we are capable of any conception of thought on any subject. Science, or scientific truth, is a germ from which ever springs the true relation of all conditions; from which emanates, in a great degree, the relatives or relations of things to each other. This manifest evidence carries with it the fact of demonstration. It leaves undisguised all that is necessary and essential to be made observant, by which means we may know there is a reality demonstrated and certain. The co-relation of Nature, and the general order of the Universe, demonstrate clearly to the understanding mind that there is nothing in vain. The law of attraction and repulsion-or affinitization, so to speak-finds its co-relation throughout all extent unburied; and it is true, to some measure, to the human mind undefined. But when we come to look at God, we look in vain to say where he is not; for the unmeasured depths above, below and around are alike unfathomed in the human consciousness, and ever speak with unerring certainty of the undefined and undefinable. And thus we are led to a suggestion that brings home to our consideration a thought infinite in importance, and at least worthy of the appreciation of all reflecting minds-and it is this: You cannot separate Infinity. You cannot destroy space! You cannot annihilate time! Nor can its page be read to map out the fears and hopes of a common kind, And what does Religion, as a Science, imply? Separation ! Or, if too plainly stated, we would say, Relation. But, we beg leave to ask, relation to what? That which of itself is itself, which is God, whether it be in the mountain top or in the babbling brook, it is but the manifestation of the one and the same, the Cause that rides triumphantly o'er the diversified scenes of all time, condition and sensel. Religion, as a Science, presupposes, in the first instance, a division of Itself, when that self is its Working its way through a matter, whatever may all. Further, it promises at least, with some ex-- 10 the the t

destroys the foundation basis of its own action. | and drear. No illuminings from the portals of entity out of entity, and call it serving God? It it all called? DIVINITY! is a film o'er the heavens to create darkness withthen, let us learn to look at Nature as one stupendous whole, with a body ample, and human thought the Soul1

tion, we assume, beyond controversy, that we are cient. Not alone when the clouds obscure our lations, it must be an interpreter of those relaed to each other. Now we claim as a whole, God fore, be the part of Science to show the condiitsown nature. And can you improve upon the fullness of its own measure, when that measure is

cious. But we may be told that its office is the severance of particles; that it is the relation of conditions that is sifted, by which means we arrive at a just and discriminative estimate of the property of relations to Cause; and this we call Scientific truth. 'Admitted. Take the creature, then; but | Science must not stop here. It must take the that on his caprices or whims do not depend the Creator. And here I ask, What is your Science mighty issues of being, and the ultimate destiny worth? Why, it cannot even, master the innate 'of the race, in the fulfillment of the divine purfaculties of the power of thought! Can it tell poses in us. It may be pleasing to our vanity to where the beginning was, and the undeflued end suppose ourselves invested with "free agency" of infinitude? But it must not become partial, and "free will," and that we may, by virtue of and speculate upon the capabilities and capacities that agency and that will, plant our feet on the of the creature, but it must also take the source threshold of the celestial city, or plunge headlong and show us its deductions by incontrovertible into the abyss of perdition. But to the firm befacts, and by this means we may come to know liever in the government of God, it is a glorious what is, and what is not. Alas! it is a burthen consolution to know that all there is, or may be, that cannot be borne by human thought, nor con- of free agency or free will, is subordinate to that fined by the subterfuges of human reasoning, which is supreme-supreme not alone in power, Then let us leave the creature-a breath of the but in all the attributes which, in their totality, Creator-with its God, the source of its life, the constitute our Father in heaven-in whose divine end of its beginning, and mock no more creation's hands are all destinies sure, and all souls safe. dower; to give to time a place, and human thought an aspiration high and holy, and learn to regard probability, never have been a denial, from a in all a breath of heaven, whose sweet perfume Theist, at least, were it not for the occurrence and yields unequaled power to even the least, as es- re-currence of those acts which we call sins or teemed by men. Clearly we have arrived at a crits, and the difficulty of harmonizing them with point where, alike in reasoning and experience, the belief that God reigns in the absolute; and Science is a failure; all human thought is a fail- whilst we may feel great respect for that reverure. Parts, portions, relations, conditions, cirence which would shield the Deity from any supcumstances, are lost in the whole-which is God. posed participation in the concatenation of events termed bad, and attributing to Him, in the last Science has no share here-none/ The Whole is all-body and soul; creation's right-named, born analysis, the causation of all things, yet this reverence would seem to arise from a very mistaken and given to life. Its semblance ne'er appears in head. The soul can never have an immovable and man. Truth throws not her vell o'er the shadow unfailing foundation to its faith until it accepts, in all of the past, but looks with common mien upon what is, and asks each one to be a partaker therei its completeness, the truth that GOD BEIONS; all Here Science lays in the lap of thought, the tustanding; and with this, its faith becomes an tored child that scans the many parts of creation's loan to Nature, given to make the whole

In other words, if we could recognize a God, a the Past, though generations have sunk to rest as Divine Supervisor of events in the ascendant, and the declining sun of a setting day. Not from it at the same time a creation independent, we might | all no resurrected hope lives in Humanity's Bosom attempt to harmonize a diversity so just and preg- to bear you across the weary wastes of Death and nant with weighty considerations, that we might | Desolation. Why is this? Well may we pause affect the relations we sustain to each other. and ask the question. Is life vanity? Is hope Truthfully, then, it might be said that hell and delusion? Is common justice a lie? Is truth a heaven have their counterparts urging their de- mocker of sincerity? No! But we need to be restructive elements of force to bring man to the re- | minded that what is must be, and that even withcognizance of the rights of a common end and out our definition, because it is. Then what do destiny of weal or woe. But such is not the case. | we find? And should we be astonished? What A thing the is of itself, is in truth, the whole-the is human ethics and divine perfection? Hell, beginning and the end; the creature and Creator, Heaven, God, the Devil, perfection and imperone! And can it be divided of itself when it is, fection; man naturally depraved, he has no good and without it there is nothing? Shall we at- in him-all these are classmates and checkmates mpt to decipher a text unfitted for Nature, that upon human thought; all garnished and storeoher creations may thwart purpose and plan, uni- typed to suit the diversities of human nature. versal and divino; to estrange a thing from itself; What a spectacle for one just and unmeasured to annihilate space and divide time; bring non- source! What harmony! What unity! What is

Then if the epoch of all life and the munificence in the inner self of conscious thought, to so descry of all power is so shaded, how can man but par-Nature's great and ennobling part, whose pulsa- take of their reflections and justly become the tions keep time with every impulse for good. Ohi | recipient of their monstrosities. But, my beloved friends, I am coming home. There is nothing in Christian ethics, as taught, that finds within itself the source of relief to the common ills of life. To affirm more clearly our position, that Reli- The premises we have laid down, if well studied, gion, as a Science, is a fallacy, we would state will give a clue to the future. I mean will preclearly that Science is a demonstrated Reality: for sent its true significance, as adapted and applied Science, truthfully understood, is understood to to a common good of a common kind. Then let be the germ or essence of conditions deduced from us know and feel that God's justice is universal, demonstrated facts. . If that is its office, or rela- and universal means Eternal, Omnipotent, Omnis-

entitled to an afficmative response to our position : | horizon, but over in our joys and sorrows, alike to First, If Science acts as the deducer of given re- each. Then the gala day of creation beams upon our hearts and souls, and tells us to respond amen tions. It being so, it arises from conditions relat- to whatever is, but at the same time it warns us by its presence to guard well what is to be. We and creation-one body and soul. It would, there- need not seek among the antiquated records of ages past and bygons for light and life - but tion and relation of possibilities outside of that come home to God. And where is that, pray? whole; and as adjusting appears to be its office in To ourselves! There is God. No throne in heavregard to given properties, or conditions, we sim- en ascends so high, no power above or below so ply have to say, that where there is one, there is just and true as that which holds us to the source no diversity where that one is universal. Science, of all. Then why linger by the pages of ancient then, to be applied to Religion, proposes to settle lore, to analyze the fuded garments of the Past, a thing that of itself is settled, or it find unison when in our hearts and souls there is a God whose with itself, according to the inherent properties of presents and completence is the Eternal-the beginning and the end of all.

With the hope that I may be able, in my next, eternal, undefined and undefinable? We go still to show the capabilities and capacity of the indifurther and say, were it possible for Science to vidual, as allied to what he supposes to be the ulmeasure the creature, it would alike have to timate of all being, whether for good or ill, which measure the Creator; and thus Science would be appears to be the prependerating influence as ad infinitum propria persona. Consequently, Sci-ence as a Beligion, or Beligion as a Science, is falla-man, I am yours, faithfully, I am yours, faithfully, 65. J. B. FERGUSON.

Dec. 25, 1865. THE DIVINE GOVERNMENT. BY I. BEHN.

It is a most joyous and blossed fact for man.

To this broad statement there would, in all

'agencies" and "wills" to the contrary, notwith-

but this is too general to be satisfactory. We wish to know in what way does law work out this government? Let us see if we can trace the rationals to any extent?

Men of science, philosophers, yield the most implicit faith in the government of law in physics; never letting any supposed consequences disturb their confidence in gravitation, elective affinity, mechanical powers, mathematical laws, &c., but would stake their overlasting existence in their certitude. It is only when these questions touch the moral and spiritual relations of man, that we get shaky in our faith, and lose our way by losing faith; as though the great and good Ruler of the universe was more mimiful of rocks and gases than of immortal souls, and whilst all atoms of matter obey His will, man is left to blunder his way in the thick darkness unguided, and in the midst of perils having no wise purpose in them.

It is an accepted doctrine among Spiritualists that man is a progressive being. Now, if this be so, two considerations are inevitable. 1. That to progress at all, there must be inducements, or points from which ito advance to others to be atlained. 2. That these points are only discreted from each other by states of knowledge and goodness. The law of progress presumes man to come into the world destitute of knowledge of any kind, weak in body, mind and spirit, yet with the gorms of all possibilities in him.

In regard to man as a physical being, this fact has been of universal recognition. Everywhere do people take care of their children, whether civilized or savage, feed them in their infancy, assist them in their movements, shield them from danger, and teach them knowledge. They know that life is subject to law, that wisdom is the result of experience, and there are no exceptions to the rule. The same is also true of the intellectual culture. Nobody expects children to acquire knowledge without tuition; and so, too, of adults. The fact that through the condition of mediumship persons are sometimes intuitively, or by inspiration, made wiser than their time, is no exception to this rule, since it is but another mode of education, and does not change the fact in the least. And thus is it, also, of our moral and piritual nature, culture being just as indispensable here as on the other planes.

Thus we see that the Divine government, so far as that relates to the growth, development and culture of the body and mind, is a government of law, and, as such, is universally accepted in practice, at least, if not in theory, and we shall be at a great loss to discover why the spiritual nature . of man should be an exception to this rule, inasmuch as all the evidences lead us to the conviction that it is not.

If, then, these things be so, what are the inovitable inferences to be deducted from them? Let us see. First, the body is weak in infancy; needs food, care, clothing, shelter, and exercise, as the necessity of its life and increased strength; and nobody thinks of attaching guilt to the child, be-

Clothed in the radiance of unending day! And thou, my old and loyal friend, Above thy couch I often bend, Eyes of thy soul to open wide. Oh! be no longer heavy hearted, But look upon the dear departed:

On Robert, who hath died-To use poor mortal man's unmeaning phrase-Although unnumbered are his winged days.

No tolling bell Disturbs the air where happy spirits dwell. I 've met thy gallant soldier-boy, who fell

Near Rappahannock's shore. Oh! call not Willie lost, but found, Though in the cruel river drowned. Thy wife, in ecstacy of joy, Clasps to her bosom little Bess, Arrayed in dazzling loveliness, And smiles benignly on her youngest boy.

And now, good-night! Let slumber fall upon your weakened frame, And wake to tread once more the road to fame. It sends a thrill of gladness through my soul,

That, sorrowing for the past, The bard at last Hath learned the mighty art of self-control. Remember, though you seek earth's darkest spot, I will be near you when you know it not."

Deep silence reigns; I feel no sweet vibration in the air, And back returns that Stygian ghost, Despair. Oh, blest immortal! let my spirit hear That voice, though low, melodious, soft and clear. Alas! my quest is worse than vain! No silvery voice responds again. The shade of one long mourned hath taken flight, His accents swallowed by the hungry night. MacKay Manor, Dec. 31, 1865.

Written for the Banner of Light. THE FLYING DREAMER.

BY WM. H. STEVENS.

I dreamed I flew for a cup of dew High o'er the rainbow's crest. For my rose to sip, and my bright tulip, And my birdlings in their nest.

On my return, to fill my urn, My joys were changed to fears; I found I had only dreamed, alast My dow had changed to tears.

Why only in my dreams have I The joys of upward flight? Why ne'er on feathered wings to fly, But when asleep at night?

Could my ideal be only real, I would happy, happy be! My joys I'd share with birds of air, And keep them company.

Truth is powerful, and its course is straight in trive to hide or bury it in darkness,

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It is true, all religionists, as well as all theistic the everlasting Body, and God the Soull You ask me of my hopes. Well, my friends, philosophers, admit that God governs the universe, yet many so qualify that admission that it permit me to say we may well pause before we becomes virtually a denial, with all the uncerask for the hope of others and reflect upon the Divinity that shapes our ends, let them he what | tainties and contingencies which a' denial inthey may. What are our hopes? I would ever volves.

axiom.

Before proceeding further, it may be well to ask, not what are thine, or his, or hers. For while Humanity is a stranger, shall we pause to reflect say that, upon this subject, we do not reason generally with that freedom which characterupon conditions that surround the world at large, izes our thinking on other subjects, from the or come into the sphere of mortal action that fact that we begin with certain foregone conspeaks in the consciousness of friend and foe of hope and destiny. What has the world attained? clusions, which so warp our minds that we are Tell us, oh ye lights of the age. Come to us in led away from just convictions by what we infer our delirium of thought, of perplexity and care, as certain consequences from the premises.

There is much room for doubt as to the certainty and reveal to the light of day your mission, whose heaven-born significance is to redeem the creaof determining the truth of things by what may apture through the Providence of the Creator! But pear as consequences, unless these consequences let me tell you a sad and lamentable fact that can be traced with uncering certainty, and then ages upon ages have rolled up in the labyrinth of that these consequences are of such a nature as the mighty Past, that it is all in vain ! Where can to be utterly irreconcilable with the first proposi-I go, in this hour of desolation and desponding tions. Now, the reader is respectfully requested, thought, and find a requiem that shall quiet the in the present case, to let consequences take care troubled soul? Oh, tell me, ye fates of the Un- of themselves for the time being, that we may seen! Oh, tell me, ye sprites that answer to the consider the few suggestions here submitted withdesiring! For desires of men are ever asking out any reference to them, so that, at least, they where is the salvo that shall save from the effects may not be stumbling blocks in the way. Let us of a common cause? But alast the response is then begin by accepting the fundamental proposi-Death. No sliadow even from heaven casts its tion, that God governs the universe.

gleam to strengthen the weary and the worn! No The point next to consider is, how does He gov duty, however well performed, brings the elixir of ern the universe? It might be auswered to this actness, to show the relation of the condition that | life and says, Be still; for as yet all appears sad | question that the universe is governed by Law ; | vine Being, without the perception of all that was

cause of its helplessness. Yet almost every effort made by it is attended with danger; for who is able to recount all the sore bruises received in the attempts to creep, walk and run? It is scarcely worth while to argue a point so clear as this, and hence we may pass on to the next point of consideration, which is our intellectual nature. Here we shall be met with those apprehensions of consequences before spoken of; for we may be told that if ignorance is not wickedness direct, it leads to it, and, therefore, is closely related to it. But never mind these "consequences" just now, and let us come to the point, which is to inquire whether there is any offence chargeable to man because he is not born intellectually wise? If we refer to what has just been said of the physical condition and requirements of the child, we shall

see that everything relating to the intellectual department is just as true analogically; the same amount of care and attention being requisite to develope the mental powers as for those of the body, and that there is really no more reason why a child should be considered culpable on account of intellectual incompetency than on account of physical inability, both being the necessary, and, therefore, the natural condition of infancy; and being natural, is consistent with the divine lawor, in other words, with the government of God. Now we approach the point on which men have forever been stumbling, more or less, and on which the greatest diversity of opinion exists. Here it is, too, that those terrible consequences loom up in such frightful proportions as almost to terrify us. It might be well to inquire into the source of this terror; but just now it is more in order to pursue the third consideration, or aspect of the subject. It may be well to remark, first, that the moral expressions which our character assume are, in a great measure, determined by our physical and mental states-by our preternatural tendencies and mental culture; so that if guilt is chargeable for our moral delinquencies, such of them as are to be traced to mental and physical

causes, must be chargeable there, and this would be putting the causes of moral turpitude wherethe churchmen would not like to have them placed, inasmuch as nobody is silly enough to allege free agency of the physical constitution of man. To leave such actions, then, out of the question for the present, and confine our attention to such as may not be traced to diseased states of body or mind, let us see, if we can, what is the moral quality of the balance.

The effort has been made above to show that the Divine Government is a government of law, and that it applies as well to moral actions as to others. Now even with the admission, if such were made, that man was a free agent, and that his actions arose from the exercise of this freedom, still if such acts are at all connected with consequences as effects, their relation must exist from a law—a divine law; so that even this admission would not mend the matter in the least, the law being still existent and operative; and the supposition of the ensciment of a law by the Di2

possible under it, is one which is not only degrading to the mind entertaining it, but one which divosts the universe of a governor, and leaves the machinery of being open for all manner of derangements and contingencies, and, therefore, destitute of that perfection and completeness which is the foundation of the soul's faith in God. There seems, then, no escape from the conclusion. that all things are governed by law, and it is now for us to inquire into the nature of those acts which we call cril.

In order that there may be no controversy in regard to the heinowances of the offences, let us take a murderer, or a pirate, or the speculator in bread, clothing, fuel, or other necessities of the poor, as our model of depravity. It may be laid down as an unquestioned proposition, that no one acts without a motive of some kind; and, taking . this much for granted, it will be for us to inquire, as well as we can, into the quality of the motive in any given case. An investigation into every instance of murder, piracy, or violence of any kind, seems to reveal the fact that in such cases there are apparent purposes of gain. No moral turpitude has ever been supposed, necessarily, to attach to the mere desire of gain, in itself considered, so that whatever wickedness may be attached to the actions of men, it is not to be charged our imperfections, for the more blessed enjoy- out the East, that the great catastrophe of the deto the mere desire of acquiring. The question, then, resolves itself into simply this, namely, the character of the mode employed in the acquirement of that which we think we need.

Let us illustrate this point briefly. Here is a man born of morall healthy parents, having all the favorable tendencies which such a circumstance could furnish. He is also endowed with exspiritual organization. Superadded to all these necessities abundantly provided, and with this a mind, and also in spirit. They have both arrived at manhood, and are now sent out into the world to stem its torrent, and enter into the arena of its stern conflicts. Whatever they are, they have been made so. Thus constituted Chey enterupon the race of life. Both have the same physical needs: food, clothing, shelter and competence; both wish to supply all these, and they are now about to do it. It may also be added to the above, that they are both selfish. We have now before us two men, who, thus far, though the elements of their nature are the same, are marked by great differences in the degrees of strength in their faculties respectively, and neither of them, as yet, chargeable with any offence.

Now inasmuch as the stimulus to all actions has its origin in our loces, we shall see these loves. express themselves very differently in the actions of the two men whom we have brought forward as our illustrations. The one loves to have all his physical needs supplied; but his love of justice, truth and honor are greater than his love of bread and wine-of position, fame, and the tinsel of an artificial life. His soul is filled with delight when, by noble deeds, he can mitigate the woes of his suffering fellow-beings. The cries of the distressed, the anguish of the broken-hearted, the poverty and wickedness which so often accompany gray bairs, and the insults to which the poor are subfected, plerce but too deeply his sensitive nature. His clear intellect traces the principles of rectitude, and his love of the true is the guaranty of a life in conformity to them. In the confidence of his brethren, he is placed in positions of trust, and surrounded by opportunities to appropriate the wealth of others; but these are no temptations to him, in whom a consciousness of a life allnt suffied is paramount, and thus, having no temptation, there is no fall. The other man, also, needs to have his physical needs supplied, and his loves find expression in a very different manner.

Not being possessed with that fine sense of honor, nor with a soul so finely strung and delicately attuned to the harmonies of the inner life, nor with that clear perception of the principles of which he might trace the line

necessities, in order that, by distressing the community, he can extort their money, is engaged in ["The Pagans believed, (says the Rev. Mr. Pitrat,) its victims a hundred fold.

ments awaiting us, when, through the discipline struction of the world would take place-some of our experience, we are made worthy of the said by water and some said by fire, and some glory that shall be revealed in us."

traths which should be over before us in all the norance I may, by a blunder in the darkness, reis that we become better and wiser.

An immediate faith in the Government of God is the beginning of all true religion, the foundation of all sound philosophy, and the basis of all solid hope and happiness. Here is the fountain for the healing of the nations; the waters of which can never fall. When we shall drink deep of this glow of our human sympathies radiate and blend with those of the race, until all things puton their choicest robes, and earth and heaven unite in one. Philadelphia, Pa.

THE GREAT ANTICIPATED MILLENNIUM ITS HISTORY AND ORIGIN. NUMBER SEVEN.

BY K. GRAVES.

Primary Origin of the Tradition. History fully discloses it as an interesting and indisputable fact, that the long cherished conception of the Golden Age, which constituted the visionary prelude to perfect human bliss and beatiinde thoroughly engrafted in the fears and hopes of all ages and nations, and which was to follow as an opisode upon the last threes of the Goddess of Time, has an astronomical basis and an astronomical origin. A recurrence to the ancient traditions will establish this statement as a fact. We have already incidentally called attention to the vast, sacredly established periods into which the Oriental ancients divided time; known as "The Great Astronomical Year," yug or cycle; upon the installation of which, the whole stupendous system of the boundless universe was to undergo, according to universal tradition, an en-

tire change and renovation, through the agency their commencement, varied in different countries renovation and that of all its living inhabitants. -though six thousand years was very currently

ever, some species of robbery that have the merit | concerning the destruction of the world by water of courage in their perpetration. The burglar and by fire. This universal destruction was to who enters your house, or the man who meets you | take place at stated intervals, with vast astronomon the highway, does so at the risk of his life; and | ical periods between. All was to be restored to a although you may not admire the profession, you state of order, innocence and beauty." They also can yet honor the courage. But the speculator | believed that "The constellations will dash towho buys up all the cloths, flour, coal and other gether, and the whole universe be plunged in the same common fire, and be consumed to ashes."

BANNER

 \mathbf{OF}

a species of robbery, which, although fashionable that immediately before the end of the world and considered shrewd, is destitute of all the there would be mighty and frightful signs in the chivalry of the highwayman, whilst it multiplies heavens, and that the then living mortals would be struck with terror." (p. 219.) In a word, we The subject before us is a large one, and many have shown it to have been a current opinion points suggest themselves which the limits of among the Orientalists, that the world, for all time these essays forbid. Many objections may arise, to come, would be subject to alternate destruction not the least of which is that founded upon a feel- by water and fire, and that a great deliverer of ing which the stern logic of facts seem to come in humanity would appear on these occasions. This conflict with. But this is only apparent, not real. Is also further corroborated by the testimony of That the affections of our nature are bounded and | Mr. Volney, who tells us that " A great Mediator, governed by the Divine Law, lessens neither their a final Judge, a future Saviour, was spoken of, value nor their play; that love is answered by who as king, God and victorious legislator was to love, and the tenderness of the feeling heart meets restore the Golden Age upon earth-to deliver its gentle response; that we are all bound up in a this world from evil, and regain for mankind the great family, whose Father is God, and who in the reign for good-the kingdom of peace and happiexhaustless plentitude of his love never forsakes ness," And Mr Prichard, in his "Annals of us, and who is ripening us, even in the midst of | Egypt, says: "It was the common notion through-

said by both, and some held that it had taken That our lieavenly Father is completing his place several times, and would again." Speaking purposes in us, is one of those solemn and glorious of the times of the Roman Horace, a writer says: " It is still perfectly certain that all nations then journey of life. As for myself, I feel to thank God known entertained the expectation of the end of that, with the very limited knowledge that has the world, and of a new earth and a new heaven." cellent intellectual faculties, as well as a balanced fallen to my lot, it is not permitted that in that ig- A new heaven and a new earth are, as we have shown several times, recognized in the Christian are favorable surroundings, having all physical solve my life into a curse; but that, on the con- Scriptures. David seems to evince faith in the trary, we may feel strong in the infinite strength new creation when he says: "Thou takest away good mental training and a high moral example; of his divine love, and that we, his children, are their breath, they die and return to their dest. and there is another man just the reverse of bounded by the law of his love" and care, wherever Thou sendest forth thy spirit, and they are creat the first: badly born, weak in body, frail in we may be; that if we sin and suffer and ripen, it ed, and thou renewest the face of the earth."-(Ps. 104A)

> We will close with a more specific statement of the proof that the millennial tradition was of Pagan astronomical origin; first noting it as a somewhat singular circumstance and condition that Noah is represented to have been six hundred years old when the great flood commenced, and water we shall indeed be born anew; the rough | that this number (six hundred) is the exact measjewels embedded in our natures become polished, | ure of the Hindoo periodical cycle with which they and shino with the brightness of the sun; the calculated the inauguration of the watery millennium, holding-as many of them did-that it would take place when ten of these periods expired and brought them down to the famous six thousand years.

We think, then, that it would not be hazarding too much to say that all the nations of the East including, also, indirectly, the Jewish and Christian sects, derived their millennial faith from the very ancient Hindoo or Brahminial astronomers. who calculated that the plane of the celiptic and the plane of the equator would coincide in six thousand years, and that at the occurrence of the first astronomical junction, the world would be destroyed by water, and, at the second junction, by fire-presuming that the first had taken place already. Some taught that this astronomical coincidence.would continue to take place every six thousand years, attended by consequences more and more serious, until it would finally result in the entire destruction of the universe. Josephus seems to have entertained this opinion when, after telling us the Jewish patriachs attained the age of six hundred years, he says, "It is not till after the revolution of six ages that the great year is accomplished."—Ant. Jud. Lib. I, Cap. II.

