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Original Poetry.

"ECCE HOMO."

[The following inspirational poem was delivered by Miss Lizzie Doten in Hope Chapel, New York, on Christmas Eve, Dec. 24th, 1865.]

"When the Son of Man cometh, shall he find faith in the earth?';--Luke xviii: 8.

The merry Christmas time, With song, and silvery chime, Had come at last; And brightly glowed each hearth, While winter, o'er the earth, Its snows had cast, High in the old cathedral tower, The ponderous hell majestic swung, And with its voice of solemn power, A summons to the people rung.

Then, forth from lowly walls, And proud, ancestral halls, Came rich and poor, And faces wreathed with smiles, Thronged the cathedral aisles, As ne'er before. Rich silks trailed o'er the marble pave, And costly jewels glittered bright, For groined arch and spacious nave, Were radiant with excess of light.

The deep-toned organ's swell, Like billows rose and fell, In floods of sound; And the "Te Deum" rung, As if by angels sung, In space profound. Forth the majestic anthem rolled In harmony complete, and then Pealed forth the angels' song of old, Of "peace on earth, good will to men."

As the full chorns ceased, Up rose the white-robed priest, With solemn air; With hands toward heaven outspread, He bowed his stately head In formal prayer.

Then, like some breathless, holy spell. Upon the hushed and reverent crowd, A deep, impressive silence fell, And hands were clasped, and heads were bowed.

"Saviour of All!" he cried, "Thou who wast crucified For sinful man! We worship at thy feet, For thou hast made complete Salvation's plan.

Come to thy people, Lord, once more, And let the nations bear again The song the angels sung of yore, Of 'peace on earth, good will to men.'

As if his prayer was heard. A sudden trembling stirred The walls around. The doors, wide open flung, On ponderous hinges swung, With solemn sound. And then, straight up the foot-worn aisle, A strange procession made its way, In garments coarse, of simplest style, A strange, incongruous array.

The first, most rudely clad, A leathern girdle had About him bound. The next, in humblest guise, Raised not his mournful eyes From off the ground. And next to these the dusky browed, And others, flushed with sin and shame, And women, with their faces bowed In deep contrition, slowly came.

No voice was heard, or sound, From the vast concourse round, Outspreading wide. But onward still they passed, Until they gained at last The altar side. Then said the lowly one, "Oh ye! Who celebrate a Saviour's birth, Should he return again, would he Find faith among the sons of earth?"

Quick, with an angry frown, The haughty priest looked down Upon the crowd. Who are ye, that ye dare Invade this house of prayer?" He cried aloud.

"This temple, sacred to the Lord, Not thus shall be profuned by you: Your deeds with his do not accord-Begone! Begone, ye vagrant crew!" The lowly one replied-

"These, standing by my side, Came at my call; Nor need they have one fear. With me to enter here— God loves them all. Thou bypocrite! thou dost reject Me, through thy most unchristian creed, And making truth of none effect, Thou dost dishonor me indeed."

Around the stranger's head, A radiant halo spread Its glories bright; His meek and tender face Beamed with transcendent grace, And heavenly light, There, mighty in his power for good, Bo gentle and divinely sweet, :-: The "Christus Consolator " stoods With weeping sinners at his feet, .

"We must go hence," he said, "To find the living bread. Come, follow me! My Father's house above Is full of light and love, And all is free." High in the old cathedral tower, The brazen bell majestic swung, As if some strange, mysterious power, To sudden speech had moved its tongue.

Oh Christi thou hope of men! When thou shalt come again, Through Truth's new birth, May all the fruits of peace, Be found in rich increase, Upon the earth. Then shall the song of sweet accord, Sung by the heavenly hosts of yore,

To hail the coming of their Lord, Sound through the ages evermore.

Original Essays.

DIVINE CAUSES.

BY NOEL.

A belief is widely entertained, by advanced minds, that all of being and existence is in the order of Divine Economy; that all that has and now does exist was necessary to the development, unfoldment and progression of the human spirit: that wars, revolutions, all inharmonies of the human kind, all false theologies, all the evils resulting or growing out of a perverted social system, had, and have, a mission useful and necessary for man's growth to a higher and better life.

Let us examine and see if this be true; because, if true, it must necessitate an entire revolution of all advanced ideas of the Divine Intelligence; the economy of that intelligence in the use and end of all manifestations; and also of man's aspirations, hopes and desires to improve himself, and advance to higher conditions, and so reform so

If, as the above belief implies, all the mislirections of man, and all his fallacies and errors were necessary, in the Divine thought, to the subsequent progression of the human spirit, it would prove Divine wisdom to be as imperfect as the human, and that there were no universal and uniform established laws which rule and direct throughout Nature's domains.

If, as it is asserted, all the fallacies, erfors and evils have their uses, have a mission to fulfill, then they must have formed a part of the Divine plan. What! necessitate the propagation of error in order to establish Truth? Necessitate strife, antagonisms, wars, to produce harmony? Necessitate oppression and injustice in every form and degree, that justice may prevail and liberty be gained? But it will be said that if these errors and evils were not necessary, they would not exist. That is a hypocritical assumption, and would prove that the Divine had not the wisdom to make his work perfect.

The aspiration of every soul to advance to a higher plane, and the desire to improve the conditions of society, are positive proofs that these evils ought not to exist, and consequently could not ought not to have formed a part of the Divine plan as necessary to the development of man's interior

The above belief implies that God interferes in the affairs of mankind. If he does he does not act by and through unchangeable, immutable. eternally established laws: he cannot be all-wise. If God interferes in the affairs of men in any one particular, he must in all; therefore the condition of society which compels labor to be subordinate to capital, which causes the wide distinctions among men in social life, which obliges the masses to suffer all the consequences of ignorance and poverty, must also have formed a part of the Di vine plan. And if all these evils have a Divine mission to fulfill, and are necessary to the progression of the race, does it not argue that God is unjust, is partial? or would it not be a legitimate inference that he had not the wisdom to foresee the consequences of certain acts or thoughts of his children? that he left all to the direction of chance, and in the event of misdirection and pursuing a wrong course, that he would then interfere and cause good to be educed out of the evil?

Does not such a belief have its basis in the dogma that God fore-ordained everything from the beginning?-all that is evil and false, and therefore the author of all evils and fallacies? The inconsistency of such belief is apparent in the variety of theological systems and forms of governments, It proves that God is inconstant, is insincere, has no consistent or established object in regard to the attainment of that which we believe to be the ultimate of all things, the individualization of the human spirit.

The Divine Intelligence has established laws immutable, unchangeable, eternally active, and uniform in their action, throughout the boundless universe, which laws are constantly exerting their forces to produce the best results from operating causes; exerting their forces to restore from the abnormal to the normal condition; exerting their forces to produce the legitimate effects from all and every cause. The mind capable of taking a comprehensive view of God, looking up through Nature to the Divine, of conceiving of boundless universes and worlds inhabited by human beings as our own, cannot conceive of the Infinite as interfering in the affairs of man, only through the operation of laws uniform in their action throughout all spheres and planets. It cannot be that the present condition of mankind is the result of Divine direction, and therefore the best and highest they could have obtained.