Some of the ancient Egyptian sages taught, also that the melting of the ice at the poles would occur at some future period, and result in the destruction of all animated nature, and that the augmentation of the heat of the sun at the equator. at the astronomical coincidence, realized by the of water and fire conjoined, or each alternately, precession of the equinoxes, would set it on fire; The length of these periods, as well as the date of which fire would operate to produce its entire This astronomico-millennial legend, however, is accepted. Mr. Volney tells us, that "It was re- traceable to a still earlier period in the s corded in the sacred books of the Persians and tory of India, whence, doubtless, all the Oriental Chaldeans, that the world, composed of a total nations and, later, the Jews and primitive Chrisrevolution of twelve thousand periods, was di- tians, derived the whole substratum of their milvided into two partial revolutions, of which one, lennial notions. The Bible of the ancient Parsees the age or reign of good, was to terminate at the ("The Bour Dehesch") tells us, "Time is of twelve expiration of six thousand years, and the other, thousand years. The celestial people (the inhabithe age and reign of evil, at the expiration of an. | tants of the primeval ages,) were in existence three thousand years before the enemy (the Devil) made his appearance; three thousand years they were tempted and corrupted by him, and in six thousand more Kalpas or Ultima Actas the world will end." Some of the Oriental orders elaborated the six days of creation (as taught in several of the ancient cosmogonies,) into six thousand years, as the measure of time for the duration of the world. Gale, in his " Court of the Gentiles," says, "The ancient Jews held, with some of the

the lovely Jesus," he is to come as a terrific demon-like destroyer. Instead of "Father, forgive them, they know not what they do!" he is to dash upon them with the fury of an angry God., Whoso can believe such stuff as this, or swallow the silly notions couched in the millennial traditions of the ancient Pagans, as practical realities, should be reminded there are yet more materials in the country for building lunatic asylums. Harveysburg, Ohio.

LIGHT.

DEMONSTRATION OF IMMORTALITY.

BY J. R. ROBINSON.

Happening to get hold of the Banner of Dec. 16th, the other day, and on reading the discussion on "Spiritualism," I noted a remark of Bro. Wetherbee's like the following: " In the absolute sense, God himself could not demonstrate it, (immortality,) for it would take to all eternity to do it." Now if I say that that expression is a solecism, you, there at the "hub," will doubtless grin, but that won't change the fact. I've got a "notion" -although I've never been in Boston-that the phrase, "all eternity," belongs to physical science, and of course is born of Babylon-confusion, mixture. It is like Winan's unique steamer-poking its two-pointed ends fore and aft into indefinity. Metaphysical science selects a term far more expressive of the absolute, than any significant of duration. Here is a perfect expression of the absolute - Self-existent or ence. Disturb it by any species of modifying idea, if you can, eh? Here is the true expression of absolute immortality.

Now let us see whether God can take the writer's organism, and demonstrate the scientific truth of immortal organic existence, in not only what is specially called man by us physicals, but also of whatever minds, who stand within the veil where principles, with their unfolding and development, are seen and known, not believed in-(and cm disclose them to such minds as aspire to the plan of their development)-understood to constituteMan or Mind, which are synonymous. I think it will be conceded by most minds in enlightened countros, that there undeniably exists a force, or forces, through which all phenomena come into organic being. Now if we can't discover the origin of neeher the principle which unfolds, nor the elements of the forms which are unfolded and developed, what an we do but cou-clude that they are inevitably self-existen in their totality, principles, elements, forms and all I simply defy a single or any number of the most intelligent minds in the developed portion of the elementary system, to successfully controvert this position. Very well, then; is n't here the absoute of immortality established? What though it be, to begin with, in the negative half of the mass. all in undeveloped individualism, and as to the total, all disorganized? That alters nothing. It is all there, every thing or form, and also all forces or principles to develop those forms. There is no other entity or element in existence, of course, besides the universal totality. And of this grand whole, are all things; and through the inherent forces, attributes, etc., etc., continent in this grand mass, are all things; and to this grand mass pertain all things, when the grand total is unfolded and developed.

It makes no difference at all what minds in the rudimental sphere of development nominate this elementary system, whether God, Nature, Jehovah, Jove or Lord; it is the same, identical, grand otality when it is finished, that it was when in its crudest condition. It was Intelligence in principle, in undevelopment; and when finished will be Intelligence in that principle in several individualisms, carried to an ultimate; so that the grand, Divine Principle of all subordinate principles, will be all pervading all. So now Bro. Wetherbee can see—if he can enter the arena of metaphysical sclence-that it won't take God near as long as he mortality.

The following proposition is too obvious to adnit of demonstration, e. g.: If "nothin

Written for the Banner of Light. SOME THINGS WE NEED NOT DO.

JANUARY 20. 1866.

BY BELLE BUSH.

We need not lead a lonely life, If we are kind and loving; Or lack the friendly words and smiles, Our daily acts approving.

We need not sing, "There's none to love, Or give us fond caresses;" If we have but a sunny soul, T will win the love that blesses.

We need not sigh, and say, alas! The world is dark and dreary; For if we're faithful to our trust, We'll help to make it cheery.

We need not lack, when trials come The sympathy of others, If we but daily strive to bless Our sisters and our brothers

We need not dread the flight of time, If wisely we improve it; And with the fadeless flowers of truth We ornament the spirit.

We need not lead an aimless life, And not expect to rue it; Nor fear that truth we shall not find, If wisely we pursue it.

We need not deem the world unkind, Or earth a valo of sorrow, If from each trial here we strive A lesson bright to borrow.

We need not fear the Angel Death, Though waiting at our portal; If we have walked in wisdom's ways, Our treasures are immortal.

The workl may frown, and grief and care May spread their nets to win us; We've nought to fear if we but keep The heaven of love within us. Adelphian Institute, Jan. 4, 1866.

A Grand Move.

Not since the advent of Spiritualism, not even when the dark clouds of superstition rolled up from before my vision and I came to the light of truth, has anything in my spiritual experience or observation filled me with more satisfaction than the proposed Convention of the Spiritualists of Lissachusetts, for organized effort and mission-ary hor. I thank the friend-whoever it was-that alrended my name to the call for such a meeting. Though as if our belief was assuming the form of a do-wright reality, that hitherto it had not. It looks as house it importance, in our estimation that a set out of the set importance, in our estimation, that leads us to ex-spirit of progress and reform-that in the true true leaven that seeks to leaven the which of the Spiritualists have erected many altars, but lump. the first proposition I have ever seen to bring offering thereto.

In National Convention, last October, the Spiritualists organized themselves into a national body, but without a purpose or object, either expressed or implied. It is as open to party politics as anything else. There is nothing that we are pledged, under our Constitution, to do, and there is nothing, under that Constitution, we may not do, as a Spiritualist National Organization. If ambitious men wish to work certain wires to further their own plans, here is one ready tuned and in working order; touch it, and it vibrates. The Spiritualists are pledged, through this body, to his

I am not in favor of constitutional enactments against any dreaded wrong, in such bodies as our National Convention. The most effectual way to prevent wrong doing is to keep busy doing right, supposed it would to develop the principle of im- To live without an object to be actively labored for, is to rob life of all that makes it noble and grand and sublime. To labor through life for and noble object is the divine mission all men. To associate together, without a high and noble object to be accomplished by such associations, is to let ourselves down from our high callings as individuals. As individuals, we are over under responsibilities; but in our associated capacity of a National Convention, we have virtually thrown off all responsibility. We did not pledge ourselves to do anything, and, hence, I apprehend that, as such, we shall not do anything under our present Constitution. As a National Organization, we exist only in name. The fact of our being organized has not and cannot give us one particle of influence more than we possessed before. Why? Because we have no one appointed to represent our sentiments and objects before the world, and that, too, because we avowed, in our Constitution, neither sentiment nor ob-

out to their ultimate results, but feeling the strong pressure of immediate wants, he seeks the first means to gratify them. He knows that gold will buy bread, and he needs bread. He knows that gold will buy clothing, and this he needs; and, if he is not exceedingly dumb, he knows that it will buy respectability, and this he wants, though he may not need it, such as it is. He is not so left, however, without the Divine Witness as to be wholly insensible to the moral qualities of actions; and hence, he feels the admonitions, as well as the temptations, and between these he lives a life of constant conflict; now the victor and now the vanquished.

Oh! God only knows how many and hard have been the battles thus fought and won in the heroic lives of men and women who, at last, have fallen, in the world's judgment; but who yet may show a glorious record when all the secrets of the heart shall be laid hare! We sit in inquisition upon the merits of our fellows, and pass sentence upon them, as though we could weigh all motives with as much accuracy as a butcher does a shin of beef; or measure the force of human loves as a peddler does his tapel. Can we never be led to that discipline which alone can fit us for our duty in this respect? that which is furnished by a careful survey of our own life's story? that which we know more of than we can that of another, and see there the many instances in which, even with our many victories, the many defeats we have suffered? Who of us dare to put the unvarnished tale before the world ? Perhaps we never did "smite a man that he dio;" but yet we may have smitten men that they sighed and suffered; and, if so, it is only a question of degree, and not of kind.

We are appalled at the murder of a fellow heing, and we ought to be; yet even this act should be judged with a "righteous judgment," We who do not believe in a devil as the instigator of wicked deeds, must look clsewhere for the fountain from which they spring. That fountain we can find in the blind love of self, not yet enlightened by reason and the ascending spiritual nature. And we should as soon expect a blind man to walk in the midst of boulders without stumbling, as the strong impulses of the love of self, not guided by the higher department of our natures, because that latter department is not yet the master, to conform to the higher law in morals. Here is expressed the Divine Law in morality. If a perfected intellectual and moral life was not more orderly, harmonious, better than one not so perfected, there would be no use in the attainment of it; and that law, everywhere else exhibited, would, in such a case, fail to complete the circle of being. A man, therefore, who murders another, does so in the absence of that controlling sentiment of the higher nature, and somehow reasons, erroneously it is true, that the few dollars he may thereby get, or for some other object, he is going to be benefited, and without the activity of those awakened sympathies which otherwise would prevent the deed.

"So, too, of robbers of every name, whether upon the high seas or on the land; in the marts of trade and commerce or in the factory. There are, how-

other six thousand years."

In India these periods were denominated yugs, and "One thousand of these yugs, (it was taught) made only a single day in the life of Brahma;" counterpart to the declaration found in the Christian...Bible-" One day is with the Lord as a thousand years, and a thousand years as one day."-(II. Peter, iii: 8). The Buddhists held that "Not only will this world be destroyed and renovated at regular periods, but the supernal spheres thust Pagan nations, that the end of the world would also undergo a similar change." Plato informs us that it was the belief of the Egyptians that the world was subject to destruction both by water and fire, and that this catastrophe would occur when the sun and moon and all the planets returned to the same sign in the zodiae whence they started." And the story incorporated in their sacred traditions of Phieton's having borrowed the chariot of the sun to set the world ou fire, he regarded as a true emblem and figure in fable of the destruction of the world by this element

The Egyptian cycle was divided into two retine or ages, each of many thousand years durationthe first being signalized by the destruction of the world with water, while the latter was the throne, when he would bring all the enemies of appointed season for its consumption by fireeach being periodical-that is, the world was to be alternately drowned by a universal deluge, and consumed by a universal conflagration. The Etrusian Cycle, pointing futureward, was of twenevermore, ty-five thousand years duration, when the universe, by means of fire, was to take its departure

from the sphere of existence. Mr. Burnet, in his Archeology, (p. 400) says: Many of the learned Greeks and Romans held in the hands of God to exalt them and their relithe identical doctrine respecting the absorption of all things, and their periodical renovation and tablish the "True Religion," which each claimed regeneration, with those of the Oriental philosophers." And in Mr. Crawford's Researches, (Vol. | with others, the natural sun; with the Chinese It 2d) we are told that the inhabitants of Ceylon supposed that " Touching the end of the present | world on fire. The Hierophant says, "All nations mundane system, a terrible rain will sweep from having a literature have left on record traditions the face of the earth all people except a small of intense heat caused by the sun wandering from number of pious persons," and that "Maitre (a his course and threatening the world with a gennew Saviour,) will appear and establish a new eral conflagration."-p. 186. order of things, and turn the wicked into beasts," marking and commemorating the inauguration of a new cycular era, and the critical moment to run, they indulged in the greatest joy that they had escaped the threatened destruction."

(See "Researches Concerning Mexico," p. 226). An-

take place at the end of the six thousand years; the same set by the Brahmins and Hindoos." We will only remark further, by way of recapitulation, that the belief provailed in India, Egypt, China, Chaldea, Persia, Etruria, Rome, Greece, Mesopotamia, Arabia, Mexico, &c., in fact, almost universally triumphant throughout the East, long prior to the birth of Christ, that the world would be destroyed, at some future period, eithor by water or fire, or both combined, to be attended or followed by an immediate reörganization and rejuvenation of the earth and its inhabi-Tants, and the installation of the Divine Judge, Messiah, Saviour, or Son of God, upon his earthly "Our Religion" (that is, all the votaries of other religions,) upon their knees at his feet, and compel them to acknowledge his supremacy and right to rule and reign in frighteousness forever and

It will be observed that, although the millennial tradition was originally predicted on astronomical cycles, it came ultimately to be regarded by several nations as the appointed instrumentality glon to the ultimatum of divine favor-i. c., to esto possess. With some, it was the Son of God; was "the Son of Heaven," who was to set the

Following in the wake of the Pagan traditions, &c. Analagous to this, is Humboldt's testimony | which assigned the burning of the world to the that" It was the belief of the Mexicans that the demi-gods, the Christian world have appointed world would be destroyed at the end of one of the mild, the meek, the non-resisting Jesus to their cycles, and as soon as the fire was kindled | come as a mighty and mad incendiary to set the oceans, seas and lakes on fire. He is to come as "a thief in the night;" by which we infer he is passed which assured them that a new cycle was | to pounce upon every man, woman and child and "the rest of mankind" while asleep, thus taking them by surprise in their shirts and night-caps, without a moment's warning, and allowing the other writer tells us, that "The stoles, in common | righteous time to put on their ascension robes. with many of the Grecian sects, believed in the Instead of coming as "a gentle lamb," he is to exold Hindoo, Chaldean and Egyptian calculations, hibit the character of a rabid tiger. Instead of

become substance, then, by the same logic, neither can substance be reduced to nothing. Hence again, we have established the absolute immortality of elementary substance. Again, principles are not only self-existent in form, mathematically, but are also eternally unchangeable in their constitutions. For instance, a man, horse, dog, or any other organic form, can never he organized in any other form than its own speciality.

And what, perhaps, may appear speculative to physical scientists-yet metaphysical science recognizes to be the true development of eternal principles-that however heterogeneous any organism may be in the negative elements of its rudimental make-up, yet before it is ultimated in all the grand orders of its development, it will have gathered in all those elements in special harmony and congeniality with its own principles. Ah! reader, when you have learned the laws and history of your being as developed from the elements, you will no longer wonder at any of the strangest phenomena ever witnessed by humanity. You will find yourself so nearly resembling that Lord God, who made you in his own image, and after his own likeness, that you will be amused that you did not discover the relationship sooner. Woman will no longer wonder why she has been

so long downtrodden by the positive half of humanity. She will know, not believe, that there is such a thing as inevitable fate; and that what humanity called God all along, really could not help what he was, is, and will be doing, till the whole elementary system is intellectually and intelligently uttimated. But do n't let any one falter or despair; this Lord God is so far developed as to furnish guardians and instructors for all inhabited planets,

And I should like to tell you, dear reader, about that man Adam, and the man Christ, also, neither of which has ever been clearly comprehended by the rudimental mind, but my short plece of paper admonishes me to add finis here. Waukegan, Ill., Dec. 20, 1865.

A MODEL WIFE .- She is all in all; gentle as a ring-dove, yet high-soaring as a falcon; humble be adopted. below her deserving, yet deserving beyond the estimate of panegyric; an exact economist in all superfluity, yet a most bountiful dispenser in all ent, weak, and situated; as it is, on the borders of liberality; the chief regulator of her household, Massachusetts, join with her sister State, and thus the fairest pillar of her hall, and the sweetest form out of the two but one missionary field for flower of her bower-having in all opposite proposings sense to understand, judgment to weigh, it is worth, hoping the Spiritualists of both States discretion to choose, firmness to undertake, diligence to conduct, perseverance to accomplish, and just and practical conclusion in reference to it. resolution to maintain.

Nobody likes to be nobody; but everybody is pleased to think himself somebody. And everybody is somebody; but when any body thinks himself to be somebody, he generally thinks everybody else to be nobody.

Again, our National Convention has no executive element in it, for the plain reason that there is nothing to execute. This defect in our National Organization, it will be remembered by the members of the Convention, I mentioned at the time, and urged upon their consideration, but to no purpose. Now the defect is felt, and " good old Massachusetts, so steady and true," moves at once to the rescue. She proposes to carry the light of our glowing truths to the hearts and the homes of the lestitute, by well appointed missionary labor.

This is truly noble and Christ-like. She proposes to "beard the lion in his den." This is brave and martyr-like. I hope the project will succeed. I hope to see something done worthy the great cause we are endeavoring to forward. Until something of this kind is done, we may expect to see it languish. Let some good, efficient laborer, either male or female, be appointed to canvass the State, hold meetings, give courses of lectures in places where they are willing and anxious to hear the truth, obtain of their salary what they can on the field, and be paid the balance out of the funds of the Society, raised by contributions in the several regular congregations in the State, aided by individual subscriptions. This plan I regard as both feasible and expedient, and one that must and will, sooner or later,

And now, while I think of it, why will not Rhode Island, which is a small State, and, at presthe present. I throw out this suggestion for what will carefully consider the matter and come to \$

Let the proposed Convention in Worcester, on the 18th and 19th inst, be fully attended by the real workers in this cause.

Thine for truth, for labor and for triumph. J, G. F18H. Middletown, R. I., Jan. 5, 1866.

A physician, who is a truly plous man, speak How often is nature, hidden elsewhere, betrayed by a laugh; the Choctaw or the negro element, sedulously concealed except in this feature, will betray itself in the loud squeal of merriment which salutes a jest.—*Emerson*. | pared to die."

JANUARY 20, 1866.

BANNER OF LIGHT.

Children's Department. BY MRS. LOVE M. WILLIS, 192 WEST 27TH STREET, NEW YORK CITY.

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

[Original.] VIRGINIA PERKINS.

CHAPTER VIII.

When Virginia reached home, she found Hugh sitting before the parlor fire, which 'was burning brightly. He had taken down Milly's green branches, and had placed in their stead wreaths and hanging festoons; and Virginia thought the room had never seemed half as pleasant. Hugh greeted her as if nothing had happened, and began immediately his pleasant talk about his adventures in the woods and fields. Virginia felt her face glowing with pleasure, and she was soon laughing and chatting as of old.

"But I have great news to tell you," said Hugh "Papa says we are going to have a war, and I am going to be a soldier. And I can lick a hundred Yankees: but-vou must n't tell. You must n't tell Milly, for all the world."

"Why?" said Virginia, with an anxious look. "Oh, because Yankees want all the niggers to be free, and we want all the black rascals to do just as we say, and -

"But I do n't," said Virginia.

"Oh, you women do n't know what you want," said Hugh. "Of course you'll think just as we say, and want to do as we please. But it's a great secret, and you must n't tell; for my father does not know that I know anything about it, but I heard a great many things said, and I made up my mind to be a soldier and lick the Yankees, and then, perhaps, I shall be President, and I'll come back and marry you, and we will live in a a splendid house, and you shall wear nothing but blue silk dresses."

Virginia felt the warm blood tingling in her cheeks. The room seemed all aglow with Hugh's words, and she could almost fancy herself in a blue silk, and living in a splendid house, as Hugh had told her.

Hugh took his leave in the evening, and Virginia looked out at the door after him, and felt as if the brightness had gone from her house. Hugh, on his way home, said to himself:

"I can make that girl do just as I please. I'm glad I went over; perhaps I shall want her help by-and-bye. She 'll turn up a tramp just when I need. Did n't she look fine, though, when I told about the blue dresses?"

Virginia missed not the dim tallow candle from her little room that night, for it seemed all darkness to her, as she remembered the warm light that shone in the parlor when Hugh was there. She was discontented with everything. Even the sight of the pyramid that Jo and Ann had brought over, and Milly had placed in her room, failed to please her. She could think of nothing but what Hugh had said and promised. The beautiful vision of Christmas night seemed to fade from her mind.

She listened to the cold wind as it swept the branches of the cherry tree close by her window, and bent them sometimes against the roof; but they kept repeating to her only Hugh's words. She looked out through the four littles panes, and seemed to see blue silk waving across the gleaming stars. At last she slept, and dreamed of castles and great houses, and many women and children all dressed gaily, and men on prancing horses, and she and Hugh were better and finer than all.

The holidays passed quickly, for Hugh came every day, and Virginia went to the woods again with him, and they braved the cold winds to hunt for hawberries and persimmons, which the frost had ripened and made sweet and luscious. Some-

rings and pearl necklaces, and golden bracelets, and very many fine ornaments, and she died and could not take one with her. And the same night one died who possessed no such ornaments, but who had gained the treasures on the mountains, and she was full of light and beauty, and every bright and beautiful thing that she wished was waiting for her. They both met, and one seemed very poor, while the other was richer than a queen. And yet this rich one lived in a poor, miserable home on the earth, while the other had a splendid house and beautiful blue silks." "Those are what Hugh likes," thought Virginia.

"If you travel about the beautiful valley," con-

tinued the youth, " without trying to ascend the mountain, you will not only not have any of those treasures, but you will begin another year just where you end this. You will have gained nothing, and will be no nearer those heights that every good soul longs to gain."

"But I wish you would tell me about the path up the mountain," said Virginia.

"Well, to make it as plain as I can," said the youth, "I will tell you that every step that you take up the mountain is one of right-doing. If you walk down here in the valley, you can do pretty much as you please, or you can do what others wish, right or wrong. But if you once begin to ascend the mountain, you will have to do just what love and goodness tell you to do. And oh, if you should be so fortunate as to reach the top of those mountains this year, how happy would you be! Why, you would be able to look directly into heaven, you would be so near. But there are very few that ever reach those glorious summits, because they get weary of trying."

"Well, I do mean to try," said Virginia. "Then if you do," said the youth, "we shall meet again; but remember, it is not always easy to do just right. Sometimes those we love wish us to do wrong, and then it is very easy."

Virginia thought of Hugh, and how much easier it was to do as he said than to do as she knew was right. She looked all about the valley again, and up to the mountains. She saw how a beautiful glory seemed resting on their tops. It seemed to her almost as if heaven had sent its light to glorify the world from those heights. Virginia uttered a prayer from her very heart, "Oh, let me ascend! let me ascend!"

The wind whistled in the great chimney, and Milly nodded in her chair. The tallow candle burned dimly, and the great logs sent up their quivering flames, and Virginia opened her eyes and looked about her. She did not wish to awaken Milly, for she had much to think about. The prayer seemed ringing in her brain.

"I will not forget again," said she. "I will keep asking that I may do right."

Again the thought of the little solitary cabin where the children were sick came to her. She determined to brave the cold and the storm for the sake of the tender love she felt in her heart for those poor children. She feared to awaken Milly, so she stole softly about the kitchen, and found in the pantry some simple food, and a nice new year's cake that Milly had made for her. She clothed herself warmly, and stepped outside the door. It was very dark, and coming from the light kitchen, she was almost afraid. But the wind sighed in the locusts, and she thought they said, " Come, come, do n't be afraid."

"Of course I am not afraid," said Virginia. "I have begun my journey up the mountains. Now I see the light in the cabin; I'll be there in a minute."

She no longer heeded the cold winds or the darkness, and was soon within the poor cabin. There was a sight that made the tears flow to her eyes, and her heart to tremble. The youngest, the little pet, with the soft blue eyes and the flaxen hair, lay on the couch, pale and silent. Its eyelids were closed like curtains over the round balls, and the soft fringes left the most delicate of shadows on the fair skin. The sweet mouth had formed a half smile between the delicate lips, and the dimpled chin seemed yet to hold the sweetness

of love in its round curves. Virginia did not anonk h

Correspondence.

Matters in Sturgis, Mich.

Thinking that your readers might be interested to know how the Harmonial Society, at Sturgis, gets along, and especially the Children's Lyceum, I thought I would give you some account of it, and if you should consider it of interest to your readers, you can give it a place in the Banner. It has been about six years since our church edifice was erected, and since that time our socie ty has been constantly on the increase. Liberal

ty has been constantly on the increase. Liberal principles have taken a deep root in this place, and it will take something more than the waves of opposition thrown against them by the devo-tees of a bigoted theological hierarchy, to stay the onward progress of the doctrines of the New Dispensation. It is true that the cause has its ups and downs, like every other cause. It has its sunshine and its shade, everywhere; such has been the case here, but it has always emerged from the cloud brighter and more beautiful than ever. The cause here, but it has always emerged and it has only been established four months. I have long been in favor of establishing these Ly-ceums, but since witnessing the happy social of-have sat in high places, and have "Thanked God that they were not as other men," but we have and you when the sume source of the source of the beautiful the source of the place who have been the source of the wicked and have been the favor of establishing these Ly-ceums, but since witnessing the happy social of-beat mere source of the source of the source of the source of the beat we shall have an we go to work in this direction, we shall have an have source be been the source of have sat in high places, and have "Thanked God that they were not as other men," but we have had many brave and noble men and women, who have been willing to "bear the cross, despise the shame," and stand for principle, and the glorious

of the word, and in every way has had the good of the society in view. In the Lyceum, especial-ly, he has rendered important services, and given

new life to all its movements. Bro. Wadsworth, in his lectures before the so-ciety, draws deep from the fountain of inspiration, and the words that full from his lips fail not to make a deep impression upon the mind and heart of the thoughtful hearer. His discourses are al-most entirely of an educational nature, and their aim seems to be to elevate and improve, to un-fold and develop the whole man. No ostentatious effort is made at oratory, but a plain, simple child of nature, uttering forth from the deep fountains of his own soul those truths that shall reach the souls of others.

The Children's Lyceum had a grand and glori-ous time on Christmas evening, their third Annual Festival, which is observed as surely as the year rolls around. The exhibition consisted of tableaux, recitations, singing by the children, gymnastic exercises, and instrumental music by the Misses Turner, of Coldwater. Then came the distribution of presents to the

hundred doliars in presents were given. The house was crowded with spectators, and all seemed to enjoy the exhibition with great delight, and especially the children. The exercises were conducted by F. L. Wadsworth, assisted by J. B. Jacobs, the conductor of the Lyceum, and Mrs. Nellie Smith, guardian of the groups. Great eredit is due to these parties, as well as to the dif-ferent committees who were engaged in getting up the entertainment for the children.

The Children's Progressive Lyceum has be-come a fixed and permanent institution at this place. There are now over one hundred scholars, who meet regularly every Sunday, and spend about two hours in marching, gymnastic exercises recitations, and the discussion of some subject proposed at a previous meeting. The interest in the Lyceum is constantly on the gain, which is cheering to those who look upon the Lyceum movement as a means of the redemption and sal-vation of the world from ignorance, superstition and bigorry. It is with the yong we must deal, if we would reform the world. All efforts direct-ed in any other way will prove unavailing. It is of but little use to undertake to uproot the deep prejudices of the aged, or, even those in middle life. Their habits of thought are fixed, and it is difficult to change them; but the young-they are like the tender plant that can be trained in any direction, and molded into any shape that shall be desired. Then let the friends of humanity, the friends of truth, virtue, liberty and free princi-ples, see to it that this Lyceum movement is car-ried on and established in every place throughout this broad land. J. G. WÄIT. Sturgis, Mich., Dec. 29, 1865.

Children's Lyceum in Putnam, Conn.

ng on, here in Putnam. doin what we can to advance our beautiful philosophy The prospect with us seems brighter now than it has for some years in the past, and the people seem, many of them, to be interested in the study and development of spiritual truth. In fact, it appears that we are establishing ourselves on a more firm basis than ever before, and yet it was only a few short months ago that Spiritualism appeared to be extinct among us. Perhaps your readers would like to know what it is that has aroused us from such a condition of apathy into activity and life, so that the remedy might he ap-plied in other societies that are in a like state of inaction. If you should ask us, I think we should all with one accord reply, "Our Lyceum." Yes, the Children's Progressive Lyceum, which we established less than six months ago, is bearing fruit an hundred fold already, and we all feel that to its gentle, harmonizing influence we owe, in a to its gentle, harmonizing influence we owe, in a great measure, our unity, and consequent pros-perity. We have just begun to learn what the Lyceum is for, and the more we learn of it the better we love it. I freely give it as my opinion that of all the heaven-bern institutions which have ever been given by the lips of inspiration to man, there is none equal to the Children's Lyce-um, which our gifted brother, A. J. Davis, has been the humble instrument of transmitting. I would earnestly recommend to all spiritual societies who have not already established a Ly-ceum to loss no time in doing so; for they can ceum to lose no time in doing so; for they can form no idea of the incalculable benefits that will surely flow from it, if properly conducted. It at-I have traveled with my uncle part of the time surely flow from it, if properly conducted. It at-tracts and interests the children. Their fresh and intuitive spirits see and recognize its beauty, and good satisfaction, and hope some good has been their love-nature, which is so active and promi-nent in childhood, is cultivated and preserved by its teachings. Through the interest of the chil dren the sympathy and aid of the parents is easily obtained, and they, too will come and learn lessons of love and truth with these little ones, of whom it was said, "of such is the kingdom of of whom it was said, "of such is the kingdom of heaven." The Lyceum is not only for children, as its name implies, but for all, both young and old. It is Mother Nature's school, and with her the old grey-headed man is but a child sitting upon the boundless shores of immortality. When the manifestations are growing more powerful. I hope that when I again visit Boston, you may receive greater things; and I feel that you will. Please excuse all mistakes, and with a "Happy Very Very" I hid you good-bye. We have entirely exceeded our most sanguine expectations in the progress we have made. Our numbers are constantly increasing, and so is the interest of all connected with us. We had a Fes-tival the 29th of December, to obtain books for our library. It was a perfect success All day our library. It was a perfect success. All de-nominations were represented, and all seemed very much pleased with the Lyceum exercises which we exhibited, and also with the nice cake, etc., which our good sisters displayed in such a tempting manner upon the tables. Hoping that the time will soon come when there will be Lyceums everywhere, I remain, you's for the truth, let what will come, A. E. CARPENTER. Putnam, Conn., Jan. 3, 1866.

would start the Lyceums if they knew how, or could hire a competent teacher, and be sure of a competent teacher. Such should have certificates of the board of teachers or some agent of the board. Why not take hold of this work, and get up a school for teachers in New York, and find good business for some of the unemployed ladies in our ranks?

New Jersey seems to be coming into the work of reform and progress in earnest, and Newark and Vineland are in the front rank of Spiritualists, and good workers are in both places. New York, Jan. 1, 1866. WARREN CHASE. New York, Jan. 1, 1866.

The Lyceum in Plymonth.

Spiritualism is alive in old Plymouth. The "Progressive Lyceum," under the management of our young and talented brother, Ich. Carver, gave an entertainment on Christians evening, consisting of music, singing, tableaux, recitations, march-es, etc., all of which sustained the name "Progrossive.'

abundant harvest of happy souls to bless our efforts.

shame," and stand for principle, and the glorious cause of the angel-ministry, and to-day we are much stronger than over before. The Society is strong, not alone from its numer-ical strength, which often is but weakness, but from the fact of its growth and progress in a knowledge of the divine relation that exists be-tween man and man, and to universal nature. Our Society is now able and willing to pay for lectures every Sunday. We have had regular meetings on each Sunday for the last year. For the last eight months, Bro. F. L. Wadsworth has been lecturing with us to great acceptance, and under his ministry the society has been of the word, and in every way has had the good The miser may exclaim, " what a loss of time

The Lyceum teaches the oneness of true religion and pure morality. The child is taught to avoid excitement, which, like freshets, carries along the light rubbish; sound reason, like the rock, is not affected thereby. The turning of a railroad switch but an inch the

wrong way, may destroy hundreds of lives; 80 the turning of the youthful mind from right, though but a word, may lead hundreds to follow on and be wrecked upon the rocks of superstition and

sin. The mind of the child is plastic, yet it is the material upon which we are engraving emblems of far more consequence than all the works of art the world has produced.

The stereotyped methods of teaching children practiced in the Sabbath Schools of popular theol-ogy, are like the confused murmurings of many rivulets; on the contrary, the teachings of the Ly-coum are like the still waters of a mighty reservoir, in which the loved ones in summer-life are

clearly reflected. Of course there are all manner of stories afloat here concerning the wicked and ridiculous per-formances at the hall, by the Spiritualists; and one member was told by a delegate from the children. It is estimated that not less than five Church, that they should be complained of as a

to sing on. So will progressive souls continue to prochaim these truths, although creed-mongers do

ry out " blasphemy." We have quietly submitted to the Church's using Sunday, as men use the rubbers on the ends of their diary pencits—to rub out mistakes of the week—long enough; and it is our duty now to write on the Sunday margin of neglected dutics— "Children's Progressive Lyceum,"

W. K. RIPLEY. Plymouth, Mass., Dec. 27, 1865.

Spiritual Movement in San Francisco. A few words from the pen of a resident in San Francisco may not at this time be unwelcome, when we consider the interest that so many of when we consider the interest that so many of your readers must of necessity feel in the success of that wonderful missionary of the "new faith," Mrs. Laura Cuppy. Although the pages of your most interesting paper did not herald to us her approach, yot the cry from the spiritual ranks in this city had gone forth so often, that when, a few hours after her arrival, friends were apprised of the fact, there were many to welcome her. The fast Sunday after her arrival it was pro-

The first Sunday after her arrival, it was pro-The first Sunday after her arrival, it was pro-posed she should say a few words to the friends of progress, and so introduce herself to those who were anxious in behalf of the cause. The result was such as might well be anticipated by those who recognize her great genius and illuminated intellect.

We had for a long time felt the need of a speaker upon the Spiritual Philosophy, and heartly can we thank God that at last one has come to us so peculiarly adapted to reach the hearts and a light throughout the world which shall become awake the interest of the people of San Francisco Already has she found her home. Four Sundays besides the first evening of introduction has she lectured to crowded audiences. Indeed, it is in-possible at the present time to obtain a hall suffi-ciently large to hold all that come to hear of the great truths now dawning on the world. The Children's Lyceum may be regarded as an established institution. Mrs. Cuppy has quite established herself in the affections of her audiences, and a movement is already on foot to build a hall especially dedicated to free thought and spiritual teachings, and 1 shall be greatly mistaken if this noble woman is

greatness, point to it as the place to cultivate friendship, and germinate and disseminate the progressive principles of the ninetcenth century. Hoping that this consideration will, elicit the attention of the more thoughtful and prominent of our beautiful philosophy, I remain, respectfully, I. U. REAVIS. Beardstoren, Ill., Dec. 31, 1865.

Flag-Staffs for Children's Lycoums.

HOW TO MAKE AND PAINT THEM.

When the friends of any locality start to organ-ize a Children's Lyceum, they unturally ask of one another, "What are the first steps?" "How begin the work?"

It will save time, and therefore money, if friends It will save time, and therefore money, if friends wanting the services of some one to organize, would prepare at once the following staffs for targets, flags, &c.: 1, four dozen, three feet long, diameter one-third of an inch, for linen flags, No. 5; 2, five dozen, three feet and six inches long, half inch diameter for linen flags, No. 6; 2, three down

dozen, three feet and six inches long, half inch diameter, for linen flags, No. 6; 3, three dozen, four feet long, half inch diameter, for linen flags No. 7; 4, one dozen, four feet and nine inches long, two-thirds of an inch diameter, for Leaders' slik flags; 5, one dozen, five feet and four inches long, three-quarters of an inch diameter, with a saw-curf six inches deep in one end of each staff, to reader the termination for source the slow of the feet

curf six inches deep in one end of each staff, to receive the targets for groups; 6, one staff, six feet long, three-fourths of an inch diameter, for the large silk flag carried by Guardian of the Groups, Paint all the staffs in black walnut stain, ex-cept the first two sizes, which should be (the shortest) red, and the next blue; all turned out of clear pine, with square ends, and nicely variish-ed. Of course the only object of painting in diff. ed. Of course, the only object of painting in dif-ferent colors, is to make the different sizes of flags plainly apparent to both officers and children. The red staffs being the shortest for the Primary Groups; the blue staffs carry dags one size larger for the groups between "River" and "Banner;" and the black walnut staffs for all dags suitable to higher groups and the officers. These colors are found to remain unsolled by use, and are therefore recommended. "Banner Chest" and the "Library Case," and other Lyceum furniture, are usually painted in black walnut stain, neatly varnished.

varianced, Wherever friends contemplate inaugurating a Children's Sunday Lycenin, it will greatly expe-dite the work of putting the school in shape, if they will prepare the staff necording to the foregoing measurement. Yours for the w A. J. DAVIS,

Reading, Pa.

The dear cause for which the Banner does so much has never obtained a footing or visible in-troduction in our city. Although we number less than a dozen, we hope ere long to see many more. We have never been visited by any speakers or mediums, either of which—and particularly a test medium—could be of great benefit to us if they would come here. Trusting some one may do so in their journey-

ings to and fro, we remain, hopefully awaiting the light, D. L. B.

A Wandering Waif.

Humanity is varied; we find one phase here, and another phase there. Look we in vain to find the truly beautiful everywhere; yet where it the most freely dwells is it the reast seen, and still less appreciated by the passing world. The really beautiful is that which is really good; and it is those, and to a fearful extent only those, who are imbued with the eternal principle of love, in its true selfhood, that can and do fully realize the goodness with which the world so richly abounds. The heart must be filled with love; the whole being must be aglow with it; the eye sparkle with delight; the countenance beam with pure and holy affection; our innermost feelings pulsato with its superb richness, and then it is that we are enabled to see and appreciate the ample goodness in all around us, and our souls feed with heavenly delight upon scenes which before prosented no interest.

But love should be pure, heavenly, not sensual. True love is noble, is worthy, and, to those who possess it, ever ennobling, ever exalting. It carries us away to heavenly spheres, and bids us unite our souls in holy communion with the dear ones who have passed "over the river," And yet how few there are who enjoy it to the fullest extent. Many there are who are dying for the want of it-starving to death-freezing to death spiritually. But, thanks be to the ever blessed ones who watch over us, Spiritualism is diffusing sacred to the hearts of the weary. It will prove a rest to them which they long have sought. Let them cultivate the acquaintance of the true and good in the earth-form, and those in the "better land" who draw near to them will be likewise. How beautiful the thought that we determine the character of our spirit-guides. Then how important that we should live truthful lives, and develop our affectional natures in a channel of puri-JAMES G. ALLBE. ty and sincerity.

times, when alone, she thought of her pleasant Christmas day, but she did not think of visiting her new-found friends in the poor log cabin.

One evening Milly said to her:

"Did you know, honey, dat de children oter dere be drefful sick? Like enough dey be deadde wind blow like dat dis ebeneing-de wind alwavs blow when de soul taking its upper flight."

Virginia shuddered as she heard the winds sweep by, and a quick pang went through her tender heart, that she had so forgotten her good intentions. She was very unhappy; perhaps she had not been so much so for many a day, for nothing is harder for a kind, generous heart than to remember that it has neglected to follow where kindness and love lead.

Virginia remembered that this was the last night of the year; and as she sat before the kitchen fire with Milly, she could think of nothing but the poor, half-sick children that she had given so much pleasure to a week before. She pictured them lying waiting for her; she seemed to see their mother's weary face, and the room so poor and empty.

But a storm was coming up, and it was not safe for her to go out; and Milly could not be tempted by reward or threat to go out when death was dreaded. So Virginia sat down on the broad hearth, and laid her head down in the position she liked so well; and she watched the flames going up the great chimney, and listened to Milly's low crooning song. The tears fell thick and fast as she remembered the children in the cabin, and the winds seemed to be reproaching her.

For a long time she sat thus, when all at once her eyes closed, and she saw something beside the quivering flames in the chimney. She seemed to be standing in a lovely valley; on all sides of her were high mountains. Their sides looked rugged and steep. She looked up to the clear blue sky, and down to the soft grass, and then to the high mountains.

"What is this," she thought, "this lovely place? I have never seen it before!"

"No," said a pleasant youth by her side; "you have never been here before. This is the New Year. See how fresh it is; no one has trodden on this grass, or disturbed even a flower. This beautiful valley lies before you, and you will soon see that there are many paths winding about it. You can travel beside the soft flowing waters. listening to the singing-birds and gathering sweet flowers, always seeking your own pleasure; but when the year is ended, you will be just as you are now. You will have gained none of the beautiful treasures that are to be found on the paths that lead up the rugged mountains."

'What are these treasures?" asked Virginia. " Oh; they are not gems that you can wear on your neck and arms for others to see, but bright ones that glow within you, and that shine all about you like light. There is a plenty of gold for rings and bracelets down here that other people can look at if you choose to wear them; but then by-and-bye they will all drop off, while those on the mountain and by the rugged path never fade, and you can never lose them, Why, I knew some one who died a little while ago, who had diamond

der look, and she knew that the little one was dead.

The other children were all curled together, with their heads resting on each other, close by the little old stove, that sent out some warm comfort. The mother sat bent over, swaying to and fro, and seemed not to mind that any one had come in. But Virginia went up to her, and touched her softly. "What can I do for you? I wish to help you?"

"Oh! ah! yes; I remember, she's dead! No help! Where is sho? Can you tell me?"

'There she is," said Virginia. "Do n't you see how lovely she is?"

"Oh! oh! oh!" sobbed the woman; "to be so poor that there was not a drop of medicine to give her, and no nice broth for her. Oh! oh! oh!"

Virginia could not say a word, but sat down beside the sleeping children, and wished and wished that she know what to do. The door opened suddenly, and thankful was she to see Milly's black shining face look in.

"Oh, honey, I feeled you war here. When I looked up and saw you gone, and de cheer just as you lef it, den I say, she eder up stairs abed, or she gone out doin' de Lord's work. But dear sakes! if here aint dis poor soul a moanin' an' a groanin' as if der war no Lord at all."

And Milly turned with a loving, protective look to the sorrowing mother.

"Why, don't you know dat de Lord Jesus wants all de sweetest lambs, an' so he tooks 'em, and takes care of 'em, an' dey grow up jest like de angels. Can't you see dat? Bress you, what for should you keep dat lamb in de cold, when de Lord wants to put it in de green pastures, and put on its golden slippers, and make it sing de hebenly songs."

Whether it was Milly's words or her kind, gentle manner, one could not tell; but the woman looked up, and a half-satisfied look came over her face. Milly busied herself preparing some tea, and she spread the table with the things Virginia had brought. The mother's heart yielded to these tender cares, and soon the other children awoke and satisfied their hunger, and fell sweetly asleep again. Virginia-and Milly watched through the night. Sometimes Virginia slept, and seemed to live over again her vision.

When the morning came, the sun shone bright and clear, and it touched with gentle ray the fair hair of the little one, until it seemed like a crown of glory. Then Virginia, with Milly, went across the fields, Virginia thankful that the new year had begun for her with a path so near to the glorious mountains, and Milly wondering if after a time the Lord would truly remember to give the world a year of jubilee.

[To be continued in our next.]

An adjutant of a volunteer corps, being doubtful whether he had distributed muskets to all the men, cried: "All of you that are without arms hold up your hands."

Excellent for bard times is the name of a St. Louis firm-Grinn & Barrett. 101 111

Newark, N. J.

Newark, N. J. There is quite a revival of the Spiritual Philos-ophy in Newark. I have given seven lectures there during December, and although it stormed every day I spoke there, yet I have seldom found a better and deeper interest in any place, or bet-ter minds engaged in the good work. Several good speakers reside there, so they never lack for a speaker, and several good mediums also reside there, and they hold public circles two or three times a week. They have an organization, good hall, and regular meetings, but have not yet es-tablished a Lyceum, but soon will, as they feel the necessity of a place and exercises for the chilthe necessity of a place and exorcises for the chi-dren on Sunday that shall be useful and attract-ive to the mind and body of the young. I hope Mr. and Mrs. Davis will open a teachers institute in the spring, to qualify teachers for this most useful work, as there are many places where they

not installed its special minister. Respectfully, A FRIEND OF THE CAUSE. San Francisco, Cal., Nov. 28, 1865.

Letter from Master Allen.

As our time has just expired for the Banner, 1 As our time has just expired for the Banner, I thought I would write a few lines, and send \$3,00 to have you continue to send it another year to my uncle, Myrón P. Browster. Thinking you would like to hear from the "Al-len Boy." I will inform you that I am the same boy, and I an here at my dear Green Mountain heave where the substitution by the as free

home, where the spirit-friends are with me, as free as air. I see them, and feel them, and know they are assisting me every hour of my life; and I wish every one could realize their presence, as I

done, through my instrumentality, in proving to investigators that spirits never die. I hope in fu-ture to do much more, although we mediums for physical manifestations have to suffer much by opposition, yet we live, and shall continue to live, until we see a great world of people drawn into this channel. The^{*}truth is mighty, and must

HENRY B. ALLEN.

The Physical Manifestations in Brooklyn, N. Y.

It is a long time since I have dropped you a line It is a long time since I have dropped you a line to inform you of the progress of Spiritualism in our city. I held a circle two weeks ago, and an-other recently, at both of which we had powerful demonstrations and excellent communications. We saw spirit lights and spirit hands, felt the touch of spirit hands, had heavy rappings, and the table was twice lifted in mid-air, by spirit-power. table was twice litted in mid-air, oy spirit-power. The room, on neither occasion, was entirely dark-ened; it was light enough to see the features of every one present, hence there was no possible chance for deception. A number of disbelievers were present, and on each evening several con-verts were made to our heautiful and truthful be-lief. I regret that it is impossible for me to hold circles regularly, but I hope ere long to arrange my affairs in proper shape to do so. J. WILLIAM VAN NAMEE.

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The National Spiritual Convention for 1866.

Prosuming that it will not be out of place, I suggest in advance, that the next National Spirit-ual Convention be held at St. Louis. It occupies a central position in the nation, besides possess-ing ample balls and rooms, with other means of accommodation suited to such a purpose accommodation suited to such a purpose. These advantages, together with its awakening

Visit of Prince Albert from the Spirit-World.

To the Editor of the Spiritual Times :

To the Editor of the Spiritual Times: Sin—At the beginning of last year I was almost daily in communication with the spirit-world. On one occasion I said to my principal communi-cant, "Do you see the great men who have lived on the earth?" "Yes." "Have you seen Shak-mearc?" "No." "Have you seen Mendelshon?" "No." "Have non-seen Mendelshon?" speare?" "No." "Have you seen Mendelsshon?" "No." "Have you seen Prince Albert?" "Yes, frequently." "Could you bring him here?" "I will try." The next day I inquired as to the prob-ability of a visit from Prince Albert, and was in-formed he had consented to come, and would be recent at half-max days the following morning present at half-past-leven the following morning. We accordingly assembled at the appointed time, and were at once in communication with our spirit-friends, who said, "Prince Albert is coming in five minutes, so be ready for him." I said, "We will sing his Christmas Hymn." I may ob-serve that we were in the babit of having music at our scances, which we found greatly to facili-ter the manufactations. Bo on the Brines balance at our scances, when we found group to hem-tate the manifestations. So, on the Prince being announced, we commenced the hymn alluded to, and he at once began to beat time with a stick which was resting against the wall beside the harmonium. The hymn finished, the Prince wrote these words: wrote these words:

"It is very kind of you all to learn it, to sing to me; you did it very nicely indeed. ALBERT OF SAXE-COBURG AND GOTHA died at WINDSOR CASTLE IN 1861."

At the conclusion of this writing, the large dining-room table, at which my daughter (the medi-um) was sitting, was raised at one end. This was a phenomenon I had never before witnessed, never having elicited table movements without resting our hands on the surface; but in this case the table was covered with a cloth, and not a hand had touched it. I have since seen this table, which weighs about a hundred weight, raised in which weighs about a hundred weight, raised in the air by spirit power. I next proposed some more singing, and observed that I had composed a Christmas Hymn. The Prince asked us to sing it, but wished his own to be sung again first. This request was complied with, and on the completion of my hymn, the words, "It is worthy," were written. We then sang a piece from Mozart, which happened to be on the instrument, to which the Prince beat the time with the ability of a Costa. I then asked, "Are you often with the Queen?" "Yes, very often." "Are you pleased at the birth of a Prince?" at which great delight was manifested. was manifested. After a few remarks concerning Spiritualism, in

which the Prince expressed himself greatly inter-ested, and which he said would be pretty gener-ally believed in five years, the interview termi-nated. I need not say that it afforded us all great gratification. At a scance the following day, allusion was made to these proceedings, and the words, "We were very pleased he came to see words you," were ranned out.

I remain, yours faithfully, ROBERT COOPER.

Eastbourne, Oct. 9, 1865. -London Spiritual Times, Oct. 14, 1865.

Many a man strong enough to subdue monsters prefers becoming one.

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OTHER SPIRITUAL PUBLICATIONS. This Paper is mailed to Aubsertbersand sold by Periodical Beaters every Monday Morning, six days in advance of date.

Notice to Subscribers .- Your attention is called to the plan we have adopted of placing figures at the end of each of your names, as printed on the paper or wrapper. These fig ures stand as an index, showing the exact time when your subscription expires; i.e., the time for which you have paid. When these figures correspond with the number of the volume and the number of the paparitself, then know that the time tor which you hald has expired. The adoption of this meth renders it unnecessary for us to send receipts. Those who desire the paper continued, should renew their subscriptions at least three weeks before the receipt-figures correspond with those at the left and right of the date.

Banner of Light. BOSTON, SATURDAY, JANUARY 20, 1860. OFFICE 158 WASHINGTON STREET, ROOM NO. 3, UP STAIRS. WILLIAM WHITE & CO..

PUBLISHERS AND PROPRIETORS. LUTHER COLBY, · · · · · EDITOR.

Spirit Return.

It is not singular that, after all has been said on the heauty of the philosophy and the solaces of the religion of Spiritualism, the popular heart continually returns to the single prominent, distinguishing and overwhelming fact that spirits do come back to mortals and hold familiar converse with them. This was the very mystery by whose skillful manipulation the ecclesiastics have so long succeeded in working with such indescribable, and often with such unmeasured power upon the human mind. What transpired after the soul parted from its clay tenement, has always been the absorbing problem. To this all questions of theology have been regularly referred. By playing on this single string, the preachers and pastors have succeeded, many of them without the least impropriety of design, in molding human wills pretty much as they wished. However deep Spiritualists may get in the discussions of their philosophy, they cannot lose sight of this central fact, the great fact which makes their faith a new revelation toman.