Conditions have made man what he is individually and collectively. These conditions he has created himself. In the highest department of his, in which he is, if he does not change. How nature—the religious—he has tacitly submitted to change? By God directing him to? exerting in- is necessary.

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thought and action by a wily and misdirected laws is the most potent? Is one more powerful priesthood. To the teachings of the priesthood all | than another? The laws controlling the cause of the activities of man's nature were subjected. The mind being enslaved by these teachings, which assumed to regulate all the affairs of life-the social system embracing the commercial, judicial, civil, military and all the relations of man with and to man-formed the conditions in which he has for many centuries, and does now, move and live. Man is a progressive being, and therefore is not chained to the car of Fate. His human nor his spiritual life were-in all the events of his beingpredestined by the Divine Intelligence which the helief that God interferes in the affairs of men presupposes. The belief that God interferes in the affairs of mankind, or directs, and that therefore all the results have a Divine mission, has its basis in the popular idea that God is all in all: that he exists everywhere; that there is no place where he is not; that he is the moving principle in all the activities of man's nature; that in him we live and move and have our being, consequently he must be the controller and director in all of the affairs of men. Such conclusion is illusory. We are so apt, in speaking of Nature's manifestations, to say that God is seen in everything-in the pebble and in the cloud-that he is heard in the thunder and in the wind-that we really associate the idea that there is intelligence, if not consciousness, in everything in all the lower kingdoms and all of the phenomena of Nature.

God is only manifested through the operation of uniform and universal laws. Only through the manifestation of these laws will man ever know what God is. These laws must be uniform in we believe him to be-uniform not only throughout this, but all spheres in his infinite, boundless

If all of being and existence is the result of Divine direction, the laws of God cannot be uniform in their action. Man is, every moment of his life, subject to such laws, operative on the conditions in which he has placed himself. The conditions he creates. They are the result of the direction of his associations, and these are determined by his sphere of thought. Man can change the direction of his thoughts and his associations, and consequently change conditions to at higher or lower plane. Man sows the seed; it contains the germi-nating principle, the light tree will grow and come to maturity good, and or indifferent, according to the conditions; that is, according to the proper care in its cultivation. In either case, good, had or indifferent, the laws of Nature act uniformly and in harmony coresponding with the kind of cultivation. As with the vegetable, so with man. God lives through all life, in every condition, but he does not exercise his power in influencing man or directing him, any more than he does subordinate Nature. He only acts through laws, and under whatever laws man places himself, he yet lives and moves in harmony with the Divine Intelligence.

The child, in its infancy and growth, is surrounded by good or bad associations; in the one or the other of these conditions lie is educated, and his mental and moral growth will be in accord with the conditions surrounding him, and in either case, subject to immutable laws. The associations in which he is educated he is not responsible for, and neither blame ner praise can be accorded him; but to affirm that these associations and conditions were of Divine appointment as an inevitable necessity, is absurd in the extreme.

The wisdom of God is perfection. In the world of matter the laws of attraction confine planets within their orbits; and in the mineral, vegetable and animal kingdoms, affinit, and attraction rule; but man is so constituted that he can accommodate himself to circumstance, so as not to be controlled by affinity or attraction. He can change his surroundings. In so far he is free to act, and can place himself either unler the influence of attracted toward the one or the other, without the ability or capability of chinging for hetter or worse, in obedience to inexolable law, there could child and youth, when he arrives at man's stature, has the power, if he se wills, to change his associations for better or worse; and this limited freedom which man possesses he avails himself of frequently, as we know by experience and

observation. It is universally conceded that God acts by and through immutable, unchangeable, eternal and universally uniform laws. If, therefore, every act of man's is by Divine appointment there can be no such thing as progression. The law of necessity means nothing, if it does not mean that everything is by Divine appointment; and no other conclusion can follow the belief that all the misdirections of mankind have a useful and necessary mission in the Divine economy. There can be no fixed, immutable laws in the Divine Being, if the law of necessity be true. The one contravenes the other. Besides, man would be simply a machine, and his state and condition would be a matter of indifference to him, if he

was entirely controlled by the Divine intelligence. It is not absolutely conclusive that because the Divine spirit" breathes through all life," therefore all the activities of man's nature are controlled and directed by the Divine Being. When we speak of the Divine Being existing in all things, we mean that his laws are operative throughout his universal temple. Man has not only the power to change his physical conditions, but, also, his mental, moral and spiritual. To infer that be-Lause men will seek bad associations, or because these associations exist that they exist of necessity and by Divine appointment, is as logical as to assert that the physical evils and inconveniences we suffer and are subject to, are beyond our ability to remedy. Man will ever, throughout an endless eternity, remain in the condition

be controlled and governed in the spheres of fluences to centrol him? Which of the Divine misdirection are as universally operative and of equal power with those controlling in another direction. God would not be true to himself, would be neither perfect nor all-wise, if it was not so.

The attractions to be happy are equally powerful in every sphere, and man seeks happiness where he is most strongly attracted. If he believes he can be more happy by changing his associations, he will do so. There is no absolute necessity that binds him, nor is he directed by the Divine Mind. The impressions stamped upon man's consciousness are his own; they are the acquirements of his growth, the experience of his life; and neither, in acquiring a fondness for tobacco or stimulating drinks, nor choosing bad associations, is he directed by the Divine Power; nor have the use of stimulants a useful and divine mission, nor are they of Divine necessity.

If the cylls of society necessarily exist, because they do exist, they must be of Divine appointment and fore-ordained, and, consequently, therefore, as a part of the Divine plan, the very best which the Divine Being could conceive in his infinite wisdom for the spiritual perfection of the finite beings formed after his likeness. In the unfoldment of matter up to man, as far as human wisdom can perceive, the very best means are used to attain the required ends. The laws of progression uniformly operate to unfold to higher and higher conditions. There is no variation or deviation from the known laws of progression in the unfoldment of matter through the various kingdoms, up to and including man's physical ortheir action, or else God is not the perfect being ganization. But here, according to the theory of necessity, the uniform operation of the laws of progression ceases, and a system of special legislation by the Divine interferes, which takes the place of immutable and eternally established laws

Human wisdom, in the production of any work or theory for the reform or improvement of man. will devise the very best means and the most direet; but, according to the necessity-theory, it would seem that the Divine Being adopted another than the best plan for man's progression to higher spheres. We have projected theories for the elevation of man, the basis of which were to improve his condition, but the necessity-theorists urge that degradation, imperfection and misdirection are a part of the Divine plan for the improvement of man. The belief that God, as a being, exists throughout all nature, or that the totality of nature is God, is incomprehensible. An existence diffused throughout the entire worlds of matter and throughout all space, is no existence at all, but something mythical, fabulous,

It is said the Divine Being produced all that is, which is incomprehensible, yet it is the only conclusion which the finite being, in his present advancement, can come to. Matter, it is said, is as eternal as God-never had a beginning. That is ter has existed coëval with God, is it unreasonable to conclude that it possesses, in its essence, all the attributes and qualities which we ascribe to the Divine Being? What is God? No one can tell. No voice in all the past ages has revealed to man what God is. Is he the myth diffused through all matter and space? If so, he is constantly changing his existence, as matter is everchanging and forming new combinations. New worlds are constantly being born, which, in their development through the ages, become thew spheres for human beings.