The newspapers are all the time contributing their testimony to this great fact, even when intending no such thing. They recite occurrences that transpire in this or that locality, which they are content to speak of simply as wonders, not explainable by any natural law. Did they go only a little ways below the surface, the clue to this great mystery would be at once placed in their hands. A case has but recently come under our notice, which the newspapers have been vainly wondering over, the main particulars being as follows: A girl of fifteen years, daughter of a Raptist minister, died last September in Southington, Conn., while on a visit to that place from Ballston Spa, N. Y. She had been absent from home some three weeks, and died of typhoid fever. Her father wrote a eulogy on her character for the Hartford Baptist Journal, in the course of which he detailed the particulars of her death. He remarked of this touching event, that "herlatest words were a recognition of a sainted friend (meaning a spirit out of the form,) and the angels who came to welcome her home." A correspondent of the Hartford Times, however, writing from Southington, where she died, says that the significance of the allusion in the last sentence above quoted is rendered still more remarkable in the light of certain further facts which the writer in the American Baptist omitted to narrate. He adds that, shortly before her death, her face became suddenly radiant, and she burst out into singing for the first time in her life. Immediately afterwards she exclaimed, "Why, Emma is here!"-alluding to a much loved sister who had preceded her to the spirit-world. And in another did n't know that he had passed over!" Willie "the people demand some such, arrangement as is lived at Ballston Spa, where was her own home, too. When she left that place on her visit to Southington, he was well and living. Nor had even her father and mother, then standing at her bedshie, heard that he was sick. They left him in health when they came away from Ballston. What was their astonishment-which must have produced inward conviction of the truth of spirit return and spirit communion-to learn subsequently that" Willie" had left the body only twenty hours before their daughter's death, and in full time to justify belief in hera recognition of him! Not one of the family circle in Southington, infact, had then heard of his death, which was sudden and unexpected in Ballston. The person communicating this fact to the Hartford Times, asks any of the readers of that journal, lay or clerical, to furnish an explanation of it, or of the hundreds similar to it, "on any other ground than that held by Spiritualists." And he very properly adds, "Where so many such cases occur, there must be some law to explain them." Of course there will be no explanation offered, nor can any be offered, except by admitting all that Spiritualists believe. We do not know that it is to be regretted either; for truth always makes its way more surely, if not so rapidly, when it adwances in the face of opposing prejudices and unwilling listeners. Converts made from these ranks are pretty certain to be permanent. We have not chosen the above instance to add any particular weight to the evidence, already piled up too high for recital, even in digested form, da favor of spirit communion, but to illustrate mather, and in an incidental manner, the general any, the universal fact which every human mind and Meart instinctively feels and recognizes. For years there has hardly been a night when some spint, generally a child or a young person, has not gouse through our medium, in a state oftentimes of pitiful distress, entreating that a way of communication may be opened with a parent or a dear friend, so that the good which it so earnest-By desires for the one in the form may reach him without loss of time. These spirits are alike from the Jearned and the unlearned, claiming residences, while in the form, in different parts of the world, speaking various languages, English, German, French, &c. They speak, too, with as much fluency and readiness in their native tongue as when in the form. The messages of love which are brought by little children to parents and friends are extremely touching. They oftentimes come with tears, because they cannot make themselves tangibly and visibly known to those they love, as they can to us. The reflection is thus forced upon the mind, that it would be a thousand times better for humanity if it would but open its eyes to recognize the facts that are so thickly strown along the path of Spiritualism. There is no cause for insanity in such a faith, with the facts on which it is built brought so close house to us. Such a belief cannot lead to murder nor to crime. Whatever wrong education may be responsible for, the truth cannot be held for any of the consequences of the natural exorcism and overturn of debasing dogmas. If it | prudence is the highest prudence still.

causes a further unsettlement of the human judgment, when the ovil is forced to give way to the good, would it be better, for that reason, to stick by the evil still? But it is no part of sense or reason to heed these interested outcries against away from it in fear or advance to welcome it with open arms. It derives no additional force or stability from our friendship or our enulty. The advantage to be got is all on our own side. We only defraud ourselves when we refuse it our hos-

A Policy for the Indians.

pitality.

It is suggested that the time is arrived when this nation is called upon, by every motive both of policy and humanity, to establish a fixed system for dealing with the various Indian tribes within the limits of its authority. The wild havoe made in the course of the war by the manipulations of the red men by designing enemies to their country, supplies a standing argument, of irresistible force, against permitting a state of things to continue from which nothing but havoe and losses are sure to result. Aside from the question of safety, too, there is the other question of humanity. We certainly owe it to ourselves to do what remains to be done for the decimated and wandering people who have became dispossessed of their homes and hunting-grounds by our greed and selfishness. We might at least pay them back gratitude for their sacrifices. We might show them kindness while they are still suffering on our account. Suppose they have manifested a tendency to relapse into the ways of savagery-it will not help them back again to behave toward them like savages ourselves. The way in which some of the Western papers denounce these poor exiles, hunted to death, cheated out of everything, made on all sides the victims of avarice and treachery, is hardly in a better spirit than that shown by the Indians themselves in their recent | it in a fearless and determined manner, regardless bloody massacres. These people, there can be no serious doubt, are,

as capable of being humanized, civilized, and made firm friends of, if the right methods and means are employed toward them, as any other. Like begets like everywhere. If we show them that they cannot trust us, then we must expect corresponding treatment at their hands. The case of the Navajoe Indians has but recently been cited in striking illustration of this fact. They were for a long time in a state of war with the Spaniards and Mexicans-full^{*} a hundred years. Circumstances led our Government to side with the Mexicans in their hostility to these children of the plains, and the latter fought us as bitterly as they had done our allies. Suddenly, however, another policy was inaugurated on our part. We went out of our way, having influence with Mexico, to intercede for the liberation of some five or six thousand Navajoes, who had been made slaves by their Maxican enomies. The liberation was finally effected. The effect was almost instantaneous. The Navajoes from that day forward were our friends, and the costly and fruitless Navajoe War was ended. It is computed that it costs twelve millions of dollars to the Government to kill some twenty-five Indians, the way our armies are raised, equipped, supported, and handled. By single acts of true kindness, and especially by the display of honor instead of treachery, not only might this enormous expense be avoided, but the good will and firm attachment of the Indians be secured. When will our whole policy toward them be changed?

The State Convention at Worcester.

Our readers will find an article, in this issue of the Banner, from the pen of one of the earnest workers in the spiritualistic field, Bro. J. G. Fish, calling attention to the coming Convention at Worcester. We hope no one will fail to read and reflect upon the suggestions therein made. As we understand the matter, Bro. Fish has correctly interpreted the intention of the movers of the preceded her to the spirit-world. And in another to the manner of moment she called out, "Why, Willic is here! I Convention. We hear from various places that obtaining a knowledge of things unseen, and of near and dear friend of the young girl, who contemplated in the call. And we venture to that conviction is best which suggest that every place in the State, where there are a dozen Spiritualists, be sure and send a delegate to this Convention. And that those who attend, come prepared to pledge the money necessary to carry out the plaus it may form. It will be of no use to appoint an agent, or canvasser in the State, unless means are provided to sustain such agent. The failure of the "New England Convention," held last June, was here. It provided no means to sustain its agent, and, therefore, he has been unable to act. There are scores of places where no regular meetings are held, which, if visited by an active lecturer, would be soon calling for, and sustaining speakers, and those who are now laying by for lack of calls, would have more work than they could do. Then, again, there is a growing interest in the subject of Sunday Education for the young, and many are wishing to learn of the Lyceum method. Such an agency as is proposed could meet all these demands, to the great advantage of the people. We hope the Spiritualists of Massachuetts will see that they are thoroughly represented in this meeting; that the earnest, intelligent men and women will be present; and that they will inaugurate some thoroughly practical methods for disseminating the truth. The popular sects are scattering their hundreds of thousands of dollars, as though they were chaff, for the propagation of falsehood, and the destruction of what we most dearly prize. It will be a shame if Spiritualists do not begin to do something for their principles commensurate with the grandeur and glory of their source, and the universal and eternal good of their purpose.

Meetings in the Melodeon.

Mrs. Cora L. V. Daniels's appearance on the platform of the Lyceum Society of Spiritualists in this city, after an absence of a year or more, was warmly welcomed on Bunday, Jan. 6th, by large the Truth. That will stand, whether we turn audiences, although the severe cold drove the mercury far down below zero, making it anything but agreeable to go out into the open air.

She came here from Washington, where she has been lecturing for the last two months. Her discourses there were listened to by members of Congress and other Government officials and citizens who crowded the hall on each occasion, with an earnestness that show a degree of interest on the subject of Spiritualism never before witnessed in that city.

After the singing of a hymn by the choir, Mrs. D. arose, entranced, and offered a prayer glowing with holy aspirations, and blessing with the broadest charlty, all the members of the human family. Before entering upon the particular theme of the discourse, the controlling intelligence offered a New Year's Salutation to the many familiar faces he recognized before him, and spoke of the great change which has taken place in public sentiment since he was in the form and moved in our midst. Ideas were now advanced on this spot, and indeed all over the country, which, twenty years ago, would not have been tolerated. But the world during this period has changed very much; and great changes are still going on which will ultimate to the advancement of the human family.

The Importance of Knowing the Truth, was the onic dwelt upon for the afternoon discourse. The workers and the dreamers among humanity were very clearly shown how important it was, under all circumstances and at all hazards, to know the truth. Events of prominent character, and the men who figured in them, were cited to illustrate the benefit of possessing the truth, and acting upon of the clamor of those who are ever seeking to rob

the people of their social, religious and political liberty. It was very important that men should think the right thoughts, and then dare to give them utterance, and thus eventually secure right results.

Allusion was made in very strong terms to the tardiness with which justice is being done to the race lately liberated by the war; if too long delaved, more trouble will come upon this nation in consequence. The slavery of caste also received the severe criticism of the speaker.

Altogether the lecture was one of marked ability, and evidently came from a wise and liberal spirit, fully imbued with the importance of having justice, truth and liberty more equally distributed to all classes of the human race.

Though the weather was still more severe in the evening, a large audience had assembled at the time appointed for the meeting.

The choir sang Longfellow's beautiful hymn, Footsteps of the Angels," which suggested the text for a fine discourse on the Spiritual Philosophy. The speaker repeated the verse

"Then the forms of the departed

Enter at the open door; The beloved ones, the true hearted,

Come to visit me once more, And then remarked that the poet little thought, at the time of penning those lines, how much of truth he expressed in them. To day it is the experience of millions, whose hearts beat time to the music of the song, as the loved ones who have passed to the spirit-land come back to visit them once more. And yet, millions more, who actually believe it. know but little of its truthfulness; to them it is a fine spun theory. From this starting point, the speaker proceeded to elaborate the truth of spiritexistence, and the fact of spirits returning and communicating with mortals, comforting, guiding and sustaining dear friends through the journey of earth-life, in a strain of eloquence that must have cheered the hearts of believers, and sent a ray of hope into the soul of the most desponding. A good theory was advanced as to the manner of the world of spirits; maintaining the position that

The Recusant Medium, Fay.

H. Melville Fay, (not Wm. Fay, who is now with the Davenports in London,) has been exhibiting his mediumistic powers to the people of Boston the past week, giving out to the audiences that "spirits in the body " only do the feats presented. That Mr. Fay possesses genuine medium powers, Spiritualists know; that he is an unprincipled man they also know, otherwise he would not undertake to deceive the skeptical world into the belief that he himself, without the aid of the invisibles, does the feats of untying, showing spirit hands, etc. But this dodge will be of short duration, we opine, for the mighty power which rules in spirit-life will not allow him to turn mountebank for the sake of making money solely. Bear this in mind, Mr. Public.

The New York dailies, unlike their cotomporaries in Boston, did not tolerate this recusant any length of time. Hear what the New York Times says of him. The article from which we extract the following paragraphs is headed "The Age of Brass."

"This latest development in the department of jugglery raises the interesting question, whether we are just entering upon an epoch when hum-bug, like murder, is elevated into a fineart; when notorious cheats write autobiographies to glo rify themselves and their profession; and when the wayfarer is expected not only to resign his nocket-book to the chevalier d'industrie with equa-nimity, but to yield a tribute of praise for the grace and skill with which it has been abstracted. We shall soon expect to be invited to a lec-ture by an eminent pickpocket and burglar of high standing, and an experience of many years in his profession, who will illustrate his discourse with a manual exercise in the adroit conveyance wipes,' and the proper application of file immies and skeleton keys-to witness the skill the manipulator, acquired in a long period of public service, being declared fully worth the

price of admission. However, people love to be humbugged, as May-worm did to be 'parsecuted.' We trust that the worm did to be 'parsecuted.' We trust that the gaping assembly at Cooper Institute will not fail to appreciate one obvious aspect of the case, to hat dexterity of the operator, surpassing all his skill with the ring, the coat and the topes-which consists in first making money by an elab-orate fooling of the public, and then levying new contributions upon them by proving that he fooled them.'

If there be one thing more than another which shows the brazen impudence of Mr. Fay, in connection with the pretensions he makes to-day, it is the following letter which we received from him not long since, to which we have before alluded. Wonder how the admirers of Mr. Fay will like it, especially the Transcript correspondent:

Lynn, Mass., Oct. 30, 1865. EDITOR BANNER-Will you please insert my notice for lecturing in the speakers' column? and oblige yours in truth, H. MELVILLE FAY. oblige yours in truth, H. MELVILLE FAY. N. B.-I am engaged now before the Spiritual Society of Lynn, for scances for musical manifes-tations, now on the third week of my engage-ment, with the best of success. 1 make mention the Banner in my circles and my scances. hope you will oblige me with its insertion, for I wish to make soon my lecturing appointments for

the winter, NOTICE.-H. Melville Fay is open to receive NOTICE.—H. Melville Fay is open to receive engagements to lecture in the New England States any of the Sabbaths of the coming winter, hefore Spiritual Societies, on the Facts, Philosophy, and Reforms of Modern Spiritualism, or to give sé-ances during the week for physical manifesta-tions. Inspirational speaker. Address, Boston, Mass.

The Difference.

Mass.

Young Ketchum, the aristocratic New York forger, has received a four-and-a-half years' sen tence to the Sing-Sing Prison, and took up his quarters there yesterday.—The Daily Press,

Why don't our cotemporaries hasten to chronicle what Church Ketchum, belonged to, and make it responsible for his misdeeds-make this the point in flaming capitals-the same as they do when some poor Spiritualist commits sin? We will tell the world why. It is because the Church is nopular, and Spiritualism is uppopular.

Here is another case in point, which we copy from a Boston Sunday paper: ' A leading member of the Methodist Church, in

Pittsfield, and a man of property, was brought to Boston last week, charged with selling a \$100 counterfeit greenback to a neighbor, knowing it to be such.' Why don't the press arraign and make respon-

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units should each defend itself against attack. It is not, however, proper that it should be equally active in assuming the offensive against some other unit. Providence may look with lenlency upon a Baptist unit which is thoroughly deterinined in its defence; but the same power will not regard with leniency the Baptist unit marching in battle array against the unit of Spiritualism or the unit of Methodism. We would advise each of these sects to use its

we wonth navies each of these sects to use its own purgatives and emetics, and not attempt to force them down the throats of the others. By doing this, harmony will be promoted in the churches, and the world spared many painful de-velopments of scandal, bickerings and recrimina-tion

In connection with the above, the Chicago Religio-Philosophical Journal makes this truthful remark: "Bigots, in either religion or politics, we hold to be the most contemptible of all contemptible creatures, and especially so when this intolerance is shown in the columns of a secular paper, which receives its support from liberalminded people often more largely than from the narrow, close-fisted sectarian."

New Publications.

THE ORIGIN AND ANTIQUITY OF PHYSICAL MAN, SCIENTIFICALLY CONSIDERED. By Hud. son Tuttle. Boston: William White & Co.

This latest production of the distinguished author-distinguished not less for the bold and comprehensive views he has heretofore and herein enumerated than for the wonderful susceptibility to superior impressions which manifests itself in his books-is really remarkable in its character. and merits the most thoughtful, popular perusal, The "Arcana of Nature," by the same author, arrested the attention, not merely of the general reader at home and abroad, but challenged the scrutiny of men of science, and received the deserved compliment of a translation into the German and other foreign tongues. The exact purpose of the present treatise is to prove man to be cotemporary with the mastodon, and to detail the history of his development from the domain of the brute, and dispersion by great waves of emigration from Central Asia.

Of course it would be out of our province to enter upon a specific recital of his method in treating so comprehensive a theme; nothing less than the book itself is competent to do that. As regards his various characteristics, however, his style of expression and the instinctive courage of his thought, it gives us pleasure to say that he states his postulates, reasonings and conclusions in a manner with which all readers will be pleased, avoiding those circumstances and technicalities of form which science is so jealous of parting with, and addressing himself with such enthusiastic unreserve to his readers as to interest them at the start and carry them along with him. If one wants to stretch his thought now and then from the dimensions into which temperament would naturally crowd it down, he has but to take up a truly scientific monogram of this character. It is better, and, to our mind, more stimulating than all the romances that were ever written, The reader will find the advertisement in another column.

HERMAN; OR YOUNG KNIGHTHOOD By E. Foxton. Boston: Lee & Shepard.

This is a new form of an old work, once styled The Whole Duty of Man." This, however, comes in the guise of a tale; just as well for all practical purposes, and better on many other accounts than a homily. This story was, if we are rightly informed, first published in the National Era, the same paper in whose columns appeared the " Uncle Tom's Cabin " of Mrs. Stowe; and with those who then read it an impression of a powerful sort was left by it. The publishers predict that it will have almost an equal popularity with that renowned fiction, which found its way around the globe. It is full of wit and wisdom; betrays large beauty of thought and generousness of imagery; abounds in dramatic incidents and situations; shows a good knowledge of human nature; grasps the grandest aspirations of which the soul is capable; is full of excellent reasoning and profound analysis; lays bare the hollowness of mere worldliness, and sets up a standard of true manhood to

Man an Agent.

While we think we are securing and accumulating benefits, whether spiritual or material, for ourselves, we might discover, by looking deeper, that we are not much more than instruments, both willing and unwilling, in the hands of a Law which embraces within its scope the happiness of all together? The Law, therefore, steps in to adjust, it does not neglect the growth and well-being of individual souls, so it silently compels all individual efforts and aspirations to coutribute to the grand result which is embraced by its operation. There is no such urgent need, then, for us to trouble ourselves about what belongs to us individually, or what shall fall finally to our share. Let us but heed the great law, and all that is for us we shall surely have. As we give, so shall we get again; not so much by way of reward, as obediently to the operation of the Law. There is no

scious perception or knowledge. Never has the world of souls been far away. All might obtain a knowledge of it if they would not shut out the light from their souls.

At the close of the address, the speaker gave a beautiful poem in continuation of the idea advanced by Longfellow.

One such discourse as this is worth more to elevate the soul than all the theological teachings ever given to the world.

Mrs. Daniels will speak at the same place next Sunday.

A strong effort is being made by the committee who have charge of the meetings in the Melodeon to raise sufficient funds to carry them on free, and not be obliged to charge a fee at the door. We earnestly hope they will be successful. These meetings should continue to be free. We learn there is yet a great lack of funds for that purpose, and that not more than one-eighth of those who regularly attend have as yet rendered any pecuniary aid. This ought not to be so; and if there is not a reaction soon, a price will have to be charged at the door.

· Worth Knowing.

The question is often propounded, " Who fought our battles? and the English and French journals respond by saying, "Foreign mercenaries." But such is not the fact, as will be seen by the recent statement of Rev. Dr. Bellows, President of the U.S. Sanitary Commission. Speaking from the official figures before him, he says that " ninetenths of the men who fought in the Union army were pure Americans;" nine hundred of every thousand were our own blood kinsmen and cousins; and that "of every one hundred claims of wounded soldiers and soldiers' widows and orphans, ninety per cent, came from those of foreign birth." The first part of this statement is a conclusive answer to Foreign newspaper lies. A more homogeneous force, on the whole, never took humanity. Man thus most effectually demon- the field in such numbers. It was an American strates his membership of a common family. If army fighting understandingly for American inve could each of us get and keep for himself stitutions. The latter part of Dr. Bellows's statealone, where would be the link that is to bind us ment speaks for itself. It does not necessarily discredit the foreign element in our ranks, which or rather to overrule, this matter for itself. As it bore a serviceable and honorable share in the has chief regard for the whole human race, while struggle for the nation. But, in the first place, it is not to be expected that the bulk of this class should encounter wounds and losses for the sake of the Union so disinterestedly as our own kindred; and, secondly, as a class, they are much more needy in their circumstances. Taking the

every loyal American may well be proud.

Prof. James J. Mapes, the celebrated chemist, died in Newark, N. J., on the 10th inst. The New York papers contain lengthy accounts of single act which we may perform, however self- his life, speaking in complimentary terms of his ishly its motive may have been conceived, which literary and scientific attainments. He gave the does not rauge with its influence upoh orders of Spiritual Philosophy, years ago, a thorough inbeings far below what we occupy ourselves. Let | vestigation, and became a firm believer in its truthus think of these things and be wise. The lowest | fulness. He was, in former years, a correspondent for this paper.

sible the Methodists, as a body, for the shortcomings of a brother member, the same as it does in similar cases the Spiritualists, as a body? Oh nol they do not even give the culprit's name! And why? Because, forsooth, "he belongs to the Church"! The Methodist Church is no more responsible for the misdeeds of one of its members, than are the followers of Mahomet. Neither is

Spiritualism responsible for the shortcomings of believers in that faith. It is high time that the daily press of this country stood upon a more exalted platform than it does. There are too many mere leeches fastened to it, who are influenced solely by the "almighty dollar"-irresponsible penny-a-liners-whom the publishers should weed out, to make the press what it ought to be.

The late tragedy in Battle Creek, Michigan, is another case in point. Hear what the Chicago Times of Dec. 29th says. We are glad to know that there are sensible, liberal and truthful editors in the West. There are but precious few of this class in the East.

LOOKING AFTER NUMBER ONE.-A telegram from Detroit, Mich-contains the following:

"Mrs. Haviland, of Battle Creek, who murdered her three small children by poison, has confessed the deed. Dr. Baker has been indicted as an ac-cessory. Other inmates of the house are held as

witnesses. They claim that everything was done by direction of the spirits. A young man named Charles Windreck fell dead in a ball-room last night, while on the floor, densities a police dancing a polka."

In a certain sense these two paragraphs are in happy conjunction. There are a good many peo-ple who, in the first case, will denounce Spiritualism as the cause of the murder of these children Precisely the same spirit which will charge this homicide to Spiritualism, will find, in the second case, a "judgment against dancing." There was a time when the latter conclusion would be very generally endorsed by the religious world; but that time has passed, and there are now few, if any people, who regard dancing a sin so helious as to be worthy a special judgment from heaven. If the latter common sense of sects refuses to

believe that a death in a ball-room is a "warning" from an offended Deity, it has no more reason for belleving Spiritualism guilty of murder in the present instance. They are exactly similar cases. portualism and dancing were the occasions, and not the cause, in the one case of murder, and in

the other of the sudden death of the dancer. This defence of Spiritualism was unnecessary did it not happen that so-called Orthodox reli glous newspapers are already denouncing Spirit-ualism as the cause of the murder in this case, and as such amenable to law and proscriptive legislation. Notody but Mr. Burroughs believed Catholicism responsible for the murder commit-ted by Miss Harris; and nobody at all is prepared to invoke the aid of legislation to suppress the Episcopal church, because the adulterer, Strong, and his incestnous brother, and his adulterous in whole record as it stands, it is one of which cestuous murderous wife are all members of the Episcopal denomination. This world lacks greatly the sublime quality of

charity, and nowhere more than among its reli-gious sects. These sects have the most unbound-ed charity with reference to themselves, individ-

ually; so much so, that they resist to the utmost all attempts to unnusk the hypocrites connected with themselves. But let any soct get upon the track of any pretender or criminal in any other sect, and the sleuth hound becomes, thenceforth, the only proper type of their vigilance in the pur-

It is not unnatural that these denominational Spiritual Society in Chelses, next Sunday.

which all young persons ought to refer their conduct continually.

We predict that "Young Knighthood" will create a sensation in the reading world at once, which it ought to do by virtue of its singular merits.

A. Williams & Co. have for sale a handsome pamphlet from the pen of J. P. Whitney, of this city, on the Silver Mining Regions of Colorado, with some account of the different processes now being introduced for working the Gold Ores of that Territory. It goes over the whole field proposed, and will furnish those interested in mining -as who is not, in these times?-a great variety of authentic information respecting the region which is at present developing its treasures with such rapidity.

DEMOREST'S MONTHLY MAGAZINE .--- The number for January is improved in many respects, and is beautifully embellished with fashion plates, a fine steel engraving of "The Elopement," and the Old and the New Year, and music. It is a complete work of its kind. Published at 473 Broadway, New York.

THE ARGOSY: A Magazine for the Fireside and Journey.

This is a new English publication, commencing with the new year. Sampson Low, Son and Marston, London, are the publishers; J. J. Dyer & Co., 35 School street, are the agents for this city. It contains ninety-six pages of matter, is neatly printed and embellished. Among the contributors to this number we notice the names of such talented writers as Charles Reade, Jean Ingelow, Arminus Vambrey, Alexander Smith, Frances Power Cobbe, etc. With such a corps of able writers, it is sure to meet with public favor, and we commend it to all.

THE ILLUSTRATED PHRENOLOGICAL JOURNAL commenced its forty-third volume with the January number. It contains biographical sketches of Rufus Choate, John Bright, John Marshall, Sir Matthew Hale, and others. This journal is devoted to the study of man, in all his relations, physically, intellectually, morally and socially, according to science and revelation. Price \$2 per year. Fowler & Wells, 389 Broadway, New York.

THE HERALD OF HEALTH for January enters upon the seventh volume of the new series, with renewed encouragement to continue its labors in behalf of humanity, and is richly deserving of support. It is offered at the moderate price of 81,50 per year. Address Miller, Woods & Co., 15 Laight street, New York.

We shall print in our next issue a beautiful poem, given by Lizzle Doten at the close of her fecture on Christmas Eve, in New York, entitled, " Ecce Homo" (Behold the Man).

Rev. Adin Ballon supplies the deak of the

JANUARY 20, 1866.

BANNER OF LIGHT.

Letter from Providence.

I could not but smile to-day when I took up the New York Evening Post, and saw how much pains the editor took to drag in Spiritualism in an article giving an account of the shooting of Miss Dayton, by Russ, in Brooklyn, recently. Afterstating the simple fact, there occurs this sentence: "Both were Spiritualists, and had been acquainted ten years," See how the writer endeavors to indirectly pander to the base passion of theology, which has labored to involve the term in any amount of reproach, and make it as much a word of terror as the cry of mad dog, in a crowd of women and children, -When the Post narrates other matters of uncommon tenor, why does it not indicate the belief of the parties of whom it writes? Why does it not say, He was a Baptist, a Methodist, a Presbyterian, a Congregationalist, or whatever torm will express his sect relations? When the great defaulters or robbers, such as Kotchum, and others that might be mentioned, are brought before the public, why not tell where they religiously belong? Some of the greatest rascals in the country have been great religionists; they sat, Sundays, in high-priced pews; paid largely for tract, Bible and missionary societies, and made long and loud prayers, and, probably, were horrified when they heard the word Spiritualism, and had much to say about its immoral tendencies.

Some years ago I knew avery pious man in the State of Connecticut, in the town of Brooklyn, who one day was found in the bottom of a well, drowned. A suicide! He owed thousands of dollars of borrowed money, and having got to a point where he could get no more, rather than let his pride have a fall, he plunged into a well. Widows and orphans, far and near, had let him have their nittances; and every old maid, a sister in the Church, had a ticket in the pious lottery.

Another case in the town of Woodstock: A very pious, meeting-going, loud-praying, missionary-paying man, one day died very suddenly. He had a large funeral at the meeting-house, and his minister exalted him to the topmost pinnacle of heaven. No panegyric was too flattering. Within a week a large amount of forged paper was detected at the bank where he had his discounts. This " good man "-so the minister called himhad for a long time been guilty of forgery, but had been able to take the paper up when it fell due; hence his crime was undiscovered. At length his paper could not be met; he knew it; and before the day when he knew the fact must become known, he took poison to dodge state prison and slip into heaven. As soon as the forged paper came to light, the body was exhumed, and within it was found the poison which he had taken.

When the world is so full of such cases, it would seem that the public press should not discriminate against a single body; but if the religious belief is of any consequence, tell us, in every case, the creed of the delinquent.

But the Evening Post is not alone in throwing a tub to the sectarian whale. The New York World does likewise. In narrating this case, that paper puts in several sentences to catch the attention of the reader, by pandering to the morbid appetite of the sectarians. Among other blackletter captions of the sensational order, are these: 'Antecedents of the actors in the curious drama; Miss Dayton a trance speaking medium; who attended her scances; Lola Montez one of her admirers." From these catch-lines I expected to read some startling revelations, connecting the tragedy in some way with Spiritualism. I surely expected to find some allusion to "free love," the great Paixhan gun which is fired off usually on such occasions. But nothing of it is to be found.

The upshot of the whole is, that some ten years since, Miss Dayton was a medium; but this is not by any means connected with the tragedy. Neither is there even a suspicion thrown upon the lady's character, or even so much as a hint that she was not chaste and virtuous. Neither is the Spiritualism of Mr. Russ connected, directly or remotely, with his late conduct. The mischief was intended to be accomplished through the above quoted sensation headings. Many would read no in good style. ore: on these hints they would speak and utte their tirades. The dragging in of Spiritualism was for effect; and the great majority of the secular papers-and I may say religions, too-are so utterly debauched, that they will stoop to such meanness whenever they can. In such a state of things, there is one thing specially incumbent upon Spiritualists: It is to support their own papers, and give them the widest possible circulation. We have strength enough to make our papers strong and effective agencies in diffusing a knowledge of our principles and philosophy. There are but few among us who cannot take a paper; but I apprehend there are many who do not. When the secular and religious pa pers are entirely unfair, and torture, and misrep resent, and indirectly stab us whenever they can drag in an inuendo, or a lie, if necessary, our own papers should not lack for support. The antidote to the poison of these panderers to the old order of things, should be circulated broadcast. Now and then a pungent tract should be issued, plainly and unequivocally unfolding the nature of Spiritualism, and setting forth the radiant truths it embodies. Our papers and tracts should fall like autumn leaves in number. Will Spiritualists think of these suggestions, and act as becomes the emergency and the importance of the objects we have in view, the eradication of error, and the exaltation of truth?

"The Terry Fund " in behalf of Children's Lyceums.

A. J. DAVIS, ESQ.—Dear Sir: Leee a notice in the Banner of Light of your lecturing in St. Louis, Mo., for the benefit of children and "Children's Lyceums." I presume that in many places they are in want of proper books (Manuals). As it is a new thing to start Lyceums, and as they are not popular among the rich (in this world's goods), I offer to give five dollars to each school you estab-lish, to purchase books, &c., in places where the friends cannot raise the necessary funds with case.

I inclose an order on Messrs. H. & S., of No. -St. Louis, for \$25,00—that is, if you think well of the offer; or, I will send \$20,00, \$30,00 or \$50,00 at funds on hand at any time you may want it. Ĕ. T.

Yours for progression, New York, Dec. 20, 1865.

I have opened an account in the name of "The Terry Fund," and have credited the amount received, twenty-five dollars, and have debited the sum of fifteen dollars already expouded out of it in behalf of Lyceums (for which I take receipts from the Conductors), and thus is begun a truly missionary work in behalf of Education on a new and rational plan. Your friend, A. J. DAVIS.

New Music.

We have received from the publishing house of O. J. Willard, 547 Broadway, New York, the following new musical compositions: "Grand Funeral March," composed for the plano, by Augusto Bendelari, price 50 cents; "The Augels' Harp," rhapsodie for the plano, by J. Theo. Trekell, a fine composition of five pages, 60 cents; "Annie and I," a sonnet for the plano, by E. C. Phelps, six pages, 60 cents; "Autumn Wind," a mazurka, by E. C. Phelps, six pages, 75 cents; "Reve d'Espèrance"-a dream of hope-by Henry Mayer, 30 cents; " Have you not seen the timid tear?" words by Moore, composed by Mrs. C. Kleber, 30 cents; "Home I leave behind me," a song, written and composed by J. H. McNaugton, 30 cents; "No, thank you, sir-or Fairy May," a sprightly song with chorus, words by C. W. Goodharp, music by Henry Tucker, 30 conts; " Pleasant Memories," a nocturne, by Louis Berge, 60 cents; "Sparkling Dew-Drops," morceau de salon, for the planoforte, by J. Theo. Trekell, nine pages, 75 cents; Let Freedom be our Battle Cry," a patriotic song and chorus, music by Mrs. Parkhurst, 30 cents.

The Davenport Brothers.

The London' Spiritual Times of Dec. 23d, says the reappearance of the Brothers Davenport and Mr. Fay at the Hanover-Square Rooms, (on the previous Monday,) was hailed by a large, respectable, and harmonious audience. During the performance of the phenomena the audience manifested their satisfaction in loud and continued cheering. It is gratifying to chronicle this, because it is an additional proof that fair play is something more than a name with a London audience. • • • Here they are again in London challenging inquiry, fearless of the most searching tests."

In speaking of the manifestations, the Times adds: "To make the tests doubly satisfactory, Mr. Fay allowed two gentlemen, unknown to him, to hold him while the instruments went round the room."

A Capital Inducement to Subscribe for the Banner.

For three months from date, Dec. 16th, 1865, we will send to the address of any person who will furnish us three new subscribers to the Banner of Light, accompanied with the money (\$9) one copy of either of the following popular works, viz: "Dealings with the Dead," by Dr. P. B. Randolph; "The Wildfire Club," by Emma Hardinge; "Blossoms of our Spring," by Emma and Hudson Tuttle; "Whatever is, is right," by A. B. Child, M. D.; or the Second Volume of "Arcana of Nature." For four subscribers, with \$12 accompanying, we will send to one address, one copy of Andrew

Jackson Davis's " Morning Lectures." The above named are all valuable books, bound

A NEW DRESS .- The Haverhill Tri-Weekly Publisher comes to us dressed up in a new suit, looking as bright and fresh as Young America when everything goes right with him. The enterprising publishers, Messrs. Woodward & Palmer, are energetic and liberal minded men, who are sure to succeed in their endeavors to furnish the Haverhill people with a live paper. Success attend them.

Adams & Co.'s express car was broken open and robbed of half a million dollars, on the night of Jan, 6th, on the route from New York to Boston. Four men have since been arrested, and all the money recovered.

Fashion's latest absurdity is the "zobra" style of hair-dressing, which consists of locks of different colored false hair intermixed with the natural,

SPIRITUAL LECTURE HALL -- Andrew Jackson Davis, in his concluding lecture in St. Louis, Sunday evening, Dec. 31st, stated that \$12,000 had already been subscribed for the erection of a Spiritual Lecture Room in that city-in which art and science would be cultivated, and the pictures of Confucius, Socrates, Jesus and John be hung on the walls.

A Princess of Hungary once asked a monk, who was a scholar and a wit, to explain to her the story of Balaam and the ass, adding, "Good father, I can hardly believe that an ass could be so talkative." "Madam," replied the father, your scruples may cease, when you are informed that it was a female."

At Fort Kearney, in Nebraska, the thermometer At Fort Kearney, in Nebraska, the thermometer stood at 28° below zero on the 22d of December; Eq. Mr. Epirain G. Skinner, to Mr. Bachel J. Poland, both but on an earlier day it was at 23°, "Greenland's Jias Elzina M. Bean, of Montville. icy moutains" cannot be much colder than that, though our recent cold snap came nearly up to it.

Col. Wm, S. King is about to resign his office as Constable of the Commonwealth, in order to accopt a position in "The American Land Company and Agency," of which Governor Andrew is President.

Mr. Forrest is supported in his engagement at Dayton, by a Miss Lillio, an actress only, sixteen years old, who plays Virginia, Desdemona, and similar parts.

Zion's Herald gives the missionary appropriations of the Methodist Church for the present year, amounting in all to \$1,000,000. Of this sum \$301,242 is for missionary work in the Southern States.

"Why do you sleep in your pew when I am in the pulpit, while you're all attention to every stranger whom I invite to preach for me?" said a country clergyman to his clerk. "Because, sir," replied the clerk, "when you preach, I am sure all is right; but I cannot trust a stranger without keeping a good lookout."

GARROTERS are at work again in Massachu setts. Where are the State Constables?

THE WEATHER was intensely cold on Sunday night, Jan. 7th, and the following Monday, in this locality. The thermometer stood at twenty degrees below zero. It has n't been so cold beand doing business here, were subjected to great water freezing in the locomotive-tanks, thus depriving the iron horse of his usual supply.

THE BANNER OF LIGHT is a journal that keeps pace with the age. No one who is free from the shackles of a benighted bigotry can fail to read it with interest and profit, and even this class, if not entirely beyond the "pale of redemption," might get a ray of light to illumine the pathway of their befogged and gloomy future.—American Odd Fel-

The New York Tribune thinks it would be a low estimate to place the baneful results of sleeping cars at thirty thousand typhoids and one thousand deaths per annum in consequence of their foul atmosphere.

Business Matters.

Ada L. Hoyt, writing and rapping test me-dium, San Francisco, Cal.

JAMES V. MANSFIELD, TEST MEDIUM, ANSWERS sealed letters, at 102 West 15th street, New York. Terms, \$5 and four three-cent stamps.

COPPER TIPS protect the toes of children's shoes. One pair will outwear three without tips. Sold everywhere.

PARTICULAR NOTICE .- We call the special attention of those who communicate with us by letter, particularly subscribers, to the necessity of writing the name of the town, county and State in which they reside, or where they wish the paper sent, as we are often put to great inconvenience by the onission of name of State, and often the town. A little care will be of service to both parties,

To Correspondents.

(We cannot engage to return rejected manuscripts.) P. O., PAIR HAVEN .- Mr. Critic, how do you like the present arrangements? "There is a time and a place for all things," you know. We are always obliged for any suggestions our friends may make.

G. W. L., HOCHESTER, MINN .- Mr. L. L. Farnsworth's address is Chicago, ill. Mr. J. V. Mansfield's, New York City. They are both considered reliable mediums.

ELMINA, N. Y .- Those who powers mediumistic powers will eventually be fully developed by sitting in circles with developed mediums.

W. F., WILMINGTON, DEL .- A letter from the person you speak of, printed in this number of the Banner, will give you the information you seek.

Special Notices.

FRESH, NATURAL FLOWERS. Put up to hear sending 300 or 400 miles, perfectly. Telegraph or write us, or instruct your expressman.

HARRIS & CHAPMAN, Jan. 6-4w 130 Tremont street.

When the delicate tissue of the Lungs once he comes diseased, the progress of the is scarcely swifter or more tatal than it is if the disease is permitted to go unchecked When cough, pain in the lungs, or oppression first sets in, resort to Allen's Lung Balsam, which will surely cure you. For sale by CARTER, RUST & CO., Boston. 2w-Jn.20.] Also, by the dealers in Family Medicure generally.

DR. URIAH OLARK'S

HEALTH INSTITUTE.

CURES WITHOUT MEDICINE!

18 Chauncy street.....Boston, Mass, Dec. 6.

TT MAKE YOUR OWN SOAP WITH P. T. BABBITT'S PURE CONCENTRATED POTASH, or READY SOAP MAKER. Warranted double the strength of commo Potash, and superior to any other saponifier or ley in market. Put up in cans of one pound, two pounds, there pounds, six pounds, and twelve pounds, with full directions in English and German, for making Hard and Soft Sonp. One por make fifteen gallons of Soft Soap. No lime is required. Con umers will find this the cheapest Potash in market. B. T. BABBITT.

64, 65, 66, 67, 68, 69, 70, 72 and 74 Washington Afreet, New York.

Perry Davis's Vegetable Pain Killer, taken in ternally, cures sudden Colds, Coughs, etc. ; Weak Stonach, General Debility, Nursing Sore Mouth, Canker, Liver Com plaint, Dyspepsia or Indigestion, Cramp or Pain in the Stom ach, Bowel Complaint, Painters' Colic, Asiatic Cholera, Diarrhea, and Dysentery. Also, applied externally, cures Felons, Bolls and, Old Sores,

Severe Barns and Scalds, Cuts, Brubses and Sprains, Swelling of the Joints, Ringworm and Tetter, Broken Breasts, Frosted Feet and Chilblains, Toothache, Pains in the Face, Neuraigia, and theumation.

[See directions accompanying each bottle.] Jan. 13.-[9]-2w

PERBY'S MOTH AND FREOKLE LOTION. **FERBTS MOTH AND FREUKLE DUTION. EFF** Chlosma, or Mothpatch, (also Liverspot.) and Lentigo, or Freekles, are often very annoying, particularly to ladies of hight complexion, for the discolored spots show more plainly on the face of a blonde than a branctle; bot they greatly mar-the beauty of either; and any preparation that will effectu-ally remove them utihout injurang the texture or color of the skin, is certainly a desideratum. Dr. B. C. PEBER, who has mule discussed of the skin a speciality, has discovered a reme-dy for three discolorations, which is at once prompt, intaffible and harmiess.

Prepared only by R. C. PERRY, Dermatologist, No 49 Bond atreet, New York, and for sale by all druggists. Price \$2,00 per bottle. Call for

ADVERTINEMENTN

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Jan. 20.

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6m-Nov. 11.

FOURTH EDITION

5

A SPLENDID VOLUME, ENTITLED,

POEMS FROM THE INNER LIFE! BY MISS LIZZIE DOTEN.

The and should have a copy. Table of Contents : The set of the solution of the set of the solution of these beautiful they are appreciated by the public. The peculiarity and in-they are appreciated by the public. The peculiarity and in-the solution in book form of the Poems given by the spirit of power and others, which could not be longer unhered, hence their appearance in this spiendid volume. Every Spiritualist in the land should have a copy. Table of Contents : PART 1.

A Word to the World (Prefa-tory): The Prayer of the Sorrowing, The Song of Truth, The Song of Truth, The Song of Truth, The Embarkation, Kepler's Vision, Love and Latin,

The Spirit-Child, (By "Jen-nic,) The Revelation, Hepe for the Sorrowing, The Eagle of Freedom, Mistess Glenare, (By Ma-"Birdle's "Spirit-Bong, By Spirit-Home, (A. W. Sprague,) I Still Live, (A. W. Sprague,) I Sti

Retail price of the full gilt edition, \$2,00; postage free. Re-tail price of the edition in cloth, \$1,23; postage, 16 cents. Published by WILLIAM WHITE & Co., 159 Washington Arret, Boston, and for sale at our Branch Office, 274 Canal street, New York. April 2.

This Day Published, January 2d,

An Original and Startling Book !

THE ORIGIN AND ANTIQUITY

PHYSICAL MAN, SCIENTIFICALLY CONSIDERED,

PROVING MAN TO HAVE BEEN CONTEMPORARY WITH THE MASTODON; DETAILING THE HISTORY OF HIS DEVELOPMENT FROM THE DOMAIN OF THE BRUTE, AND DISPERSION BY GREAT WAVES OF EMIGRATION FROM CENTRAL ASIA.

BY HUDSON TUTTLE.

BY HUDSON TUTTLE. "TWIE design of the author is well set forth in the title of his work. The manner of its are oup-lishment may be un-derstood by our raying that he seems peculiarly endowed with the rare faculty of precenting the woot dry and obscure gues-tions of Schene in such a vivid and stifking manner, that the most unschemtlic reader can readily comprehend them. He stands directly between the Schentist and the man of common culture publications, understands the needs of the popular her publications, understands the needs of the popular her the best manner of meeting it, in a most surprising manner.

heart, and the best manner of meeting it, in a most surprising manner. It wanders through no wear/some detail, but at once pre-sents his subject, clear, terre, and comprehensive. Its down not write so much for the man of felsure as the laborer who nay only a spare hour. No one values that hours o much as the anthor, and he crowds it to overflowing with knowledge of richest practical value. Its sentences gleam in their knew and clear definiteness of statement, as he presents his subjects with the calm logic of Science. Originality is stanped on every page, which he does not conceal in high sounding tech-inealities, but finds the planeat Saxon the most expressive. I fee before all 50. For sole of our stream at our values and

5 fr Price 61,50. For sale at our Boston and New York Jan 6

THE GREAT LYRICAL EPIC OF THE WAR

GAZELLE, A TALE OF THE GREAT REBELLION

A Purely American Poem.

It is an Autobiography.

Its Characters are from Life. Its Scenes are the Great Lakes,

NIAGARA FALLS, THE ST. LAWRENCE, MONTREAL, THE WHITE MOUNTAINS, and the sanguinary BATTIN-FIELDS OF THE SOUTH. It episodes the weird legends which cluster around these places. Its measure changes with the subject, joyful or sad, and by its originality and siry lightness, awaken at once the interest of the reader, and chains it to the end. It has all the beauties of a poem, the interest of a omance, and the truthfulness of real life CTF Price \$1,25. For sale at our Boston and New York Dec. 50.

YE WHO ARE SOON TO START - 08 -

LIFE'S ACTIVE JOURNEY,

 $\Lambda^{\rm ND}$ who would have two beautiful characters as examples, read the story of HERRAN and CONSTANCE, in a wok soon to be published by

> LEE & SHEPARD. BOSTON. ENTITLED

Oct. 14 .- 1y

fore for many years. People living out of town, inconvenience, as they could not get to Boston until a late hour of the day, in consequence of the

Married.

Other topics are playing around my pen, but they must wait their turn.

W. FOSTER, JR. Fraternally thine, Providence, R. I., Dec. 28, 1865.

Pleasant Testimonial.

The friends of Andrew Jackson Davis, in New York, presented Mrs. Mary Davis, in the absence of her husband, with the snug little sum of six hundred dollars on New Year's day,

The following letter, which was addressed to a few of his particular friends, will explain itself: NEW YORK, Dec. 15, 1865.

DEAR FRIEND-A few friends of Andrew Jackson Davis have determined to present him a New Year's testimonial.

Mr. and Mrs. Davis, the past year and a half. have devoted their entire time to establishing and fostering the new Spiritual Sunday School-the Children's Progressive Lyceum. This work has brought them no remuneration, and, in justice to the cause to which they are devoted, it is impor-

tant that they be sustained. To aid in enabling them to give their undivided attention to these and kindred labors, the friends propose making them a substantial New Year's donation.

Any sums contributed by yourself or friends, and sent to J. B. Loomis, Esq., 274 Canal street, New York, will be duly acknowledged and hand-ed to Mrs. Davis,

This effort is made without the solicitation or

This effort is made without the knowledge of Mr. or Mrs. Davis. Yours for Progress, J. W. EDMONDS, LIZZIE DOTEN, P. E. FARNSWORTH.

The day of death is scarcely more momentous than every day. Both alike close another door on the past, and open a new one for the future: and more than that is in the power of neither. ...

ALL SORTS OF PARAGRAPHS.

The Banner of this week is filled with able articles, which should be read by every one. We particularly commend for careful perusal the article on our first page, from the pen of Rev. J. B. Ferguson, L.L.D., entitled. "Is Religion a Science?" Our English friends across the water, Prof. Faraday, Dr. Brewster, Mr. Mill, and other distinguished metaphysicians, are invited to give Dr. Ferguson a few moments' attention .- The essay on "Divine Government," written by Mr. Rehn, also on the first page, will interest all.

Another paper has just made its appearance in the world of literature, principally devoted to the interests of the workingmen-and, we trust, workingwomen also. It is entitled " The Industrial Monitor," and is published in Cincinnati, Ohio. Its motto is: "Eight hours labor, eight hours rest, and eight hours for self-culture and recreation." Spencer, Dunn & Co., editors and proprietors. Just such papers are needed in the present era more than ever before. We hope the Monitor will prosper abundantly.

A. J. Davis commenced an engagement to lecture in Cleveland, Ohio, on Sunday, January 14th, and is to remain through the month. He will also inaugurate a Children's Lyceum there.

L. K. Joslin, of Providence, R. I., has thrown out upon the great sea of literature a very readable and a very cogent argument upon THE GREAT CRIME OF OUR CIVILIZATION-WAR! No doubt he will forward it to any address, for a couple of red postage stamps.

Job printing, such as bill-heads, cards, billets, commercial blanks, etc., is executed in the most satisfactory manner by our friend, C. C. Mead, 91 Washington street. He is one of the best job printers in the city, and personally attends to the execution of all work entrusted to his care. We heartily commend him to our friends particularly and the public generally.

Our New York readers will be glad to learn 'that Mrs. J. W. Danforth, magnetic, physical and clairvoyant medium, has located in that city. See notice in another column.

Dr. J. P. Bryant, we understand, is very successful in healing the sick in Chicago.

The Boston Journal, Post, and Traveller say that "in consequence of the enormous increase in the cost of white paper, within a short time, over its previous rates, and the increased cost of every article entering into the composition of a newspaper, they have advanced the price of their respec-, tive papers to four cents per single copy, heing an advance of one cent." The Advertiser is five cents per copy.

Skating is at its carnival point. The ponds, rivers, and other icy places in and about Boston, are the scenes of gay and happy participants in this healthful pleasure.

Maj.-Gen. George B. McClellan, Jr., was born at Dresden, November 15, 1865.

. The friendship of the envious is not to be trusted. While he discerns in you no capabilities or aspirations greater than his own, he is to you friendly; but as he sees you favored in any sense beyond himself, his envy separates him from you.

"PHARAOH'S SERPENTS," the popular and surprising toy now in vogue, are made-the eggs, we mean-of mercury and sulpho-cyanic acid, both deadly poisons. The remains of the serpent are as poisonous as the eggs from which the flame liberated them-and the fumes of the burning are positively deleterious to health.

According to the doctrine of modern theology the world may be considered but a mere appendix to chaos.

The profits of the London Times are more than £50,000 a year. The London Standard boasts of printing the largest newspaper in the world, and the London Telegraph claims the largest circulation in the world.

A Mr. Neald has bequeathed his fortune of \$1,-250,000 to Queen Victoria.

THE MARCH OF CIVILIZATION,-The Dalles (Oregon) papers say that enough of liquor has been sent across the mountains to keep every human being in Montana drunk all winter.

Theodore Tilton receives four thousand dollars per year for his services as editor of the New York Independent. Lucky fellow.

Senator Sprague has given seventy-five thousand dollars to a Methodist Seminary. More fool he.

In the month of December the public debt was reduced about twenty million dollars. Could we go on so, and add the interest saved to the liquidating sums, it would not take ten years to pay off every dollar we owe.

Some ladles use paint as fiddlers do rosin-to aid them in drawing a bean. Oh!

Cast not away thy acquaintance, and deem him worthy of no regard because of one or two faults. but set the matter in its true light, even though he may not at first listen to thee, or may be he will treat thee ill, but the sincerity of thy friendship, and the wisdom of thy counsel, will gradually become apparent, and leave him no room to become thy enemy.

Water charged with ten times its weight of carbonic acid is a complete extinguisher of fire, and a man in England has patented an engine for squirting it. The invention is received with great favor, and promises to revolutionize the fire departments of London and other cities.

A young "swell" in London, who dissipated a

by oung swen in Louison, who dissipated a fortune of thirty thousand dollars per year, now earns five dollars a week as stage driver. DP As twinkling stars go out one by one in the golden lustre of the morn, so the once popular perfumes of the American market have faded in-tor oblivion before the superior claims of Phalon's "Night-Blooming Cereus," the standard perfume of the Western Hemisphere. Sold everywhere.