As new worlds are born, so, probably, old ones decay; and thus it will be eternally. Matter having existed eternally is to exist forever, having no beginning nor end, ever in motion, unceasingly changing, and, in the progression of forms uitimating the human with capacities for intellectual growth, may it not be possible that sometime, in the distant future, other beings may be generated, in obedience to the laws of matter, as far sugood or bad associations. If he was involuntarily perior to man, physically and intellectually, as man is superior to the animal? Where mark the line where matter is subordinate to any higher power? As a logical deduction, if the necessitybe no improvement in man's condition. But the theory be correct, matter in its essence and God must be the same-if God is everywhere, in everything, diffused throughout all space. And, in such case, it may be true that all of man's acts have a divine, useful mission.

As every act of man is the result of some moving cause, the necessity-theorists trace the chain of causation, from the effect, in successive links, to God. Thus God would be the active principle in all the manifestations and phenomena in all nature. That is, Nature, in all its wide, eternal extent, is God; there is nothing existing that is not a part of God; all and everything forming, in their totality, the Divine Being.

That God is the cause of every effect throughout all the infinite ages, is certainly a great stretch of the imagination. It is a part of the theological dogma, that not a hair falls from the head but what God does and knows it. He must be an unaccountable busybody, especially if we take into consideration the everlasting activities of the ever moving panorama on this globe we inhabit; and there are countless other worlds full of ever changing phenomena. In addition to the thought that God is the cause of every effect, the "all-seeing eye" is everywhere present and sees what is done. So says theology, and the necessity-theorists cannot avoid that conclusion. Hence, God doing what is done, and seeing that all is done, there is no necessity for universal laws. What need of laws? The wide universe is God, a personal unit. 'All are but parts of one stupendous whole." He is the sole actor; he has no superiors, and there are no inferiors. He is all in all. What need is there for the instinct of the animal which warns there for the instinct of the animal which warns him of danger? What need of those premonitions which tell man some injury will befall him? Is he not a part of God, moved and directed by him—the head? Not as the poet says, "Whose body nature is, and God the soul;" but he is head, body, and all, and hence everything is right, because God does it; and because he does everything, all

THE AGE OF VIRTUE.

BY GEORGE STEARNS.

SIXTEENTH PAPER.

TEMPORAL OBSTRUCTIONS TO ITS EVOLUTION, AND HOW TO REMOVE THEM.

THE MISSION OF REPORMERS.

FOURTH SECTION.

The Moral Precedence of Woman.

The character and temporal sphere of Woman are subjects of growing interest and frequent agitation among reformers, having engaged the attention of several capable authors, yet with little perceptible tendency to settle the varied differenco of opinion which seems to prevail over the indght and comprehension of the most advanced minds. The natural sentiment of her equality with Man has steadily gained upon the earlier notion of her inferiority, since the first question of the latter, which, as a mere brat of full-voiced asumption on the one hand, and dumb admission on the other, is dying out of mind with other relies of barbarism. At least, such was the apparent ourse of inquiry and probable result of investigation, in the very middle of this nineteenth cenury, till the year 1804, when the tongue of feminine constraint seemed to be suddenly loosed for self-defence and the opposite extreme of masculine disparagement. The late Mrs. Eliza Woodson Farnham devoted her best efforts for twentytwo years to the proposed task of discovering to her own mind, and wrote the first and the larger portion of the second volumes of her last and almost posthumous work for the express purpose of commending to other minds, her cherished thought of Woman's superiority to Man. In the end of the third part of her five-fold labor, she concludes with the following propositions: "Thus Woman is acknowledged and has been

shown to be, the type of the highest good, and of the greatest evil known to humanity. The greatest evil known to minianity.

Wherefore she is the most perfect embodiment
of the mortal or earth-life; is its sovereign *de jurc*, and destined to become its sovereign de facto.

What a misuamed deduction is here! and is it the voice of Woman—that gentle, aniable being whom the author elsewhere designates as the sole exemplifier of Love, in contradistinction from the ruling self-love of Man"? Is the substance of this latter reference the true discrimination and guage of masculine and feminine character? and if so, then is Man always to remain thus dograded-never to be converted, but merely subjugated, by Woman? The thought is preposterous, and its insinuation burts the modesty of wonfanhood no less than the pride of manhood. It is lextalionis as a finality, and savors too much of mannish sounk not to find its match in every sprig of the old Adam. It was no matter of surprise, therefore, when a writer * with a lawyer's seeming came out in The Friend of Progress for De-) cember, '64, with "a Plea for the Masculine," contending very manfully, yet with becoming galdence of either. He says Man and Woman are equal, and for these two reasons: Woman is better than Man; but Man is greater than Woman. Ergo-nay, it does not follow; though, by his own showing, the express fault is not in the premises. These are predicated upon the inherent distinctions of sex, as deduced from the attributes of ideal perfection toward which humanity progresses, whereof it is conceived that " Quantity is masculine, Quality feminine:" which deduction is confirmed by the observation that "Man's brain excels in magnitude, Woman's in fineness of texture;" that the physique of the one represents majesty, that of the other beauty; that the masculine mind, though, like the masculine body, slower in its motions than the feminine, is more comprehensive and less penetrating, more rational ind less intuitive, the former being 'iz-centrated in scope and action, the latter con-centrated; for which reason Man's affections also are general, Woman's special; and finally that the works of Man are characterized by comparative grandeur, and those of Woman by peculiar nicety of aim and execution.

Now, admitting all this to be very true, though it is better said than conceived, is it not singular that a writer capable of positing so many distinctive traits in respect of which Man and Woman are found to be unlike each other, should have based upon this discovery "an argument demonstrating the equality of the sexes"? For what is equality, but "sameness of degree or rank," that is of like things? Unlike things are essentially unequal, having no common basis of commensurability, it being very awkwardly said that one is as great as another is good. Two peas may be equal, but a pea and a bean never, except in reference to the single quality of their likeness, that is of esculence. So a gold dollar is equal to one of silver only in imputed value. Man and Woman may be equally indispensable agents of human education, yet with as little equality of function and endowment as hand and foot, head and heart, or body and soul. Therefore the question of superiority, whether as claimed by Man for ages without reason, or as beginning to be claimed by Woman with reason, is not settled by this modest plea for the masuline," that "growth and development are equally important modes of progress" and that, since "Man's refinement and development are attained chiefly through the mediumship of Woman; Woman's expansion and growth principally through the mediumship of Man," therefore "they are servants of and sovereigns over each other, and will be throughout eternity." Yet, in the spirit of this conciliatory tenet the champion of feminine superiority is confidently met and seemingly discomfited in a single paragraph of the cited ennay.