Our terms are, for each line in Agate type, twenty cents for the first, and lifteen cents per line for every subsequent insertion. Payment invariably in advance. Letter Postage required on books sent by mail to the following Territories: Colorado, Idaho, Montanu, Becada, Utah. DR. J. P. BRYANT HEALS THE SICK AT. 153 DEARBORN STREET, CHICAGO, ILL. PHOTOGRAPHS OF MR. AND MRS. ANDREW JACKSON DAVIS. CARTE DE VIAITE PHOFOGRAPHS of the above-named personajust receives. Price 25 cents. For sale at our Hoston and New York Offices. Jrice 25 Cents. For sale at our Int. 20. JEHIEL W. STEWART Will be in Waverly, N. Y., at the Waverly Hotel, from Jan. 6th to Jan. 18th ; AND AT THE

MRS. FANNIE T. YOUNG, Trance Medium, Girmerly of 12 Avon Place, has removed to 21 Wast susker. Psychometrical Delineation of Character given (Sun-days excepted) Alas will receive calls to lecture Sundays, and attend funerals. Hours from 9 A. M. to 6 P. M. Jan. 20. ing."

MRS. J. W. DANFORTH, Magnetic Physi-etan, Charvoyant and Trance Medium, examines by bock of hair or letter. Will visit parties at their residence, if re-quired. Rooms No. 59 East 6th street, near Bowery, New York. "-Jan. 20. Jan. 6.

D. R. M. WILLIAMSON, Clairvoyant and Mag. D. metic inysician, LANCAATER, MAPA., opposite the "state Industrial School."

Mutania C. H. PEABODY, Successor to the late M.M. M. S. Pike, Chairoyani Physician, 12 Davis street, Boston. Hours from 10 till 2 r. s. 3m-Jan. 20.

BANNER OF LIGHT BRANCH BOOKSTORE, 274 Canal Street, New York.

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Message Department.

Each Message in this Department of the BAN-NER we claim was apoken by the Spirit whose name it bears, through the instrumentality of

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

them the characteristics of their earth-life to that beyond-whether for good or evil. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition. We ask the reader to receive no doctrine put forth by Spirits in these columns that does not

comport with his or her reason. All express as much of truth as they perceive-no more.

The Circle Room.

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

Mus. CONANT gives no private sittings, and receives no visitors on Mondays, Tuesdays, Wed-nesdays or Thursdays, until after six o'clock P. M.

Invocation.

Oh thou, whose blessings are ever with us," whose life is our life, we look to thee for all that which shall fulfill our hopes. Through the darkness of the external world, thy love is beaming upon us over the stormy waves of human sorrow. We hear thy voice saying "It is I, be not afraid." Oh God, thou art here with us, here upon the rough sea of human life, here to bless us, here to lead us safely to that haven of eternal peace, here to guide us into all truths, here to answer our prayers. Father, thy children ask for more light. Open wide the windows of thy heaven, and shed thy sunlight upon them. They ask to grow strong in faith. Fold them closer to the bosom of thy great heart. They ask to know more of that life whither they are going. Oh let them see the shining faces of their loved ones who are standing on the other side waiting to receive them, when they, too, shall come there. Father, for all thou hast given us, we praise thee. For all we have, we praise thee. For all that is to come, we praise thee. Amen. Nov. 20.

Questions and Answers.

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

QUES. Can you state to us the precise reason or cause Why there are failures in obtaining answers to letters?--why some are answered erroneously, and some not at all intelligently?

Ass.-And your querist might have added, and some to the entire satisfaction of those who question. It is absolutely impossible at all times and under all circumstances, to be able to clearly define the ideas that you have embodied. in writing and clothed with your paper envelopes. It is not the letters that spirits discorn, but the ideas. If they are clear and distinct in the mindof the person who seeks to embody them, then there will generally be clear and distinct answers given. If they are not, then the answer is equally vague and indistinct. Sometimes, however, the condition of the medium is such, so far as some of these letters are concerned, that it is almost impossible for spirits to see even what the ideas are, from whence they have come, or whither they tend. But if conditions are good and the ideas are given, with power, with a oneness of purpose and with honesty of heart, then you may expect a corresponding answer.

Q.-It is said by some, that the blind boy Tom is a medium. Is it proper to suggest such an inquiry, and to answer it here?

A .- It is both proper to ask and answer it. He is a medium, and a very perfect one for that class of manifestations that are given through him.

Q.-Ilow is it that you ascertain the meaning of the writer?

A .- By the ideas embodied in writing. Those those symbols, more particularly, that the spirit discerns

In visiting you at the North, I feel, as keenly as go out here, sir, owing you something. [We'll Nov. 20. any spirit can, that spirit of ill-will, of unkindness trust you.] that has been manifested from your people to-

ward myself. It rests upon me like a cloud filled

lieve that as no sparrow falls to the earth with-

ence without this Almighty Power's will, so none

of his children can commit any act, however good

No one need suppose that I was devoid of affec-

For the last few months of my life I seemed

in a strange way for a long time. I seemed baf-

roll entirely over me, and I would forget that I

You Spiritualists might say I was a medium.

and controlled; and so I was, but not as you un-

derstand. My spirit harmonized with the great

object in view, which was the bestowal of liberty

upon the people of the South. In standing out

as I did, and lending my influence in the direc-

tion I-did, at times I would tremble when the

future would loom up before me. And again, at

times I would be filled with joy when contem-

If there was a necessity for the removal of your

Abraham Lincoln, then there was an equal neces-

sity for an instrument to accomplish such a thing.

And who shall say that the great God did not

handle that instrument himself? that he yielded

up his control, for the time, to darker powers?

Who shall say this? Surely, not you. I would

not be willing to say this much. No; I would

rather say that he guided me, as you guide me to

hate you. I would rather say that the time had

come for your President to be removed, than to

say that I committed any evil by doing as I did.

No; God rules everywhere, and all the circum-

stances of life come under his supervision. It was

right that I did as I did. It was also right that

your Government dealt with me as it did. If I

sinned in your sight, it was well that I suffered

Oh, bear my love to those I 've left. Tell them

I am not sorry, but I rather thank God that I was

chosen to fill the place I did. They need shed no

more tears for me. They should rather rejoice at

my condition. I am Madame Surratt. Farewell.

for that sin, if it was such to you.

Nov. 20.

tion, love of those higher and holier sentiments

or had, except by the express command of this

that God.

Great Law of Life.

lived.

plating that future.

should do the same over again.

that link the soul with its kindred.

Col. Timothy Bradlee.

with sorrow, and if it were not for my own strong Necessity compels me to avail myself of your will, I should sink and break under it. I should institution of return. But I come with the hope have lost my own individuality, I fear. But that I may be able to compensate you at some futhanks to that innate strength which is the God | ture time,

that I serve, I still live, and shall hope to obey I was Col. Timothy H. Bradles, of the 7th Georgia Infantry. I was wounded in battle, and Those dear friends who have been misinformed | through my wounds I grew an easy prey to diswith regard to me since my death need fear noth- ease, so I fell into consumption; stopped on the ing, for I was but an instrument in the hands of earth long enough to hear your shouts in the that Great Eternal Power, that Life, that is over streets of Richmond, and see your bauner waving all, by which all have their being. I firmly bewhere I had hoped to see ours.

I have left a wife and two little sons, one seven, out his notice, as no atom ever comes into exist- | the other nine years of age. I would be untrue to my humanity if I felt no interest in them. They are dearer to me than my own hopes of heaven.

I would have my uncle, who has been entrusted with the settling of my affairs, remember those This being true, and my faith being strong I have left cannot afford to wait long for the adin this Great Power, I cannot believe that I did justment of these things. They are in need, and wrong in doing as I did. I do not regret the because they are, he must attend to their wants course I took, and I presume if I were living here | before anything else, as he promised me he now, as when I inhabited my physical form, I would.

I am satisfied with my condition in the spiritworld, though it is not what I thought it would be. I do not expect to be always struggling under adverse conditions. On the contrary, I expect, as I grow to understand life, it will be easier lifted out, beyond and away from myself. I was to live.

To Margaret, my wife, I would say, I would be tling with the waves of life that would sometimes happy to have you talk with me, if you can find one of these bodies through whom I can speak. Bring up our boys to know their father lives and cares for them always. Do not fear to ask those whom I entrusted with the settlement of my affairs, to assist you; if you need assistance. Nov. 20.

George De Clare.

I am George De Clare, son of William De Clare, of New Orleans. I died in September.

My mother is expecting me back. [In this way?] Yes, sir. My father do n't expect so. My mother thinks she'll never be happy any more. If she is n't, then I can't; because she's thinking of me, and that makes me sad, too.

It was on the 18th of September I died. [Last September?] Yes, sir; yes, sir. If you'll say I did come back, and I'm sorry my mother's un-Nov. 20. happy, I'll thank you.

Invocation.

Oh Father, we pray thee that the conscious infinence of thy holy Spirit may rest upon us. Let it descend in the dews of this day of shadows. Let it come to us with the smile of friends, the frown of our enemies. Let it turn to sweetness all the bitter words of those who would persecute us. Let it be unto us a sun by day, and stars and moon by night. Let us ever rest in the holy consciousness that thou art with us. Though the storm may rage ever so wildly, though the darkness may be ever so thick around us, we feel that we are safe, are in thee; that thy life is our life. thy heaven is our heaven. Oh, let the remembrance of this hour make somewhat of heaven for us in the future. Let it lead us away from the cares, the sorrows, the disturbances of life. Let it shut out all envy and malice, and teach us to commune with thee. Our Father who art in pose everybody may go in that wants to? For heaven, who art our Mother, too, hear thou our myself I don't much understand this, but I was prayer, and in thine own time and own way an-

swer and bless us. Nov. 23.

Questions and Answers.

CONTROLLING SPIRIT .-- If the audience have questions to ask that will interest the reading public, they are at liberty to dsk them. QUES,-Does the human family exist forever in

this world? ANS .--- " Does the human family exist forever in this world?" There are many ways of answering that question. But the most direct-and we think

Q .- Is the economy of Nature sufficient to pro-

A.-Always; Nature never brings forth any

would rather I would remain silent, even if I can return and communicate.

I would have them know that I have never changed in my feelings toward them; that they I'm just as well off without it. were mistaken in their conceptions of my workings, and the wherefores pertaining to the latter

part of my human life. At the time of the breaking out of the rebellion, I was at the South. I had gone thither for the purpose of earning a livelihood; could not earn it at the North ./ While there I gained many friends, many that were exceedingly kind to me, but who, | can do me any good; none but my own can help by the way, were fierce in their denunciations of me. [Would you like any one in particular to the Federal Government, and were first and fore- get your message?] Yes, stranger, I'd like pretty most in the secession ranks, and my presence was only tolerated at first by my silence, and afterwards by my learning to love their cause.

We are taught in the spirit-world that a man is governed by circumstances here; that sometimes those circumstances are so very potent that he has little or no control over them.

Now this being true, the inner man, or woman, should not be charged with having sinned. My friends here at the North were equally zealous to defend the old flag and Government, dearer to them than anything else-dearer than friends and all their hopes of heaven; and for their devotion to principle I can but honor them.

I feel glad to be able to speak this of them today; but when I remember that they look with me, I can but feel that their Christianity has led them only a short distance toward heaven.

Shortly after being sympathetically enlisted at the North, demanding to know why I was siand return to the home of my father.

promptly answered; and, as far forth as I was said, "When Spiritualism is proved to be a truth, able, I made my position known to them, hiding then we shall all cease to exist." I live still, and nothing, keeping nothing from them. I told them | Spiritualism lives, also, and its life is dependent that circumstances were for a time controlling upon its truth. Farewell. When I am stronger me; that I was in the Southern army. It seems those letters never reached them. But I would receive, from time to time, letters containing words such as these: "That I had turned against all my Northern friends; that I was a secessionist; that I had sworn to defend the new flag with my latest breath, and that I meant to do it, too." That is a mistake. I simply said to my Southern friends that my sympathies were with them, and if I could serve them in any way, I would do so. They demanded then that I enter the army

and fight for them in deed, as well as in word. So I did.

But I yerily believed then, as I believe now, that the North and South ever have been and ever must be disunited. It has been said they are one, but I for one believed they were two; and Southern ideas differed very essentially from Northern ideas. You go in for educating all classes here at the North, without regard to color or caste, while education at the South was allowed only to those who were in place or had power. This is wrong, I know, but it is, nevertheless, true. So, I said, it is better to part than to live in this eternal quarrel.

For my own-part, I feel just the same toward my relatives here as I felt the day I went away from them. I love them just as well. If I did not, I should not have tried so hard to come here and speak. For all their curses I render blessings. They have said, "Our brother ought to be cursed-Hell is too good for him." I never said this much of them. I do earnestly hope they will henceforth lay aside all ill feeling they have to-ward their brother, and not feel as they would feel toward an enemy; feel that I was but one of God's children; that the Great God who govern-ed the universe, perhaps governed me to pursue the course I did. I cannot tell. Ionly know that I was absolutely compelled to act as I did. If I did wrong, God forgive me. If I did right, I know he will bless me. The way seems to be opened by a Divino Prov-idence for all spirits to return communing with friends. It is a glorious advent of light, not only for those who are here, but for us as well. It is like the birth of a new star, and I for one believe it will continue to shine until every benighted child of earth shall feel its rays. These persons this much of them. I do earnestly hope they will

child of earth shall feel its rays. These persons called mediums are scattered throughout the land, and, because they are, it is very easy to hold communion with friends out of sight. If this is true, then I can talk with you and you can talk with me. Come, my brother, my sister, my friends and my enemies, talk with me, and see if I am so had as you believe me to be. Joseph K. Edmands, of Cleveland, Ohio. During the latter part of my life I was occupied with my business in Savannah. I extend a blessing to all my friends and all my enemies. I am as I ever was; I have not changed. If they have, it is not my fault. Farewell. Nov. 23,

you? and contented. I would n't come back for anything-that is, to stay. As to the religion, I don't know but it's a good thing to have, but

By-and-bye I shall outgrow this kind of hard feeling against the Southerners, but I got plenty of it now, at any rate; so much, that, was I back here now, I should be sorry the war was over, because I would n't get a chance to pay 'em back. But I'm all right! Do n't give yourself any uneasiness about me. None of their prayers for me well to have my brother get it. Henry-he's kind of religious, and may wonder how I'm getting along. He'll want me to go about right to heaven. And he can forthwith forward it to all the rest. Stranger, good-bye. Nov. 23.

Elizabeth Truman.

Elizabeth Truman, of Rochester, New York: was twenty-two years old, and died of consumption.

Perhaps there was no one who ever said more against your beautiful religion than I have. I believed it to be one of the greatest delusions the world had ever met, and whenever the possibility of its truth was suggested to me, I instantly met it with a rebuke and rebuff so stern that the same distrust and feelings almost akin to hatred upon | friend would never dare refer to it again. I am now fully satisfied that this is a truth, because I know it to be; and had I my life to live over again here, it should be spent-so far as I was able towith the South, I received a letter from my friends in the promulgation of these great spiritual truths. I was of a family of three children. I had one lent; why they did not hear from me; why I did brother and sister. If there is any way by which not leave that accursed portion of the country, my friends would like to meet me, I should be so happy to meet them. I have outlived, tell them, I would have them know that every letter was all my prejudices, and I am living still. I once Nov. 23. I will come again.

William C. Brooks.

Be kind enough to say through your paper that William C. Brooks is anxious to communicate with Lieutenant John Brooks, late on board " The Shenandoah." Say that I am safely on the other side, and that an early call from him would be gladly received by me. Nov. 23.

MESSAGES TO BE PUBLISHED.

Monday, Nor. 27.—Invocation; Questions and Answers; The Spirit who controls the Eddy Boys: Win. Livingston, Su-perintendent of the Lowell & Lawrence Railroad; Elijah Nor is, four dealer, who lived on a street, Boston, to his son; Annie McCarthy, who lived in Jackson Court, to Father Mc-

Amile alcenting who have in orderations course of Answers; *Tarsday*, Nor. 28. — Invocation; Questions and Answers; John Edson, of Bridgewater, to his brother. Rev. Theo. Edson, Pastor of St. Ann's Church, Lowell, Mass.; Esther Leire, of Glenwales, Scotland; Hannah diale desires to meet her frienda in England; Augusta Moore, to her mother, in New York City, *Thursday*, Nor. 30. — Invocation; Questions and Answers; Olice Watson, who died in New Orleans, La, to her mother, in Hallfax N. S.; Lieut, Win, Hudson, from Fort Laramile, to his brother, Invid Hudson, at last accounts in or near Fratts-ville, Ala.; Milles Thompson, of Gaicia, Ga., to his two sons, at the South.

his brother, David Iludson, at last accounts in or near Praitis-ville, Ala.; Miles Thompson, of Galena, Ga., to his two sons, at the South. Monday, Dec. 4.—Invocation; Questions and Answers; Evelyn, daugiter of James K. Sawyer, of Savannah, Ga.; James Smith, a Protestant Irishman, to his vife Isabel; A unt Ruth, to the Fathers in her town: Tim Bridges, horse jockey, of Albany, N. Y., to a man named Judkhas; Annie Goodwin, to her father, a grocer, in this city. *Tueeday, Dec.* 5.—Invocation: Leander C. Stinson, 6th Maine Yors, to his mother, in Ohltown, Me.; Louisa Orey, who died in Baitimore, Md., to her mother, Elizabeth, in Provincetown, N. S.; Patrick Donnovan, 5th Mass. Reg., to Mary and James Donnoran, of this city; James Laurie to friends, in Georgetown, D. C. Monday, Dec. 11.—Invocation; Questions and Answers; Theo, L. Smith, who lost his life on board the Cumberland, to friends in Broxkym, N. Y.; James Murdoch, an actor; earth Jane Taylor, wif. of Col. Wm. Taylor, to the friends having charge of her children, near Montgomery, Ala.; Gilles Green-wich, Asst. Surgeon at Fort Darling, desires to communicatio with friends at home; James Murdor, to his coust, Elies Green-wich, Asst. Surgeon at Fort Darling, desires to communicatio with friends at home; James Murdor, to his coust, Eller Murray. Tweaday, Dec. 12.—Invocation; Questions and Answers; Theods, Mary, Andres, Burray, Io his coust, Eller

Daniel Magoun.

When the gates of the city are lifted, then I supin purty much of a high fever to come back, so I thought I would take the chances of getting across safe or no.

Well, sir, I have been in the greatest stirred-up place, the hardest fix, since I left here, that you ever heard of. I have been trying to come back all the time, and it's this way, that way, and the other way, I'd be tossed about; and when I would think I was on the point of getting in here to speak, all, then the draw would be shoved down, so I 'd not be able to come at all.

Daniel Magoun. I was a member of the 36th the most truthful way to answer it-is in the af-Massachusetts, and went to fight for the waving firmative.

of the old flag over all the Southern States; and ideas take the form of spiritual symbols. It is 1 can say, with all the truth of an Irishman, I did yide for them? the best I could, and if I was fighting for the freedom of old Ireland, I'd not fight more earnestly. life that it cannot amply sustain.

6

Mrs. J. H. Conant,

Q.-Have those symbols relation to anything we have on earth in form or character? sir.

A .- They relate particularly to the wish of the one who has thus sought to embody them in writing.

Q .- Will you be more full as to the mode or process?

A .- If you will state your question distinctly, we will try to give you a correct answer?

Q .- Will you give the process by which spirits discern the ideas embodied in sealed letters?

A .- There is no special process to be gonu through with, that we know of. The intelligence who answers those letters seeks to know what ideas are contained in those letters, where the ideas have come from, and whither those ideas tend, if possible. If all these three points are ascertained clearly, then an answer can be clearly given.

Q .- Does the spirit perceive them by the form of the writing, or feeling, or perception without form?

A .- Everything that is connected with outward life has form. Then these ideas may take the form of the rose or lily, the lion, the temple, the earth, sun, moon, stars. The language of the spirit-spheres is dressed in symbols always.

Q .-- Is there any natural relation between the symbols the spirit perceives and the thoughts of the questioner?

A .- Yes; the thoughts may be called the life, the symbols, the clothing or expression of that · life.

Q.-What would be the symbol of a mother's love for her child?

A .- Perhaps the symbol of the rose and bud, perhaps the lily and the lily bud.

O .- From whence does the answer come-from the various spirits or the controlling spirit?

A .- Generally from those who are interrogated. always when it can be done. Nov. 20.

Madame Surratt.

In obedience to the commands of my better nature-for I have a better nature, as all have-I am here this afternoon, not because I expect to outlive the mountains of skepticism that are scattered here and there in the land, but because I would carry consolation to the hearts of those I have remaining on the earth. I am not here because I have any special sympathy for the people of the North. I am free to say I have not. By the law of life, like begets like, love attracts love, and hatred, hatred.

It is supposed by some who are very dear to me, that I was instructed to pursue the course I did by invisible or spirit intelligences, as it was a well known fact that I was in the habit of consulting them, although I never made any profesaion or belief in that direction. When questioned. I would invariably answer thus: "I do not know whether it is true or false; I believe that spirits can come, but whether they can consciously commune with us or no, I cannot say."

I did the best I could. I sold my life very dearly her duty. I told my folks when I went away that I should

come back. I thought I should; somehow I did n't come back just the way I thought to, Now, sir, what I want to do, if I can, is this

When I was here, I was a good Catholic, in some self, how it is that we don't see, hear and get all the things the priests say we shall in the spiritworld. I suppose it's not sound. I know you 're a Protestant, and think it's not sound. I say so myself; it's rotten somewheres, and it's true that and understand things in this way, and somehow or other we don't find things so at all. I think, sometimes I think that all religions are useless there, and it do n't make the devil a bit of odds what the name be at all. Ah, it's well enough

when you're on the earth, but it's no good on the other side. If there's any way I can get word to my broth-

er, I'd like to. When I was going out to war, I said to him, " Peter, you look after my wife and little ones till I come back, then I shall pay you." I was to draw about so much from him every week for me family while I was gone. He's done very well. He gave my family about three dollars a week until I was reported dead, then he did n't feel able to do any more, for he was poor himself. It seems, because he can't get at it, aint sure about me-what the dovil is needed, I do n't know, but there's something to be got before he can get some of the back pay that's coming to me from

Government. It seems to me as though he don't go to the right place for it. You see, my brother has trusted the business to others. Faith I think they sees to their own business, and Peter's comes at the tag end. I want him to go himself up to the State House, and there find out about it. It's worth going after-let me see, sir, I think it's something

over ninety dollars what should come on the back pay. Now so much time has gone by, that Peter 'Go on and get the money for me, and I'll give right up to the State House yourself and see about it, and I go with you and do what I can.

And then I wish I could say anything to point comfortable in the future, but I suppose I can't. I am all around, doing what I can to help, you see. I am not in purgatory; I am not in heaven; I am not in hell. Faith, I think I'm on the earth.

Yes, sir. Will you say that Daniel Magoun, of this city, comes back to his brother Peter, and wants him that's it-not be fooling about it any longer?

QR.-There are sometimes famines, S .- Not because Nature has failed to perform

Q .- Do persons retain their propensity for stealing when they get to the spirit-world?

A .- Yes; all the proclivities of your human nature you retain so long as you live in that human things. In some I do n't think I was so good, I nature. Sometimes you pass beyond it very soon can't understand, if the thing is all sound in it- after entering what you call the spirit-world. Sometimes a great length of time or condition passes ere you shall have gone beyond it. As the spirit is governed, to a certain extent, by physical ircumstances while in the physical body, so the spirit, or soul, is governed, to a great extent, by the priests and all the Catholics on the other side circumstances attending the spiritual body. You are when we co here, we are told we shall see the should remember that the spiritual body is an outgrowth of the physical; so what that physical body has, the other also has. The same life attends the other, the same circumstances.

Q.-Do they have physical complaints in the spirit-world?

A .- Not physical, but spiritual.

Q .- If, as some say, spirits do outlive their sin in the spirit-world-as in the case of Wirz-what are the means of improvement by which he is to emerge from that sin?

A .- By processes and means similar to that you have here. Whatever would educate the soul here out of darkness into light, would answer the same purpose with them.

Q .- Are there any chances in the spirit-world for spirits to wrong their fellow-spirits, as here? A.-Yes.

Q .- Do our spirit-friends who communicate with us, feel anything of that consauguinity, or love and sympathy for us?

A.-All the sympathies growing out of the law of consanguinity are retained by the spirit after death. It is by that law they return, making communication to you who are on the earth.

Q .- Why do some unintelligent spirits return so quick to disinterested friends, while intelligent ones do not have the power to return to interested friends?

A .- The law governing the return of the spirit to earth may be more favorable in one case than has just about given up the idea of getting it. I in the other. Sometimes the unintelligent spirits want him not to say to Mr. Brown or Mr. Scott, find their way so clearly open, that all circumstances seem to be their servants, while the inyou half you get." That is no way to do. Go telligent spirits find the way hedged up, and not adapted to their spiritual needs. But the return does by no means hinge upon the intellect of the spirit. We want you all to distinctly unout a way by which my family could be made derstand that. Sometimes the spirit who has been in almost an idiotic state, while here finds but little difficulty in returning and making positive communication with friends in the flesh. Nov. 23.

Joseph K. Edmands.

I seem to be possessed of many varying feelings to go to the State House and find out-go himself, on returning to-day. Sometimes I fancy my friends will be glad to hear from me again, and

 ~ 100 M

David Andrew.

Stranger, I come here to-day to see if I can send any word to folks I got here. I am from Indiana, sir-that is, when I was here I lived there. This is Massachusetts, is it? [Yes, Boston.] Yes, and I'm allers more or less riled up when I get in close quarters with chaps who have lived at the North all their days—the most part of them—and who happen to go South for business and have got so haptized with secession ideas as to turn against their old home and friends. I'm always more or less riled up, and I got pretty wrathy standing here listening to the chap who just left. I thought something like this: If I was your brother. I should say you 'd better go and talk to your Southern friends. I advise you to go and talk rationalism to them, for they're the most irrational set of fellows I ever came into contact with. I came into close quarters with them down South, in Salisbury. The first thing they did was to take what truck I had from me. I had a few greenbacks and a few little traps about me, and the first thing they did was to take it all away. Then they told them to show me into close quarters. They were so small that a three-day-old cat could not have lived there very well very long. But I managed to stay between three and four months, then I concluded it was best to die, as I saw no way of escaping.