"As an exposition of the feminine, and an auxlliary to the elevation of Woman, both in her own esteem and the esteem of Man," Mr. Dickerson. says "Mrs. Farnham's work is of incalculable

*Julius Dickerson.

value, and cannot be too highly praised; but we might, with reason, deplore our fate as men, had we to receive it as a perfect exposition of the masculine. The fact is, it can hardly be said to define masculinity at all. It exposes masculine perversion, but well nigh totally ignores masculine excellence. It considers development and progression synonymous: the feminine as a high grade of development, (which is right,) the masculine as a lower grade (which is wrong); hence the sexes are made to appear, not as walking side by side. but one behind the other. It must be plain to all where Mrs. F.'s error lies, namely; not in overrating Woman; not in asserting that "sex is a grade of development," and the feminine the superior, for such it certainly is; but in considering what it is-but one wing thereof. Development feminine method of progress toward purity. This that which is. We see then, that the truth adevanced by Mrs. F. has a counterpart, viz.: Sex is a grade of acquisition, expansion and growth, and the masculine the superior. Neither one of the sexes is the result of a defect, but each is the crown of an excellence."

Thus Mrs. Farnham's work is represented as an attempt to substitute her partial discovery for the whole truth of human nature and destiny. Probably most of her earnest readers have come to a like conclusion. She evidently carries her point by covertly comparing Man us he is with Woman as she is to be. Her pretext for avoiding a contemporaneous parallel is, of course, feminine disability under masculine domination. But this notion is vulgar and absolescent. Her argument, without suggesting any intent of sophistry, is transparently defective. Assuming that the current supremacy, and that the next stage of human progress is no other than "the era of the feminine;" and, committed to the ungainful sentiment that Woman's present inferior position is due to Man's inherent seltishness and lawless ursurpation; she reasons with greater presumption than research, and with more pungency than suasive effect, that Man must subside in proportion as Woman rises from obscurity, and that her future clevation will therefore be in spite of him, rather than by his aid and agency. I am happy to know that this is not, and never will be, Woman's opinion of Man. The more palatable as well as demonstrable truth is, that the sexes are mutually dependent, being about equally indebted to each other for what they jointly are; and accordingly that the temporal lot of women is as natural and self-appointed as that of men. Without stopping, however, to contend in a formal way with either of the forecited authors, though dissenting somewhat from both, I hasten to maintain, that, abso-Into and integral superiority is not predicable of either sex; because Man and Woman are so respectively endowed by their Creator that each is partially superior to the other; that the fallings of one see are thus offset by equivalent though unlike failings of the other; and that this is what constitutes their putative equality; the erown of which is the thought that MAN AND WOMAN, IN WHATEVER SENSE THEY MAY BE REGARDED AS TEMPORALLY UNLOUGH, ARE DES-TINED TO BECOME EVERLASTINGLY EQUAL. TO have a clear conception of this truth, it is needful to consider first, wherein Man and Woman are temporally unequal; secondly, wherein each is partially superior to the other; and thirdly, wherefore and whereby they are prospectively equal. This analysis of the proposed inquiry will lead to the establishment of three or more corresponding propositions as so many pillars of support to the comprehensive statement here presented. I. That Man and Woman differ, and yet resemble

each other, in respect to all the essential attributes of Human Nature.

The truth of this proposition is very nearly manifest without a paraphrase or rational commendation. Its only apparent exception concerns the physical constitutions of sex, wherein Man and Woman differ uniquely, or with the least observable resemblance. But this apparent exception assumes an aspect of importance when we recollect that it has been made the basis of an argument for the integral superiority of Woman. The first and most specious of all the imposing syllogisms which Mrs. Farnham seems to have pressed into the service of her pen, has no other real nor alleged validity than the dubious assumption that 'sex is a grade of development," conjoined with the still shallower thought that the special rank of every sentient being is determined by the mere number of its organic functions, with no regard to either their class or caliber. This, without constraint of logic, would dub the old giants, with their extra toes, superior to Solomon and the sage of Samos. But let us see the argument. She says:

"Life is exalted in proportion to its organic and functional complexity;
"Woman's organism is more complex and her

totality of function larger than those of any other being inhabiting our Earth; "Therefore her position in the scale of life is the

most exalted—the sovereign one."

But why ignore the fact that Woman's present and past position in life is not, and never has been, "the most exalted "-is far from being "the sovereign one"? This question is not foreclosed by the discriminating phrases " de jure " in the present and " de facto" in the future, with which the same conclusion is finally qualified, as seen in my first quotation from the author; because the inference is not to be drawn in a different sense from that implied in the premises. The syllogism must be either wholly literal or wholly figurative-cannot treat of the real in one part and ideal in another. But the premises are evidently literal and quite externally significant, else they would be nonsensical. And since the conclusion is logical, yet opposed to fact, the converse inference is that the premises are false. But let us look at them distinctively, and see with what purport of truth

they seem to stand alone. That "life is exalted in proportion to its organic and functional complexity," is a novel thought to me notwithstanding our author's saying that it " would seem, at the first glance from even unlearned common sense, to be a self-evident truth." I have always supposed the bias of common sense to be decidedly the other way; and that the value of mackinery is commonly estimated directly as to its utility but inversely as to the number of its organic parts and complications. That is the grandest machine which performs the largest service of wisdom in the shortest and ensiest, and therefore simplest way. But we must look at the text more narrowly.

If life were "exulted in proportion to its organic and functional complexity," then a sleep would be superior to a horse; for a sheep's foot is more complex than a horse's foot. So is the digestive system of a sheep more complicated than that of a horse, provided as it is with an extra stomach. or the added function of rumination. And doubtless the ruminant quadruped is better qualified to own in return.

subsist on coarse fodder; but is its sensuous life exalted thereby as a whole, and is a sheep superior to a horse? The argument is properly tested in this application. We may truly say that a sheep's organism is more complex, and that the totality of its functions is larger, than those of a horse; and if we cannot as truthfully add, that therefore its position in the scale of life is more exalted, then the argument under consideration is worth

For it is precisely in this partial sense that I

admit the minor premise, that "Woman's organ-

ism is more complex and her totality of function larger than those of any other being inhabiting our Earth." It is with exclusive regard to a nonessential part of Human Nature that this is true. development as the all of progression, instead of | It is not true with any reference to the mind, the immortal part of Woman; but in effect of the sheer means, the unfolding of that which is. It is the physiological expressions of sex. The brain of very air seemed laden, with beauty, and to hold Man is neither more nor less complex than that of process will bring us nearer the perfect state, the Woman. The same phrenology applies to both unfathomable nature of Deity; but not one luch as to the number, classification and collocation of snow-petals down, hoping to beautify one spot of nearer the boundless, all-embracing, all-compressor, and therefore each is charged or charges rough, hard soil. Little violets with their velvet hending God. The other wing of progression is able with the same variety of mental functions. growth, which means increase-the adding unto . The same is true of the entire male and female organisms, which represent respectively the same complexity of organic structure and the same variety of physiological functions, with the single exception of a distinctive sexual physique. But herein they differ uniquely, which fact of itself suffices to demonstrate that sex is not a grade of down on a little graves pushed ever its pretty cups development, but a merely temporal phase thereof: for I take for granted that Man and Woman are both human beings; that is, that each is endowed, though partially and diversely, with ail the essential attributes of Human Nature; and therefore whatever element of character is found in one and not in the other, must be non-essential, external and transitory. That human development is quite independent of sex, is certified by the observation that its lineaments are commonly well-defined in idiotic persons. Moreover, if sex were a grade of development, every man by its ago of humanity is properly the era of masculine | process would have to become a woman, or else every woman a man, according as one were naturally superior to the other; because all the several grades of development are consecutive, in the serial order of birth, infancy, childhood, youth, manhood and angelhood, which are necessarily traversed by every soul. Now it is obvious that the two physiological expressions of sex are not consecutive, since they are concomitant with all the real grades of sublunary development; and seeing their functions 'cease with age and verge to extinction in death, it is reasonable to conclude that they appertain to the mortal part of humanity, and that in the world of disembodied spirits there is neither male nor female.

Let not Hymen's fondest devotees falter in heart at this announcement; for though Shakerism will surely decrease on Earth as the mere forerunner of a Messiah that shall increase above the skies, yet it is foolish to doubt that Man and Woman are betrothed by Nature to that very happy marriage in the world to come which human lovers have an earnest of.

[To be continued in our next.]

SPIRITUAL PHENOMENA.

NUMBER TWO.

BY F. T. LANE.

We propose to show in this article that the com non affirmation that "with spirits Time and pace is annihilated," or that "they do not reckou time as we do," is fallacious. First, our mode of reckoning time is not artificial; it is not man-made but man-discovered; in a word, it is Nature's method-the Mathematics of Nature, and the Mathematics of man, being in perfect correspondence. the same calculus he did on earth. Let the read-and fight the battles. Do you agree?" er attempt to ignore time and space, and he will at once find himself incapable of a single intelligent action. WHEN, WHERE, and HOW he will act, is at once beyond his power of cognizance. This statement is equally applicable to a spirit, who is still tinite-its powers being

not indefinitely extended. It is a common statement that "the telegraph annihilates time and space," but in reality, it requires us to observe the laws of time and space, with greater exactness. To illustrate: the telegraph operator can carry his message along the highway, with comparative inattention, but when he uses the wires, he is necessitated to be precise. both in regard to the time and order of his operations. This illustration confirms the simple rule that the shorter the time, and the less the space, the more exact must we be in observing the laws thereof.

Manifestly, the laws of motion are the same, universally, whether we apply them to a steam engine, the physical mechanism, or its duplicate, the spirit-body.

Supposing a spirit's powers are equal, in point of celerity, to the operations of the telegraph; theyboth come under the same law, and, as we have shown that the telegraph operator, instead of annthilating time and space, is necessitated to observe more closely the laws thereof, we predicate the same facts of the spirit's activities.

The cract Sciences are axiomatic, and from their decisions there can be no appeal. It is not the legitimate province of mediumship to determine a question which Science settles with MATHEMATICAL precision. Time and Space is a question of this character; hence, mediumistic testimony, whether pro or con, is entirely superfluous.

But it lessens the rains of mediumship, when it does not corroborate a simple truth of natural Science. The issue we raise, is not whether spirits communicate, but whether they do so correctly.

We think we have shown, conclusively, that in egard to time and space, mediumistic testimony s exceedingly fallacious. But, if spirits communicate ERRONEOUSLY, they can, under favorable conditions, communicate CORRECTLY. WHEREIN and WHY communications are erroreous, will be the object of these papers to eluci-

Laierence, Mass.

Dewdrops.

The voice of love is the effusion of the heart, breathed forth in accents audible to the affections, and meets a sweet response. It is the language of the tenderest sensibilities, and is understood and felt by all.

It is better that thy children disobey thy com mands, than thou shouldst use deceit to secure obedience. Reason with them, and the justice of Her thoughts kept winding themselves about him thy cause will teach them to respect it, while hypocrisy shall teach them to distrust and despise thee, and to be hypocritical themselves. Show thy civility to them, and they will learn of and respect thee. Command in thy dignity, yet in accepts of love, and never distrust that they will dis-

ahey thy commands. Boft words to the afflicted are like a medicine. Boft words to the afflicted are like a medicine.

They cost but little, and yet they are of great how her friends, the children, were getting along; of friends, it is just to yield a response. Their but since the spring had come, the younger ones knowledge of thy pity soothes the anguish of their

Set little value on the friendship that seeks to know your mind and affairs, and yields not its own in return.

BLIZA.

and the older boy was away from home; so Virginia felt less care of them, and had more time to herself.

Department. Children

BY MRS. LOVE M. WILLIS, 192 WEST 28TH TREET, NEW YORK CITY.

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

[Original.]

VIRGINIA PERKINS.

CHAPTER IX.

The last days of April had come full of sunshine, springing grass and blooming trees. The treasures which it bestowed on every living thing. Wild apple trees beside the road sent their soft esty, because they wished to show how, among pine trees, and in unlovely places, God's sweet breath had come and brought blossoming words from the dark soil.

Beside the streams the little blue-eyed grass, with an eye as tender as the sky when it looks nearer to heaven asking a little more of its beauty and its sweetness. The fragrant sassafras put out its healing leaves, trying to be an angel of health, and the azalias talked together in the woods, and everyword was a sweet breath.

And Virginia looked on this beauty as she had ever looked before. There was something tender in it, something sad, and all the gay singing-birds did not once make her laugh, and run with merry step to listen, or to watch when the new nests were to be built. it

There were stronge sights throughout the country. ' Men were hurrying to and fro, and scarcely an hour passed that horsemen did not gallop past the gate that opened from the avenue to the main road. Hugh had informed Virginia what it all meant, and sheahad learned to be familiar with the dread word war. Hugh was made captain of a company, and Morris was his lieutenant, and they rode over the whole country searching for volunteers to suit them; for Hugh declared he would have no "poor white trash," but only real gentleman. He told Virginia of the glorious times they should have; of the great armies they were raising, and how finely all things were working, But Virginia had ears, also, for other speech. She heard in the quiet night Milly praying the Lord to come in his might, and set his people free. In her simple speech she told of all their wrongs, until Virginia trembled, and yet she felt that every word was true.