I've not got any sympathy for them Southern rascals, not a bit of sympathy for the chap who came over on our side. I was n't acqualated with him. But when he come over there-[Do you mean Wirz?] Yes; they said some kind of hard things to him-some of the boys who had been at Andersonville-but I did n't, because I was n't at all acquainted with him.

I want my folks to know I took it pretty calmly when I died. I'd suffered a good deal in the body, and was glad to get out. And as to the religion-oh, when I was a youngster I tried to look into religious matters, but I could n't satisfy myself in regard to it, so I trusted to God to take care of me, and he always has done so.

So, you tell the folks in Carleton, Indiana, I'm all right; will you just say that? I suppose. I'm all right; will you just say that? I suppose, ists who wish to engage in this good work, can I'll claim the name of David Andrew now, as well as here. At any rate, it's the name I'm, to be known by here! You tell 'em I died happy will source to begin in this good work. I got nothing to square up with here, sir, so I anon I am tormented by the thought that they known by here? You tell 'em I died happy will and a considerate of gatering the

Mein Jawis, to instantier, in New Orienns, LL.; 1 Alos.
 Williams, (colored.) cook on board the "John Ellot," to his wife Maria, in New York City; Annie Slade, of Thompson-ville, O., to her mother; Harry Marston, of Fitchburg, Marss. Taesday, Dec. 26,—Invocation; Questions and Answers; Freiderick Lane, of Union Park street, Boston, to his children;
 Freiderick Lane, of Union Park street, Boston, to his children;
 John Frost, to his brother, Walter Frost; Hiram ("HL.") Tubbs, to his grandfather, in California.
 Thursday, Dec. 28,—Invocation; Questions and Answers;
 Frank Williams, Gono J John Williams, Who lived at No. II Louisberg Square, Boston; Wm. Paul, of Brownville, Ind., to bis staff on Scholard and America.
 Monday, Jan. 1. Invocation; Questions and Answers;
 In Fisk, 24 Wiscousin, to friends; Ida Whitney, of Cambridge, Jac, Scholard, and sister Lizzie; Horace Taylor, to the staff on the staff of the Scholard at Scholard and Answers;

In First, 20 History, to introduce the interval of the second sec

New York, Jan. 9. - Invocation; Questions and Answers; Glies Stebbins, of London, Eng., to his two sons, and friends; Ann Louiks Jones, of Louidana, to her mother; Wm. Crook, of Medford, Mass., to friends.

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a. M. S. S. Serrey edd piller field provide light

and the state JANUARY 20, 1866.

Massachusetts State Convention. **MASSACHUSCUS State Convention.** The undersigned, believing that the time has fully come when Spiritualists should assume a more pronounced position as to their principles, and inaugurate some more permanent system of action than they have heretofore done, invite those who share in such conviction to meet in Convention at Worcester, on Thursday and Fri-day, the 18th and 19th of January, 1866, and take into consideration, among other important quesany, the 18th and 19th of January, 1600, and take into consideration, among other important ques-tions, the following: 1st, Establishing a perma-nent State Convention; 2d, The appointment of a State Missionary. The Convention will convene at 10 o'clock A. M., in Horticultural Hall. TO those who are acquainted with the writings of Mrs. Adams, nothing need be said to commend this new volume to their attention. The thoughts it contains hear evidences of a rich spiritual growth, and a maturity resulting from addi-tional experience, and cannot fail to be welcomed and treas-ured by all lovers of "THE GOOD, THE BEAUTIFUL, AND THE

J. L. TARBOX, J. S. LOVELAND, W. C. RICHARDS, JOHN H. DEWY, BENJAMIN TODD. EDWARD LYON, BENJAMIN TODD, J. G. FISH, MRS. M. S. TOWNSEND, MRS. N. T. BRIGHAM, N. S. GREENLEAF, G. C. THAYER, N. S. COBURN, WILLIAM D. PROUTY, LUTHER BLACKMER, CHARLES D. MARCY, I. P. GREENLEAF SUSIE M. JOHNSON. BENJAMIN RIDER. LEANDER EATON, Dec. 29, 1805.

Obituaries.

Born into the angel-land, Dec. 25th, 1864, Ada Clarens Cary,

Passed to the Land of Light, Dec. 17th, 1865, Merrit Parker, of New Haven, Ct.

Passed to the Land of Light, Dec. 171°, 1865, Merrit Parker, of New Haven, Ct. The decensed was the only remaining son of his parents, Mr. and Mrs. Lester C. Parker. They were among the founders of the Universalist Society in the City of Elms, and among the first to embrace the Spiritual Philosophy. Merrit was in early life made an invalid by a sudden chill, taken while bathing, and his steps, from childhood into manhood, from which his spirit has passed exteriority, have been guided by loving hands. Unitring in her devotion, his watchful mother lifted her hand to do, while her heart has been opened to the tendetest sym-pathies for her much-loved child. The father, too, had moved side by side with him, growing nearer as the strength of man-hood made stronger the flex between them; and now that the chords of life material are sundered, it is hand for the couple, whose hairs are silvering; to look on the vicant chair, and say, "Thy will be done." Thank food for our blessed faith 1 Merrit has been for many years a medium, and the way of communication will be to them now, as they think on the change, and he will not leave them. A guide and consolation as they more adown the stream, his presence will be made real, and the arm which has been paralyzed, be as maguin in strength compared to that wideh in spirit will sustain. As a friend of Merrit, and a sympathizer with the bereaved. I tender to both this tribute of lecting—'A Happy New Year to the enfranchised spirit." Passed to the higher Hife, from Providence, R. I., Dec. 15th,

Passed to the higher life, from Providence, R. I., Dec. 15th, Annie E., wife of J. W. Lewis, aged 23 years II months and 1 day.

day. Young, beautiful and loving, she saidened the hearts of an affectionate companion and large circle of friends and rela-tives when she retired into the linker life. Going with her, the infant-upon which had divinely cen-tered her exaited maternal affections—is hers to love and to rear in the bright home of the splrit. "For Mr. Fay, of file by were conducted by the writer, and "Providence, R. J. Dec. 24, 1865. J. G. From.

Passed to the home of the angels, from Houlton, Mc., Nov. 16th, 1865, Birdie, only child of John T. and Helen S. Morri-Price 15 cents per copy ; postage free.

son, aged 4 years and 9 months. On Sunday, Dec. 19th, 1863, Helen Sanborn, wife of John T.

Morrison, aged 23 years.

Morrison, aged 23 years. The sweet volce of her darling Birdie was scarcely silenced in this life, ere the bereaved mother was summoned to join her immortal Birdie in the beautiful Morning-Land. Dipthe-ria, that fatal diverse, opened the portal of a fature life to both mother and child, by sumering the physical ties which bound them to earth. The lonely husband and tather finds consola-tion in the assurance of their nearness to him, and walts with patient longing for the time when they shall be able to com-municate with nim through the means employed by the dwell-ers in spirit-life.

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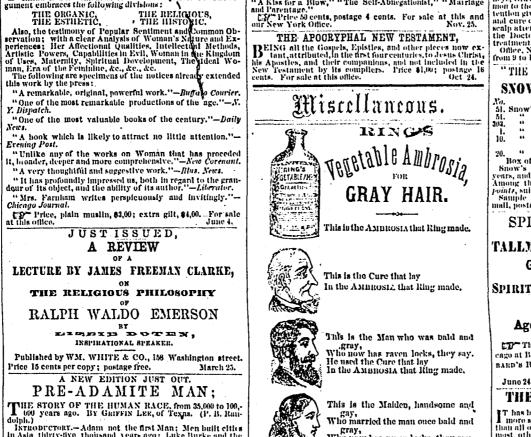
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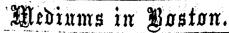
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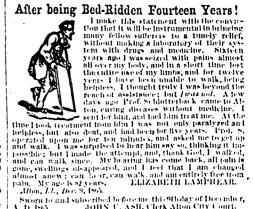
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Sworn to and subscribed before me this 9th day of December, A. D. 1855. JOHN U. ASH, Clerk Alton City Court. A. D. 955. JOHN U. ASH, Cherk Altoni City Court. Prof. Schlotterlack will arrive in Indianapolis Ind., Sunday, dan 28th, 1866. He will freat patients in the "Paliner House," using for office the Parlers, with adjoining rooms. He ren aims temporally, the refore apple to bin financidately, Ferroma wholly unable to pay he treats for nothing; others charged freem file to slito. During the time of the Palevas centes eff Leptures mean splittanism, and other subjects. Jan, B. (W. A. D. LOC KHART, AGEST.

SOUL READING,

Or Psychometrical Delineation of Character. Or Psychometrical Defineration of Character-MR, AND MRS, A. B. SEVERANCE, would respectfully manuance to the public that these who wish, and will visit them in person, or send their antegraph or lock of hair, they will give an accurate description of their fueding traits of char-neter and peculiarities of disposition; marked changes in past and future Bits; physical and sease, with prescription therefor; what hashness they are best adapted to pursue in order to be successful; the physical and mential adaptation of those in-tending marringer and hints to the inflation layer. They whereas they are solved to solve their former layer. They will give instructions for selfamprovement, by felling what faculties should be restrained, and what cultivated. Secon years' experience warrants them is saying that they

what tacentries should be restrained, and what cullivated. Seven years' experience warrants them in saying that they can do what they advertise glithout feil, as hundreds are wil-ing to teally. Skeptics are particularly invited to investigate, Everything of a private character Rise TARBELLY AN AUCH. For Written belineation of Character, 81.00 and red stamp. Hereafter all calls or letters will be promptly attended to by either one or the other.

Cliner one or the other. Address, MR, AND MRS, A. B. SEVERANCE, Jan. 6. If Whilewater, Walworth Co., Wisconsin. HEALING THE SICK,

BY THE LAYING ON OF HANDS.

"Unlike any of the works on Woman that has proceeded it, hooder, deeper and more comprehensive."-New Corenant. "A very thoughtful and suggestive work."-Rius. Nect. "It has profoundly impressed us, both in regard to the gran-dour of its object, and the ability of its author."-Liberator. TP Price, plain muslin, \$3,00; extra gilt, \$4,00. For sale at this office. June 4. LECTURE BY JAMES FREEMAN CLARKE, THE RELIGIOUS PHILOSOPHY RALPH WALDO EMERSON BI DOTEN, Published by WM. WHITE & CO., 158 Washington street. March 25. A NEW EDITION JUST OUT. PRE-ADAMITE MAN; THE STORY OF THE HUMAN RACE, from 35,000 to 100, 000 years ago. BY GRIFFIN LEE, of Texas. (P. B. Rau-dolph.)

gray, Who now has raven locks, they say. He used the Ammosta that Ring



BANNER OF LIGHT.

Correspondence in Brief.

Dr. Dewey in the Lecturing Field. It was said by a great reformer eighteen hundred years ago, that "A prophet is not without honor save in his own country;" meaning, as we honor save in his own country?" meaning, as we suppose, that he is not likely to have honor or be appreciated in his own place of residence. But there are some honorable exceptions to this habit, and it would be well if there could be some reform in the lecturing department of the Spiritual Phi-losophy, so far as employing more of our home talent is concerned. We recently listened with much pleasure to several lectures before our spir-titual association by Dr. John H. Dewey, a citizen of this city, which were highly creditable to him, and very interesting to intelligent and apprecia-tive audiences. Dr. Dewey seems to possess the tive audiences. Dr. Dewey seems to possess the ability to take a profound subject and bring it, measurably, down to the understanding of ordi-nary minds. As an inspirational speaker, we can most cheerfully recommend him to all who like logical, straightforward lecturing on the Spiritual Philosophy. BHELDON_C. MOSES,

LANDER EATON, CHAS. D. MABCY, Edward Lyon, E. R. Fuller.

Worcester, Mass., Jan. 9, 1860.

A Card from Mr. Hume.

Having returned from my tour in the West, allow me to say to my many friends that after a brief reat I shall enter the field again, and shall be glad to respond to calls from all those who de-sire my services as a lecturer on Spiritualism. I shall leave Cleveland about the first of February on my way westward, by the way of Indianapo-lis, Terre Haute, Evansville, Lafayette and Chirange for the name of the second sec W. A. D. HUME. 146.

Another Verification of a Spirit Message.

I noticed a communication in the Banner of Dec. 16th from Major Henry O. Johnson, through a trance medium of Chicago. As I belonged to the same regiment that he did-the Tenth Wisconsin-and being well acquainted with him, I thought I would write, for the gratification of the communicated is literally true. DAVID P. BURTON.

Beetown, Grant Co., Wis., Jan. 2, 1866.

NOTIGES OF MEETINGS.

HOTIOES OF MEETINGS, BOSTON-MELODEON. The Lycoum Society of Spiritualists will hold meetings on Sundays, at 2% and 7% o'clock. Speak-ers engaged:-Mrs. Cora Sucot Danlels during January: Mrs. Laurs De Force Gordon during March, Mrs. Anna M. Mid-debrook, April and et J. G. Fish, April 22 and 29. THE BIRLE CHREITAR FRISTUALISTS hold 'meetings every Sunday in hall No. 118 Tremonistreet, at 10% A. M. and 2% P. M. Mrs. M. A. Ricker, regular speaker. The public are invited. Seats free. D. J. Ricker, Nup't. CHAISTIAN BTRITUALISTS hold meetings every Sunday at 10% A. M. and 3P. M. at 121 Binekstone street, corner of Hano-ver street. Lecture in the afternoon by Dr. G. W. Morrill, Jr. Music by Miss Minnle Pouty. "THE C. S. D. M. U.'s FIRST PROGRESSIVE BIRLE SociETT will hold meetings every Sunday in No. 10 Tremont Temple, at 3P. M.; also Nunday, Monday, Wednesday and Friday even-ings, at 7% P. M.

Ings, at 179 P. N. CHARLESTOWN. — The First Society of Spiritualists hold meetings every Sunday in City Hall, at 25 and 75 o'clock P. M., under the supervision of A. H. Richardson. The public are invited. The Children's Lyccum meets at 10 A. M. Speak-ers engaged := L. K. Coonley, Jan. 21 and 28; Benj. Todd dur-ing May.

ing May. CHARLESTOWN. -- The Apiritualisis of Charlestown have commenced a series of free meetings, to be held at Mechanics Hall, corner of Uhelsea street and City square, every Sunday afternoon and evening. These meetings are to be conducted by Mr. James B. Hatch, (to whom all communications must be addressed,) assisted by a Committee of well known Spirit-ualists. Many good speakers have been engaged, who will lee-ture during the senson. The public will please take notice that these meetings are free, and all are invited to attend. Speakers engaged: -- Mrs. Suste A. Hurchinson during February. February.

CHELSEA .- The Associated Spiritualists of Chelses have en-

ary i Fannie B. Feiton during February; Mrs. E. A. libis dur. ing March. PLTMOUTH, MASS.—Spiritualists hold meetings in Leyden Hall, Suminy afternoon and evening, one-haif the time. From gressive Lyccum meets every Standay forenoon at 10% of clock. Feb. Carver, Cor. Sec., to whom all letters should be addressed. Apeaker engaged i-Mrs. M. M. Wood, April 22 and 29. Content of the sector of this office. Miss LULA J. HURDARD, trance speaker, has again entered the lecturing field. For the present her address will be iso-ton, cars of this office. Miss Fullar, HURDARD, trance speaker, has again entered the lecturing field. For the present her address will be iso-ton, cars of this office. Miss Fullar, HURDARD, trance speaker, will answer calls to lecture Sundays and week evenings. Apply as carly as convenient. Address, LaGrange, Me.

MRS. AUGUSTA A. CURRIER will lecture in St. Louis, Mo. Juring January. Address, box Bib, Lowell, Blass., Gras shore A. B. Wulriso will lecture in Joulsville, Ky. during Janu-ary and February. Will answer calls to lecture week oven-ings in that viulnity. Address till March 1st, 189 Madison street, Joulaville, Ky.

JANUARY 20, 1866.

street, Louisville, Ky. AUSTER 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. Address, Woodstock, Vt.

Charace A. HAVDEN will speak in Chicago, Ill., during January and February in Sturgis, Mich., during April. Will make engagements to speak week-evenings on the route or in the vicinity of Sunday engagements. Address as above.

the vicinity of Sunday engagements. Address as above. N. 6 GRENEAT will apeak in Plymouth, Feb. 11 and 13. Address as above, or Lowell, Mass. WAREAN CHASS will speak in Washington during Jann-ary; in Willmington, Det., Feb. 4; in Vincland, N. J., Feb. 11; in Newark, Feb. 18; in Philadelphia during March. In April will go to Ohlo, via Kew York Central route, and lecture there stundays where most needed. He will receive subscriptions for the Banner of Light.

for the Banner of Light.
 Mus. FANNER B. FEUTOR will sponk in Lynn, Jan. 21 and 23: In Harcefull during February in Taunton during March. Address, South Maidon, Mass.
 Mus. E. A. BLISS, of Springfield, Mass., will speak in Haver-hill during March. Address accordingity.
 Mus. LAURA DE FONCE CORDON will lecture in Frederio-ton, N. B. during January-address cure of Hon. W. H. Needham: in Houlton, Me. during February-uddress care of C. E. Gilman, Keq. in Boston, Mass., during March; in Washington, D. C. during Arhit and May-address care of Heo. A. Bacon, Esq. P. O. box 265; and in the West and Bouthwest during the summer and fail of 1866.
 BENSARIN TODD, Darmal Boaker, will lecture in Worces.

southwest during the summer and fail of 1868. BERMANIN TODD, normal speaker, will lecture in Worces-ter, Jan. 21 and 28, and Feb, Sand 11; in Lowell, Feb. 18 and 25, and during April; in Washington, D. C., during March; in Charlestown during May. Will speak week-evenings, and attend tunerais. Not engaged for July. Address as above, or care Banner of Light office.

Mas. 8. A. Horrow will speak in Woodstock, Vt., Jan. 21 and 25: in Ludiow, Feb. 4; in Rutland, Feb. 11; in Troy, N.Y., during April. Address as above, or Brandon, Vt.

ISAAC P. GEENLEAF will speak in Taunton, Mass., Jan. 21 and 33; in Portamouth N. H., Feb. 4 and H. Is ready to make further engagements anywhere in New England for the sca-son. Address as above, or Excter Mills, Me.

J. Manicas an above, or Easter string are. J. MADISON A LUTE will speak in Woodstock. Vi., Feb. 11, 18 and 23. Parties in Vermont or further westward may accure his services for the spring months by addressing soon at Rock-land, Me., box 70.

Miss Sarah A. Nurr will speak in Moriah, N. T., Jan. 14 and 21; in Ferrisburgh, Vt., Jan. 28; in Stafford Springs, Conn., during February. Address as above, or Claremont, N. II.

Mass Scanz M. JORNSON will speak in Haverhill during January: in Lowell, Feb. 4 and 11; in Chelses, Feb. 18 and 23, and March 4 and 11.

and March 4 and II. MRS. SARAN A. BTREES will speak in Brighton. Jan. 21 and 28; in Tanton, Pcb. 18 and 25. Address, 57 Spring Street, East Cambridge, Mass. J. G. FISH will speak in Lowell, Mass.. during January, May and June; in Providenco, B. I., during February; in Eb-hitt Hall, New York, during March: in Boston, April 22 and 19 Will receive subscriptions for the Banner of Light. Ad-dress as above.

dress as above. Man. Maux M. Wood will speak in Worcester during March; in Plymouth the last two Sandays in April. Address, 11 Dewey street, Worcester, Mass. Mas. M. S. Townsexp will speak in Providence during January; in Chelsea, Feb. 4 and 11; fn Worcester, Feb. 10 and 25; in Troy, N. Y., during March; in Philadelphia, Pa., during April. Dr. L. P. Gapana, of Eveneville Wis will work in Survey

during April. Dn. L. P. Genacs, of Evansville, Wis., will speak in White-water, Wis., during January. M. HENRT HOUGHTON will lecture in North Wrentham, Mass., every Souday until April. Will answercalls to lecture in any of the Eastern of Biddle States the remulader of the year. All applications for weak-evening lectures and the at-tending of funerals will be happily received and apcedily an-swered. Address as above, or West Paris, Bic. J. M. PEEBLES will lecture in Cincinnati, O., during Janu-ary and February. Address as above.

MRS. LATBA CUPPY will lecture in San Francisco, Cal., till urther notice.

ALCINDA WILHELM, M. D., inspirational speaker, will leo-ure in Kansaa until spring. Address, care of James Thomp-ion, box 138, Davenport, Iowa, until further nuffee.

L. JUDD PANDRE will lecture in Buffalo, N. Y., during Feb-vary. Address, care of Thomas Rathbun, box 1231, Buffalo. DR. W. K. RIPLET will speak in Foxboro', Jan. 21; in Chel-ca, March 18 and 25. Address, box 95, Foxboro', Mass. MRS. II. T. STEARNS will speak in Bangor, Me., during Jan-

DATY. Mus. BUSIK A. HUTCHINSON will speak in Willimantic, Ct., Jan. 21; in Charlestown during February. Address as above, or East Braintree, Vt.

or Last Brainiree, vi. Mus. ANNA M. MIDDLEBROOK will lecture in Troy, N. Y., during January: in Bridgeport, Ct., during February; in Lowell during March; in Bioston, April 1 and 8. Will answer calls to lecture week-evenings. Address as above, or box 178, Bridgeport, Ct.

Mas. Bridgeport, Ct. Mas. E. M. Wolcorr la engaged to speak half the time in Danby, VI. Will receive calls to speak in Vermont, New Haupebire, or New York. Address showe, or Rechester, VL ELIJAH WOODWORTH WIL lecture in Middlebury, Ind., and its vicinity, each Sunday and week evening during January.

F. L. WADSWORTH speaks every Sunday in February in Milwaukes, Wis. Address accordingly.

Biriwalukos, wis. Address accordingly. GROPGR W. ATWOOD will asswer calls to lecture in the New England States. Address, Weymouth Landing, Mass. Mus: MART A. MITCHELL will answer calls to lecture upon Bpiritualish Sundays and week-day evenings in Western New York, Oblo, Michigan and Indiana. Would like calls to lec-ture on the direct railroad route to Chicago. Address with-out delay, Luckyort, Ningara Co., N.Y.

 as convenient. Address, LaGrange, Me.
 TAUNTON, MASS. — Spiritualists hold meetings in Templation of the constant of REV. ANDERW T. FOSS will answer calls to lecture on Spirit-ualism. Address, Blanchester, N. H. W. A. D. HUWE, Cleveland, O. MRS. SUSAN E. SLIGHT, tranco speaking and singing medium, will answer calls to lecture wherever the friends may desire. Address, Portland, Mc.

Banner of Light. and creed bound, would not present such a dying saints."

Aspect. You will readily perceive that those clerical personages (sken in the vision) were as truly sec-turian as those stereotyped editions that curse the union as those stereotyped editions that curse the interview of the second state of the light of noble efforts of this age, and dimmed the light of preceeding ones; but we will admit that they chose a better and a later way, and made use of the "rock" in the river and thorns and brambles werets from each to fill its fue-wrought call on the banks to make complete their passageand in this they did well-whereas, the former pilgrims stemmed the cold flood and angry waves with only the staff of ignorance and superstition. The great space of time occupied in the passage "from one rock to another," is in perfect keeping with the great law of progress and of human development; for when once a mighty truth has left the stone at the entrance of the bridge " is for many the bridge " is stone at the entrance to the Nazarehe's sep-ulchre--it must needs remain till the angel of truth cometh to roll it away. Brother, the vision of the " bridge " is for many days, and you know too well that you were on the wraw and of the for you are rother included.

the wrong end of it-for you are rather inclined to listen to re-construction-desiring to bring too much theologic luggage with you, and had not your sad apparel revealed to you your true out-growth, "the black eye minister" might have revailed

But now you had reached another rock, a mighty stronghold for you, and while the morning dawn lit up the "new structure," so massive and complete in all its parts, you turned a deaf car to those creed-worshipers, and you were a man mee more. Having identified yourself with the Spiritual

Philosophy, (for here this figure ends) a new mis-sion is given you to work out, and with deep soul-desires you step forth manfully to the task, and forget the old rough way you have left behind. The horses are emblems of your strongth and

capacity. The rapid flight, your earnest zeal for truth. The "carriage" is the car of progress into which you from your former prestige in life. But your protection will be or has been a rebuke to you, and the "crashing" of tinsels in your flight must teach you that new foundations have always new superstructures; in a word, freedom has its own

Battle Urcek, Mich., Dec. 25, 1865.

Sealed Letters and Louis the Sixteenth.