Sometimes as she listened to Milly, she could hear the tramp of horses' feet, and she wondered if Hugh was not riding his spirited horse, and looking up the avenue with a thought of her. Hugh always insisted that by-and-by there would be plenty of work for her, and that he should hold her to his cause as tightly as he held his horse to his will. Virginia did not say a word in reply. She know it would be useless; but she kent all the time wondering if the way up the mountains was the way that Hugh was going.

One day Hugh and Morris came dashing up the avenue, both in high glee, laughing and exulting. Virgina had just come in from the woods, and had covered herself with all kinds of wild flowers.

"Ah, this segme times!" said Hugh.
I've half a mind to call you Tinny, and kiss you. We have great news, Virginia. We scared 'em half out of their senses at Baltimore the other day, and now we are realy for-but I must n't This is clearly demonstrated by the accuracy of tell secrets, even to as good a girl as you. Morris the Astronomer in predicting an eclipse, or the and I wanted to say good-bye, and rode around appearance of a comet, &c.; hence, if the spirit this way. You be a heroine, and stay at home Astronomer continues his profession, he must use and pray for our success, and we'll be the heroes

"I agree to stay at home until something tells me to go, and I shall pray for the s iccess of-Virginia hesitated, for she feared Hugh, and she saw the hot blood rise to his cheek.

"Speak, or you are a coward!" said Hugh. " For the success of the right," said Virginia "Of course that means us," said Morris. "What

are you getting angry for, Hugh?" But Hugh read something in Virginia's look that Morris did not see. The little girl that yielded her will to his was not there, but in the place

was a hero-soul brase enough to do the right. "The only way," thought Hugh to himself, "is to make her think I am right. Can I do that, I wonder? Who would have thought little Tinny would have dared to be so much like a woman?

But don't she look landsome with the fire in her

"Like enough I shall be terribly wounded," said Hugh, aloud; "then I shall send for you, Will you come?"

Tinny's cheeks grev pale in a moment. "Oh, Hugh," she said, "must people fight and do such cruel things?"

"Oh, that's nothing!" said Hugh; "we are fighting for our rights. It is for our homes we raise our swords;" and High drew his from the scab-

bard, and flourished & high in the air. "He believes it," thought Tinny, "and perhaps it is true."

She felt the power of Hugh's thoughts even, and she was ready to urge him to go forth and fight for the right. But a little voice within her said: Perhaps, perhaps Hugh is not right."

Morris began telling a long story about their adventures with their spirited horses, until Virginia and Hugh were both tired, and the young men mounted their horses and rode away, while Virginia watched them through the bushes that bordered the roadside, and she felt as if great chords were drawing her after them.

But she was true to one feeling. She determined to forget Hugh and all else, and to find the very best path toward the noble and right. Virginia was yet young, but she had been so much alone that she had received many thoughts in her quiet hours that only older people gain after many years, if they are full of the bustle and care of social life. Virginia did not hear any voice speaking to her, but thoughts came to her as if the winds had breathed them, and so she wondered about many things that other girls never think of. And yet she was like a trusting child, full of simple, childlike thoughts and wishes.

Virginia dreaded to think of the time when Hugh would really leave that part of the country. as the sweet convolvulus wound itself about the stronger branch.

Many days passed, and she saw no more horsemen riding back and forth, but the country seemed deserted. In valu Virginia tried to interest herself in the springing flowers and singing-birds. Once were happy playing in the borders of the forest,

Hugh had declared that he would not leave her something to think of now, besides to wonder there. She had gone to stay with some relations whether Hugh could find a plenty of girls to dojust not many miles away, but too far for Virginia to as he wished. She felt her heart glowing with visit her. The days were as lonely as possible to pity and love, and holy wishes that she might Virginia. She went up to the hill and looked far up and down the road, hoping to see something to interest her, but only the fine old forests, the distant mountains, and the floating clouds met her eye.

"How can I ever be anything but a dull, stupid girl?" she thought. "How can I ever ascend the mountain, when I know of nothing to do?"

One evening when she sat in the doorway listening to the whippowils and the katydids, she heard a horse advancing at full speed, far down the road. Tramp, tramp, came on the steady feet beat, beat, went her heart against her breast. Could it be Hugh? she thought. Had he come, after all, to say good-bye? Yes, it was he, now she was quite sure. How glad she was. She would put her arms about him and kiss him, and make him stay with her. He should not go to And Hugh came riding at full speed up the avenue, reined in his gay horse, and in a moment he was beside Virginia.

"I came all the way for this," said he; "! begged and begged, until I got leave of absence and now I can stay only an hour. Let me walk up by the hill, and then I will tell you what glo rious times we are having."

And Hugh held Virginia's hand as he used to when a little girl, and he told her about great armies gathering, and fortifications and camps, until she was quite bewildered. Then he told her of all he wanted her to do. To gather beautiful flowers and adorn her hair, and keep the little path to the spring well trodden, by going often to feed the pretty ducks that he had brought over to live by the little stream back of the house. It was pleasant for Virginia to be told of something to do, and she was sure she should forget nothing that Hugh wished. And now they had come to the high fence, and looked over to see the cattle quietly chewing their cuds.

"And while I am away, Virginia," said Hugh, you will do just as I wish, and you will never help our enemies, or pray for the wicked Yankees. And you must n't visit the niggers, or let them think they can ever be free, for they can't. Now you promise to be my darling Tinny, and do as I say, and I will come home and we will hunt flowers, and have the dear old times all over

Virginia thought it would be very easy to promise, and perhaps she would; but as if a light had shone from heaven, there came across her path one of those brilliant meteors that seem such mysterious visitants. Virginia had never seen one so near. She thought it was the beautiful star that she had always called her mother's, and in a moment the memory of her made Hugh's words seem only like a dream. She seemed to feel the very breath of some one close to her, and she forgot to promise him.

"You don't answer, Tinny," said Hugh, " and I must go; perhaps I shall never see you again. I may have my arms shot off, or my legs, or I may be killed; perhaps I shall die all alone, and then I shall think of dear Tinny, and I shall be glad that she wanted to do all that I said."

"Oh Hugh, don't, don't talk so," said Virginia with some spirit, "you want to make me cry, Perhaps I shall die, and like enough I shall be all alone, but I shan't wish that you were doing as I said, but only that you were doing right. I'd be ashamed to want folks to do as I said."

Hugh felt that Virginia was no longer to be led about by a little cord like a little pet lamb, and he was angry that he could not do it.

"I bid you good-bye," said he. "When I am gone, you will wish you had some one to care for you. I can find a plenty of girls that will be glad to do as I wish." "Oh Hugh," said Virginia, "don't be angry

I am sure I shall wish to get flowers and feed the ducks, as you said, and I shall think of you every night, and pray the angels to cover you up with a great mantle of love to keep you from all harm."

"But you won't promise not to help the Yan-kees and niggers. I believe you are on the side And one of these beautiful days, mother, of the North, now. If you are, you'll have to be taken care of. I can report you at headquarters, and you'll be snapped up and sent nobody

knows where." "I am on no side," said Virginia; "I like Milly and Jo, and Ann, and I should be on their side if they had one. But if you are angry with me, you can tell all I say, and I'll go to prison and

perhaps die there. I ain't afraid to die." Hugh found that his threats did not frighten Virginia, so he seemed to decide all in a moment to leave her in a friendly manner, and they walked back together down the hill. Hugh lingered a moment, as if unwilling to leave Virginia without getting some power over her; but she stood so still and calm in the soft starlight, that he felt that she was like the beautiful stars, full of a brightness that was her own, and shone from her pure soul, so he kissed her tenderly and bade her good-bye, and the horse's feet struck against the macadamized road, and Virginia listened until not a sound was heard but the mournful

breathing sound of the tree-toads, that seemed to her like many sighs. · Virginia had never felt so distressed in all her life. Hugh had gone, and, for one moment, she wished that she had told him that she would do everything he wished. Then she was glad she dust, my spirit to the God who gave it, and I shall promised nothing, for he was selfish and unkind. Then she felt the warm kiss on her cheek, and she wondered if those other girls that he spoke of

would always do as he said.

Virginia felt again that great struggle between the wish to please others, and the wish to satisfy the inner voice of right that children and grown people constantly feel. How pleasant to feel that one we love is satisfied with us, yet how much pleasanter is the feeling that we are satisfied with ourselves. Virginia was confused by the two feelings that governed her, and she went up to her little room and leaned her head on the low sends his glowing rays over the earth to enliven window, and wished that some one would come and to cheer; but soon he reaches the zenith of to her and tell her if she should always try to his glory, where his beams become more power-

The sound of Milly's voice awoke her. She was praying earnestly on her knees beside the bed in less, until finally he sinks behind the western her room. But Virginia had left the doors open and could hear every word.

"Oh Lord, we be boun' in chains-come an take dem off an' let us go free. We tote de corn of human life. and de taters, an' our backs be broke, but nobody care; an' we work all day, an' nobody care; an' we be sick, an' nobody care. But de Lord, he care; an' ef he come, he 'll give us corn ob our tellectual powers are fully developed; and old An' we be like good children, we work; but de are nearly run; out-and how soon the sun sets!heart be light an' we sing; an' de heart be glad, and the body disappears beneath the sod, and the an' we have ole John back and live together, and individual is lost in the oblivion of death, and nebber be sold down in Georgia any more."

husband before, though she had heard that she pilgrimage. Such is life, and such are its vicissionce had one. Could it be that her father had tudes! sold the faithful Milly's husband, and that she Loudon, Tenn.

Estelle, too, had gone from her uncle's, because had been obliged to toll on alone! Virginia had make the wrong right, soothed her to sleep. [To be continued in our next.]

To Correspondents.

S. C. C., ANN ARBOR, MICH.-It sometimes takes the hand a long time to do the bidding of the heart. Your cheering words deserved an early answer, but sickness, cares, anxieties, all have put up their strong barriers to prevent. Many thanks for the inspiration of such true wishes. No word is lost.

Truly your friend, L. M. W. A FRIEND.-Did some pure spirit whisper little words in your ear, and tell you something that only the dear angels know, and then did you fulfill their wish, never letting the right hand know what the left performed? Or was the angel in the breast an ever beautiful guest, prompting to war, but live with her and be her dear brother. holy deeds? May the sweet return come back before many days. It will, says the spirit.

Written for the Banner of Light.

THANKSGIVING, 1865.* BY LITA BARNEY SAYLES.

There's a vacant place in our hearts, mother, In our heart of hearts, to-day; The table is spread, the welcome is said, But thou art gone away.

We were wont to meet at thy home, mother, Where first we drew our breath, But the Reaper came and bore thee away, That terrible Reaper-Death.

We know that our weeping for thee, mother, Thou wouldst chide as wicked and vain, But the tears will fall, as Thanksgiving is here And we greet thee not again. Our father is here in our midst, mother,

We see thee not at his side, Yet here thou may'st dwell, unseen by us all, Thou—fifty years his bride! The snows of threescore and ten, mother, And the sunshine of them, too,

Had gathered upon thy pleasant brow, And made thee fair to our view: Thy good old motherly face, mother, We miss it more and more. And naught can ever heal our wound Till on "the other shore."

In thee were the virtues combined, mother Of mother and wife most rare; Thy family's joy was thy desire, Their endless weal, thy prayer; And not alone in the circle of home Were thy dear labors found: To the poor in spirit or purse a friend, . In all the country round.

We had thought to make thee a home, mother, Within our little band, And we struggled long with the Angel Death, As he took thee by the hand;

For we loved thine earthly form, mother, As well as the spirit brave; Our hearts could not, like thine, be calm, But still we could not save.

And father is lone without thee, mother, His spirit is drear and chill, We strive to entice him from thoughts of thee But thy place we cannot fill; But thou canst come from thy spirit-home,

Oh! make him strong to feel and know Thy loving presence is near. And wilt thou come to us all, mother, Come to thy children dear? For each one of us was dear unto thee

His darkened path to cheer;

And came to thee without fear; And what could bring to us greater repose Than to know, when the night shades fall, That thou wilt come to our household bands.

When Azrael's summons shall come, We will glide away from these dusky shores,

And find thee, mother, and home. And close by the side of the River of Life, 'Neath the paim tree's cooling shade,

Our woes shall be quenched in the balm of the leaves " For the healing of nations" made, There shall be no more sickness nor death, mother,

No tear in a single eye, And joined to the leved gone before, we will rest In the angel's home on high.

Our mother, Mrs. Ascenath Sayles, wife of Nicolas Sayles, of Pascoag, R. L. left us Sept. 8th, 1865. A worthier hand than mine should write her memorial.

WHAT IS LIFE? BY WILLIAM A. SIMPSON.

It seems to have been only a little while ago that I was chasing the butterflies from flower to flower with childish glee; but now I am in the prime of life. Yet a few more years, and the bloom will fade from my cheek, old age will come on apace, and this frail yet wonderful structure, this "tenement of clay," will return to its mother be known no more among men, save in the memory of a few friends. Such is life!

The genial warmth of spring glows on the tender twig; the vital fluid begins to course its delicate fibres, and the bud putteth forth. Soon the blossom appears in all its beauty, pleasing the fancy and charming the eye for a few days, until touched by the finger of Time, when it fades, loses its vigor and beauty, and finally decays, and is known no more. Such is life!