Wandering, seemingly purposeless, while East, in Boston, I chanced-if chance there is-to step into an antiquarian bookstore, and was directed by an unseen intelligence to take from the shelf the "Life of Louis the Seventeenth," by the learned French De Beauchesne. It was just the thing. I had been reading a one-sided, yet able European document, aiming to show that the Dauphin, Louis However dark the clouds, the End is willed, the Seventeenth, did not die in prison, but was stealthily removed, and another child, resembling him, imprisoned, to suffer neglect, starvation and death. After the dethronement and decapitation No wee so deep, but Joy shall bid it wake, of that eminently good, genial-souled King, Louis the Sixteenth, the deeds of guilt that stained and blood that crimsoued the principal actors, sanctioned by the National Assembly, and all in the name of "liberty," have hardly been equaled in the world's history. Among other noble deeds of Thomas Paine, be it remembered to his everlasting honor, that being a member of the National Assembly in 1792, from Calais, he promptly roted against the sentence so unjustly pronounced upon this noble Bourbon King. This so offended the anarchy-loving Jacobins, that he was thrown into a gloomy dungeon for eleven months. Comparing those perilous times in France with the American crisis through which we have just passed, the one resulting in the beheading of Louis,

the philanthropist, the other in the assassination of pathies deeply touched in behalf of the Dauphin, so innocent, precocious and promising, I wrote a scaled letter to Louis Sixteenth, who commenced

such mild sceptral sway, asking many questions relative to that revolutionary period. This I placed in several envelopes, scaling and marking

returned, sealed as sent, and opened in the pres-

was the passage. I stood a little distance down, the river, on the shore toward which the unhisters were approach-ing. Opposite me, on the other side, in open day, was an assemblage of earnest artizans, and other workers, holding a business council. They were

the same with the greatest care, and forwarded to

as true to the inner light and the inspiration of fact in confirmation of a future existence; and the hour as Potter, that prophesied of John Mur-ray's advent into America, heralding universal redemption for man, to-day the Universalist de nomination, now thoroughly scelarized, fossilized to the "final perseverance of the this, it savors of the "final perseverance of the

Appropriate the Good.

Nature, beautiful in her adaptations, sings songs sweets from each to fill its fine-wrought cell. Should not Spiritualists gather all the truths possible lisped by mortals and breathed by immortals, and appropriate all the good, too, found in each religious denomination? The Roman Catholics excel in devotion; Methodists in zeal; Episcopalians in taste; Unitarians in scholarship, liberality and general culture. There is hardly a shade of difference between the Harmonial Philosophy and the philosophy of that theology preached by the Theodore Parker wing of the Unitarians. Let us, as progressive Spiritualists, drink from every living fountain, and appropriate

Sturgis, Mich.

We learn by a letter just received from Hon. J. G. Wait, recent State Senator and present editor of the "Sturgis Republican," that the congregation of Spiritualists in the above named beautiful prairie village, is in a healthy and even flourishing condition. This people, a few years since, erected a fine, brick "Free Church edifice," and paid for it! I feel just now like preaching a sermon from this text: "Go ye and do likewise !" Bro. F. L. Wadsworth, always sound and logical, has supplied their desk to excellent acceptance for the you have entered-though it appears you entered last six months. They are now engaging their it with a little personal protection guaranteed to lecturers for the current year. May heaven's blessings, as Hermon's dows, descend and rest upon them.

POEM:

GIVEN UNDER INSPIRATION BY MRS. CORA DANIELS, AT THE CLOSE OF A LECTURE ON "THE PRACTICAL APPLICATION OF TRUTH," IN WASHINGTON, D. C., DECEMBER 17TH, 1865.

Hidden beneath the damp cold earth there lies The germs of brightest, rarest destinies-The silent, potent Floral Prophecies

Of Summer's bloom; Beyond the dark'ning shades of closing day There gleams a lingering and potent ray, A promise of the morrow beams alway, To light the gloom.

No hopes too rare to vanish unfulfilled;

And dows of promise, all in Heaven distilled, For every soul. No night so dark, but morning soon will break;

And as hope flies, fulfillment shall o'ertake Its flunl goal.

No dream so fair, that it may not become A part of life, of happiness, and home, Where death and desolation cannot come To mar its peace.

Each vision of a grand and bright ideal, Whether for your own joy, or others' weal, At last shall crown your lives as Real, And never cease.

New York Mutters.

[From our Begular Correspondent.]

The intense cold of Sunday last told somewhat on the audiences of both churches and Spiritual-Lincoln, the emancipationist, and having my sym- ists. At Ebbitt Hall, one of the several points where the latter class in this city assemble weekly, the numbers were considerably diminished in the morning, by the zero tendency of the atmosphere; but those who ventured out from their houses for the first lecture, were not only highly pleased, but well paid, by the discourse from Miss Lizzie Doten, upon the subject of "The Love Dr. L. L. Farnsworth to be answered. It was soon of the Beautiful, or the True Worship of God," a singular subject, truly, for such an intensely cold

Ginged Library field, to hold regular meetings Sunday afternoon and ovening of each week. All communications concerning them should be addressed to J. S. Dolge, 127 lianover street, Hoston. Speakers engaged :--Rev. Addin Ballou, Jan. 21; Mrs. Faunte Davis Smith, Jan. 28; Mrs. M. S. Townsend, Feb. 4 and 11; Susie M. Johnson, Feb. 18 and 25, and March 4 and 11; W. K. Bipley, March 18 and 25.

W. K. Bipley, March 18 and 25. Disturbut, Mass. Meetings are build in Fraine Square Find. Sundays, at 2M and 7M P. M. Good speakers engaged. Low RL.—Spiritualists hold meetings in Lee street Church. Atternoon and evening. The Children's Progressive Lyceum niects in the forenoon. Speakers engaged:--J. G. Fish dur-ing Jahnary, May and June: Susie M. Johnson, Feb. 4 and M. Middlebrook during March. HAVENUIL, MASS.—The Spiritualists and liberal mind of HAVENUIL have organized, and loid regular meetings at Musie HAUENUIL, MASS.—The Spiritualists and liberal mind of HAVENUIL, MASS.—The Spiritualists and liberal mind of HAVENUIL, MASS.—The Spiritualists and liberal mind of HAVENUIL, MASS.—The Spiritualists and liberal mind of HAVENUIL have organized, and loid regular meetings at Musie HAUENUIL, Spiekerg engaged --Spishe M. Johnson during Janu-ing March. MISS JULIA J. HUBBARD, trance speaker, has again entered

transpire in this age; hence Peter, in preaching to the men of Judea, said in the "last days • • your young men shall see visions and your old

protection. Errors are mortal, all truths immor-tal, and nought but vanity can perish. J. B. SQUIER.

which the workers and traveling strangers walked in safety. I was deeply and peculiarly interested in the bridge, and longed to see it completed. In due time the ministers all crossed, and came

8

life.

ple."

and sect.

the spirit saith."

WESTERN DEPARTMENT:

CINCINNATI, OHIO.

Notice. All lettors intended for me, or communications designed for publication in the Western Depart-

ment, should be directed to J. M. PEEnLES, Cin-

Visions.

some barren, others bearing mellowed fruitage.

Though the tree is one, it hath many branches,

Visions are many-phased; modified somewhat

by organizations, and often confounded with psy-

chological presentations and clairvoyance. A

vision proper is a protigured, panoramic reality,

brought before the mediumistic eye by a spirit, or

circle of spirits. If said spirits stand high upon

the plane of causes foreseeing results that secondary causes or intervening influences may pro-

duce, the vision proves to be a fact, fulfilled in the

external world. The spirit-world is the realm of

causes, this of effocts; accordingly visions, like

prophecies, may or may not be verified in outer

Running through the histories of Egypt, India

and Greece, as well as in the prophetic and Apos-

tolic ages, visions were of common occurrence.

To this end Luke tells us that Zacharius, tarry-

ing long in the femple, came out and "could not

speak unto them; and they perceived that he had

soon a cision." When Jesus was outranced by

angelic presences, or transfigured, he charged

Peter, James and John, when coming down from

the Mount, " to tell the rision to man." Saul of

Tarsus saw in "a vision a man named Ananias."

Now as God, Deific principles, nor the laws gov-

erning mind never changed, the same may and do

men dream dreams." This prophecy is being

"Evangel," that had this vision, is an eminent

Universalist clergyman, whose hand I had the

pleasure of grasping in Massachusetts. Like sev-

oral Western Universalist clergymen, he is medi-

umistic, and rapidly outgrowing the love of creed

I passed Evangel's vision to Bro. Squier, who,

sensitive and psychometric, with the gift of mak-

ing manifest hidden things, gave the interpretation. " Let bim that hath ears to hear, hear what

VISIONS OF TVANGEL.

On the night of the 16th of December, 1865, the angel of the Lord opened the windows of my spirit, and presented me the following scene: I saw a very dark river flowing swiftly and threateningly among bills and valleys. In it were lying slippery rocks protrading just above the surface, making the passage extremely dan-gerons. Whilst gazing at its fifted meanderings. I saw a company of Universalist dergymen of dif-ferent physical and mental calibre, dressed all in 9 for fixed by the passage to the rocks

'fashionable black," crossing afoot on the rocks each holding up his garments with polite, dainty

care, crouching over, and, at times, leaping like a beast. It appeared to be a ferrying place for pedestrians, and familiar to those ministers. It seemed to be an age for them to pass even from

one rock to another, so difficult and dangerous

persons of ordinary dress, and entirely separated from the elerical company. They had high, tow-

ering heads, full, heavy lungs, and rough hands.

A multitude of busy workers passed direct from

the council, and commenced constructing a bridge

out of new, sound humber. They laid down solid timbers for piers, and on these massive stringers,

this structure, being not only a witness, but a

worker. The bridge was projected toward me, That space of the river between me and the bridge

on these heavy plank. I was identified with

ed with slabs lying muon the rocks

On the night of the 16th of December, 1865, the

daily fulfilled in the midst of a "gainsaying peo-

ciunati, Ohio, box 2183.

In due time the ministers all crossed, and eame with a rush, circling round me, baving something smechai to communicate. I was then partially re-clining on a couch, being fatigned. They were all inquisitive to know what business I had with that bridge. They were decidedly opposed to it, and very much disturbed at my relation with it, claiming that I should cross where they did. Some made fon of it, others were serious, others dictatorial. One black-eyed minister, the oldest

dictatorial. One black-oyed minister, the oldest in the company, tried to lead me off with them, making his essays with ecoaxing authority; and just them I perceived, with much embarrassment, that my clothes were not large enough to cover my person—a different they did not seem to no-tice, but it annoyed me decidedly. Determined to see that bridge constructed, I percomptorily declined going with those elergy-men, and immediately they vanished cut of sight. At length the bridge' was completed, strong and now in every part. It was arched over in a semi-circle, this, too, finished in massive style. And now i had a very important journey to perform, now I had a very important journey to perform, the purport of which I could not definitely under-stand; but I felt the moral necessity of traveling. stand; but I felt the moral necessity of traveling. Accordingly I was furnished with a vigorous span of horses and a fine carriage. This seemed to be company property, over which I, too, had some to use on that occasion. I started in confidence, resolute in will, animated with a deep sense of duty to the public, as well as to myself; and, having reached the bridge. I plunged on to it with the speed of an engine. No sooner had I touched it, than I heard a terrible crash above my head. Looking up and around, I found, to my surprise Looking up and around, I found, to my surprise and chargin, that the top covering of the carriage had struck the arch of the bridge, shivering it into ten thousand pleces. "What!" I said, "broke so soon?" On inspecting the damage, I discovered that said top was nothing but this bonnet paste-board, painted in gay colors. A rich, influential friend indignantly asked me why I had broke lifs part of that celebrated carriage. I apoligized as well as I could: but to no purpose. He turned part of that celebrated carriage. A structured woll as I could; but to no purpose. He turned woll as I could that my enemy. The rest of the away disappointed, my enemy. The rest of the carriage stood the shock without the least injury. I then drove on, crossed the bridge, and sped over the country, rejoicing in my freedom. Here the vision ended. What n

What meaneth it? Who hath the spirit of interpretation? EVANGEL Dec. 18, 1865.

BRO. PEEBLES-Having in some degree the "gift of interpretation," I offer the following for "Evangel's" benefit: Brother Erangel-The "river" you saw is Life,

Past, Present and Future, over which humanify, of every age, have and must pass, and whose waters ever appear to the soul either placid and perceful, or angry and dangerous, according to the condition of the soul in transition.

In condition of the soul in transition. In your case, the angry waves betray the true condition, though the "rocks," brother, were not slippery, as you supposed — for none fell in passing over, did they? No, not one, because those ugly looking rocks are God's fugerboards, ever pointing humanity onward to the next great soulbe accomplished.

To the inner perceptions they are the spexes, or culminations of great ideas. At first, seen like a pillar of fire " in the distance, which the soul approaches with fear, then bows in solution before being receiving their blessing, and then onward moves in triumph; in a word, they are life-thoughts, answered when passed, and the "toiler to nobler work passes on."

Brother, had the clorical class you beheld been

Arte and and

Asting in the line

feetly. I do not say by Louis, but I do say by some SPIRIT thoroughly conversant with those times, and their effects upon other governments as well as France. No clairvoyance could account for such historical research. The answer was signed Louis Sixteenth; and was a fine demonstration of the fact that correspondence may be held with the inhabitants of the spirit-world.

Beautiful is the mission of Dr. F., and others, who stand mediatorially between the winter lands of earth and the summer lands of heaven.

Cincinnati Meetings.

We were greeted in this city, Sunday morning, with a fine, intellectual audience. The singing was excellent, and the inspiration of the hour, we trust, profitable. Nellie Wiltsie ministered to this congregation last month, giving the most perfect satisfaction. Praise yet lingers among all that are exceedingly interesting, and she always selistened to the truths that streamed like pearls from her lips. It is pleasant to follow such a speaker. Those that journey scattering grains, fruit seeds and rose-leaves, may be traced by the fragrance they leave along their pathway. Thorns and thistles pierce the feet of those that plant them. This Society has just elected their yearly officers: Judge Carter, President; A. W. Pugh, Secretary; and J. L. Taylor, Treasurer. It is harmonious, and in a flourishing condition.

Rev. Moses Hull.

It was unexpectedly permitted us a few days since, while Westward bound, to clasp the hand of this earnest worker and ready debator. He has made a year's engagement with the Spiritualists of Milwaukee, Wis. This is a move in the right direction, hespeaking a rapid change from the fickle to the firm-the transient to the more permanent. In mere monthly engagements there is a loss of nearly all that social influence, friendly intercourse and fraternal fellowship of soul with soul, so indispensable to a Society's prosperity.

Dr. E. C. Dunn.

During a brief stay at home in Battle Creek, Mich., we had the pleasure of meeting Bro. Dunn, the celebrated clairvoyant and healing medium. His medical examinations I have never seen excelled, and the wisdom of his controlling circle, both in the administration of remedies and hightoned spiritual teachings, is most appreciated by those who know its members best. He is richly gifted, speaking in a psychologic and inspirational state, and making his lectures free. His address is Rockford, Ill., box 1000.

A.Reason in Brief.

Asked with great clerical sanctimoniousness awhile since by a ministering brother, "Why a Spiritualist?" I replied, Because I have brains, its kind. and the moral independence to use them! Never have I known an individual of fair intellect thoroughly investigate the claims of Spiritualism, without believing and accepting it as a blessed are, the more they annoy you.

ence of others, with the questions answered per- | morning. But really, it was treated in such a masterly manner, that it seemed the most appropriate thing in the world, as well as the only true philosophy of worship. A beautiful allegory was given during the lecture, indicating clearly and attractively the mode of instruction often adopted in the higher life.

At the close of the evening discourse, a fine improvised poem was given, one of the keenest satires upon the glitter and flash of cortain phases of society and its individual fruits ever delivered -certainly the keenest ever improvised. I understand that though a request was made to have any improvisation, which is frequent with this excellent speaker, reported, still there was a fail-

ure in securing it. This is to be regretted, for it was a remarkable production.

I am glad to see that Mrs. Emma F. Jay Bullene is still speaking in this city. Her lectures cures, through the time of her engagement, interested and increasing numbers. She is at present speaking at Hope Chapel, to appreciative audiences.

Rev. O. B. Frothingham, of the Fortieth-Street Unitarian Church, gave, last Sunday evening, the first of a series of discourses-or talks, as he terms them-upon Spiritualism. This minister is a man to whom society, and even the literary world, accord a high and merited standing. The "talk" of last Sunday was exceedingly interesting. Some little interest exists in regard to his examination and conclusions on the subject. The interest consists with many in surmising what treatment the subject will receive, this late day, at the hands of one of such scholarly attainments, The subject of Spirituslism, under the sugarcoated title of "American Psychomancy," was recently deemed so alarmingly important by the Edinburgh Quarterly, as actually to accord to it nearly twenty-one of its precious pages, reviewing its claims and advocates in a tone that has done no special credit to its assumed high standing as an impartial journal. But it is undoubtedly all right, for this Quarterly, high-toned as it is, decidedly manifests an improvement, progress, by thus stooping, or feiling to stoop, to so low and mean a subject for its couply sarcasin, not to say its arro-gant astimption of bitter personalities. But these things are short-lived, and finally have their day. Philosophy, truths and principles ultimately provail. When the light of morning breaks over the awakening world, when the live atmosphere rings with the song-bird's melody, the music of the stream, and the stir of the human world, who thinks or cares for the dark and threatening nighttime just passed? The light of day, like Truth, finally provailed, and all was well. Rightly interpreted, this is but Nature's prophecy of the maunor in which all imperfect things and conditions terminate-in a truor and higher phase of CLIO.

New York, Jan. 9, 1866.

Troubles are often like dogs: the smaller they

HANNON, MASS. - Meetings are held in the Universalist Church in Hanson every other Sunday.

Church in Hambon every other Sunday. PROVIDENCE, R. I. - Meetings are held in Pratt's Hall, Wey-bonset street, Sundays, afternioons at 3 and evenings at 7% o'clock. Progressive Lyccum meets every Sunday foremoon, at 10% o'clock. Speakers engaged .- Mrs. M. S. Townsend during January J. G. Fish during February; Adin Ballou, March 18; Henry C. Wright, March 25. Durys of One Meetings and Meeting and Meeting and Meeting Durys of One Meetings and Meeting and Meeting March 18; Henry C. Wright, March 25.

PUTNAN, CONN.-Meetings are held at, Central Hall every Runday atternion at 1% o'clock. Progressive Lyceum at 10% in the forenoon. Speaker for the present, A. E. Carpenter. PORTLAND, ME.—The Spiritualists of this city hold regular meetings every Sunday, in Congress Hall, Chapp's Block, corner of Congress and Elm streets. Free Conference in the forenoon. Lectures atternoon and evening, at 2 and 7 o'clock,

DOVER AND FOXCHOFT, MR.—The Spiritualists hold regular meetings every Sunday, forenoon and evening, in the Univer salist church. A successful Sabbath School is in operation NEW YORK CITY .-- The First Society of Spiritualists hold meetings every Sunday in Hope Chapel, 720 Broadway. Sent

ree. THE ROCIETT OF PROGRESSIVE SPIEITUALISTS hold meetings The ROCHET OF PROGRESSIVE SPIRITUALISTS hold meetings every Sunday, morning and evening, in Ebbitt Hail No. 35 West 334 street, near Broadway. The speakers at present en-caged are Miss Lizzle Doten during January; J. G. Fish dur-ing March. The Children's Progressive Lyceum meets at the same hail every Sunday Afternoon at 2% o'clock. Speakers wishing to make engagements to lecture in Ebbitt Hail should address P. E. Farnsworth, Sec'y, P. O. box 5679, New York. 'The Spinitual Lyceum, corner of 23d street and Broadway, will be open every Sunday during the winter at TM r. x Dr. Horace Dresser conducts the meetings. Seats free, Meetings at the 'Tennie of Truth,'' Bid Broadway, Lee tures and discussions every Bunday at 10%, 3 and TM o'clock The hail and rooms sto open every day in the work as Appli-ualists' depot for information, mediums' home, etc., etc. All are invited to come and make themselves at home. VINELARD, N. J.-The Spiritualists of this place hold regu-

VINELAND, N. J.-The Spiritualists of this place hold regu-lar Sunday meetings at Union Hall.

HAMMONTON, N. J .-- Meetings held every Sunday at 10 1-2 M. and T.F. M., at Ellis Hall, Bolleview Avenue.

A. M. and J P. M., at Eins Mall, Bolleview Avenue. IRALTINGER, MD.—The "First Spiritualist Congregation of Baltimore" hold regular meetings on Sundays, at Saratoga Hall, southeast corner of Calvert and Saratoga streets, at the usual hours of worship. Mrs. F. O. Hyzer will speak till fur-ther notice.

ther notice. Sr. Louts, Mo.--The "Society of Spiritualists and Friends of Progress" have rented Mercantile Library (small) Hall, and have regular lectures overy Sunday at 201-24. M. and 712 P. M. Seats free. Speakers engaged:--Mirs. Augusta A. Cur-rier during January; Miss Lizzlo Doten during February.

WASHINGTON, D. C.—The Spiritualisis of Washington hold equiar meetings every Sumlay, at 11 A. M. and 75 r. M., in eaton Hall, conner of D and Ninth streets. Au able list of ecturers is engaged.

CINCINNATI, O.-The Spiritualists of Cincinnati have organ-ized themselves under the laws of Ohio as a "Religious Socie-ty of Progressive Spiritualists," and have secured Metropolitan Hall. corner of Ninth and Wainut streets, where they hold regular meetings on Bunday mornings and evenings, at 10% and TM o'clock.

anu in o'clock. BAN FRANCISCO, CAL.-Mrs. Laura Cuppy lectures for the Friends of Progress in their hall, corner of 4th and Jessie streets, San Francisco, overy Runday, at 11 A.M. and 71-2 P.M. Admission free. Children's Progressive Lyceum meets in the same hall at 2 P.M.

LEOTUREES' APPOINTMENTS AND ADDRESSES.

FURLISHED GRATUITOUSLY EVERY WERE IN THE BANNER OF LIGHT./

(To be useful, this list should be reliable. It therefore besooves Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever they occur. Should 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 LIZIE DOVEN will lecture in Ebbitt Hail, New York, every Sunday in January: in St. Louis during Yebruary. She will not make any other engagements to lecture until further potice. Address, Pavilion, 57 Tremont street, Boston, Mass. S. S. Lovszakap will answer calls to lecture, and will pay especial attention to the establishment of Children's Lyceums. Address, Banner of Light office, Boston. Address, Banner of Lagnt onice, Doston. N. FRANK WRITE will speak in Milwaukee, Wis., during January; in Omro, Feb. 3 and 4; in Berlin, Feb. 11; in Battle Crock, Mich., during May and June. Address as above.

A. C. ROBINSON, 15 Hathorne street, Salem, Mass., will an-swer calls to lecture.

swer calls to lecture. ANDREW JACKSON DAVIS can be addressed at the Banner of Light Branch Office, 274 Canal street, New York.

MRS. JENNETT J. CLABE, trance speaker, will answer calls, when properly made, to lecture on Sundays in any of the towns in Connectiout. Will also attend funerals. Address, Fair Haven, Conn.

George A. Princz, Auburn, Me., will answer calls to speak upon the Sabbath, week-day evenings, and to attend funerals. HENRY C. WRIGHT will answer calls to lecture. Address Bela Marsh, Boston.

MRS. MARY LOUISA SMITH, trance speaker, Toledo, O. LOIS WAISBBOOKBE can be addressed at Massillon, O., box

MRS. A. P. BROWN, St. Johnsbury Centre, Vt.

DR. JAMES COOPER, of Bellevitaine, Ohio, will take sub-criptions for the Banner of Light, as usual.

MRS. SABAH HELEN MATTHEWS, East Westmoreland, N. H. J. W. SEAVER, inspirational speaker, Byron, N. Y., will an-wer calls to lecture or attend funerals at accessible places. BAMURL UNDERHILL, M. D., is again in the field, and ready to receive calls for lectures. Address care of A. J. Davis, 274 Canal street. New York

to receive calls for lectu Canal street, New York. MRS. EMMA M. MARTIN, inspirational speaker, Birmingham,

MISS II. MARIA WORTHING, ITANCE Speaker, Oswego, 111., will answer calls to lecture and attend funerals. A. P. BOWMAN, inspirational speaker, Richmond, Jowa.

THOMAS COOK, Huntsville, Ind., will answer calls to lecture or organization.

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

D. H. HAMILTON will answer calls to lecture on Reconstruc-tion and the True Bode of Communitary Life. Address, Ham-monton, N. J.

MRS. ANNA M. L. POTTS, M. D., lecturer. Address, Adrian, Mich.

MRS. ADDIR L. BALLOU, inspirational speaker, Mankato, Minn.

ME. and MES. H. M. MILLER, Elmira, N. Y., care of Wm. B. Hatch.

MRS. FRANK REID, inspirational speaker, Kalamazoo, Mich. MISS MABTHA L. BECKWITH, New Haven, care of George Beckwith.

MRS. FANNIE DAVIS SNITH, Milford, Mass.

MRS. SARAH M. THOMPSON, inspirational speaker, 38 Bank street. Cleveland, O.

J. H. W. TOOHEY, Potsdam, N. Y.

MRS. SOPHIA L. CHAPPELL will answer calls to lecture. Address, Forestport, Oneida Co., N. Y., care of Horace Farley, Esq.

MRS. E. K. LADD, No. 179 Court street, (room 5,) Boston, will answer calls to lecture.

GROKGR F. KITTRIDGE will answer calls to attend publis circles, and lecture on Sundays, in Northern Michigan. Ad-dress, Grand Rapids, box 692.

MISS BELLE SCOUGALL, inspirational speaker, Bockford, Ill. J. L. POTTER, france speaker, will make engagements through the West to speak where the friends may desire. Address, Cedar Falls, Iowa, box 170, until further notice.

IRA H. CURTIS speaks upon questions of government. Ad-dress, Hartford, Conn. MRS. C. M. Srows will answer calls to lecture in the Pacific States and Territorics. Address, San José, Cal.

G. W. BIOR, trance speaking medium, will answer calls to lecture. Address, Brodhead, Green County, Wis.

E. S. WHERLER, inspirational speaker, will answer calls to ecture. Address this office. Miss B. C. Palros, Woodstock, Vt.

Mus. M. E. B. SAWTES will answer calls to lecture during October. Address for the present, Baidwinsville, Mass. Mus. N. J. Willis, trance speaker, Boston, Mass.

W. F. JAMINSON, inspirations) speaker, Decatur, Mich. MRS. DR. D. A. GALLION will answer calls to lecture, under spirit control, upon discases and their causes, and other aub-jects. Address Dr. J. Gallion, Healing Institute, Kechuk, Iowa.