The sun-the golden orb of light-rises in the morning, and, peeping over the eastern hills, ful, scorching, burning the earth with his heat. She sat a long time, and at last fell asleep. But ere long the King of Day begins to wend his way down the western skies, his power becoming horizon, and is lost to the sight. Darkness soon ensues, and all Nature is wrapped in the dark mantle of oblivion and night! Such is a picture

Youth is the morning of existence, when all is hopd and aspiration in the budding mind; manhoodis the noonday, when the physical and inown and taters, and we won't be licked any more; age is evening time, when the sands of existence quickly—alast too quickly—the darkness of For-Virginia had never heard Milly speak of her getfulness closes in upon the scenes of earthly

CHILDREN.

BY HENRY W. LONGFELLOW.

Come to me, oh ye children, For I hear you at your play, And the questions that perplexed me Have vanished quite away.

Ye open the eastern windows,
That look toward the sun,
Where thoughts are singing swallows,
And the brooks of morning run.

In your hearts are birds and sunshine, In-your thoughts the brooklet's flow, But in mine is the wind of autumn, And the first fall of the snow.

Ah, what would the world be to us
If the children were no more?
We should dread the desert behind us Worse than the dark before.

What the leaves are to the forest, With light and air for food, Ere their sweet and tender juices Have hardened into wood,

That to the world are children: Through them it feels the glow Of a brighter and sunnier climate Than reaches the trunks below.

Come to me, oh ye children, And whisper in my ear What the birds and the winds are singing In your sunny atmosphere.

For what are all our contrivings, And the wisdom of our books, When compared with your caresses, And the gladness of your looks? Ye are better than all the ballads That ever were sung or said; For ye are living poems, And all the rest are dead.

THINGS AS I SEE THEM.

NUMBER THREE.

BY LOIS WAISBROOKER,

COWARDICE

Is a term of reproach that none of us like to have applied to ourselves, and yet there are but few, if any, who do not sometimes deserve it, being afraid to come out boldly and say what we know to be true, lest we should be accused of acting from personal pique. Now this is just the position I find myself placed in; but I must be bold and courageous, and fear not the devil of misrepresentation, if I would be true to the calling I have chosen. A trance medium once filled my lap with an invisible something that she called pebbles. She said that they were for me to throw and hurt people; and when they fall into a stagnant pool, she continued, in her plain, unvarnished, Indian manner, "they will make a stink." Now I consider this a very disagreeable and thankless task, but if I must I must, and so here goes a handful against what I call

BIG GUNISM.

A homely and unladylike term, but it expresses just what I mean. Now I want it expressly understood that I am uttering no word of complaint for myself; I am willing to go to my own place and to do my own work. I want no undue expectations raised in my behalf, through the partialimeant notice, you called me "a favorite lecturer." I have my friends, and good ones, but I am not, and have not been, a favorite lecturer. I am himself a Spiritualist, I feltanxious that he should but a babe in the field, and have my reputachips and burn brush, and this work is needed as might become stars of brightness with proper en-

but who are kept in the shade because they have cause they profess to love? not a great name; and they cannot get a great name because they are chilled into silence, or so poorly paid that their families must suffer if they continue to work for those who kill them and then kick them because they are dead. My mind. at this moment, reverts to one whose love for his family keeps him from reaching that position his talents deserve. He is poor, and cannot leave them to suffer while he serves an apprenticeship for nothing, or next to nothing. I remember his telling me once of the rich man who invited him into a distant neighborhood to speak. He went, spent half the day Saturday to get there, half of Monday to go home again, and then, minus the vitality he had given off on Sunday, he must work at the shoe bench the remainder of the week to earn bread for his family, for the rich man and the housefull he had invited in to be both instructed and entertained by the stranger, never so much as said "THANKEE, SIR!" "Well, brother," said I, "why did you not do justice to yourself, and tell them that you must have bread as well as the words that proceed from the mouth of God?" "Yes, and have it said that money was all I was after!'

Well, let it be said then. Those who can bring such an accusation against any earnest worker in the field of reform, have souls so small that they might feed at a free crib forever and not digest enough to give them perceptible growth. Free salvation! How much has this dogma done to belittle the souls of the people! Something for nothing! The laws of nature eternally forbid it, and the sooner we learn it the better. And this same brother sent word to another place that he would come there some Sunday if they wished, and the reply was that "none but the very best could do anything there." The very best! Heaven pity our Spiritualists if they have become such epicures! "Oh," says one, "it is not for ourselves, it is for others; we can do them no good unless they will hear, and they will not hear unless we have firstclass speakers." And so you are going to benefit the public by adopting their standard, instead of bringing them to yours; a strange way that! The real fault, however, is not in the public, but in Spiritualists themselves; it lies in their desire to show a fair hand-to do a big thing-to show to the world that they are as good and as smart as anybody, instead of doing justly, relying on eternal principles, and abiding their time.

I will relate a bit of my own experience, to illustrate this point more clearly: In the latter part of the summer I had a particular desire to attend a Grove Meeting to which some of my friends were going, but previous arrangements made it impossible. I consoled myself, however, with the thought that I would visit the place some other time. After a while I sent an appointment, which was accepted, and I went at the time specified. It was a beautiful day. I had read glowing accounts of their Grove Meeting, and I looked for a good audience. Some half an hour after the time appointed there came in about a dozen, and that was all. Now I have seen the time when I should mat just look at that poor little lion way behind have been so discouraged that I could not have there; he won't get any!" spoken at all to the purpose; but, somehow, I felt as independent as you please. Those who were there seemed pleased, and wished me to speak | -a court-ship.

again in the afternoon; some two or three more came in, and, at the close, I was desired to leave an appointment for the evening; did so, and had about thirty persons for audience. It was then desired that I should leave an appointment for some evening in the week. I named Wednesday evening, provided it did not storm. Wednesday night came, and I sat and laughed to see it storm; and it stormed all the next day, too, but the word on all sides was, "Oh, we are so sorry it stormed! you would have had a housefull!" "Well, I am glad of it," I replied; "Sunday was a pleasant day." "Yes, but the people didn't know it; the appointment was n't half circulated."

True, but did n't I know that if some speakers I could name had sent the appointment, it would have been well circulated in half the time? When neonle circulate a notice so faintly that it hardly reaches the ear, it is not very apt to be taken up and repeated. It is a principle in law that one is considered innocent till proved guilty; and it would certainly be no more than justice to consider speakers worth hearing till they have proved the contrary; and if the friends would act upon this principle, they would save more than one sensitive soul from the mortification of a failure of what, under the right conditions, would have been success. But it is not speakers alone who suffer from these things: the people at large grow lean and barren thereby. They appoint their two or three days' meetings, get their first-class speakers and have a good time once or twice a year, and that is the all of the matter; get the fuel together, make a splendid illumination, get good and warm, and burrow like bears the rest of the year. Now I have no objection to these grand gatherings, but I would like to see them tied together a little stronger. To have them so few and nothing between, seems too much like an old-fashioned loghouse with the chinks all out.

Not long since I received a letter from a friend, in which it was stated that --- meeting was a failure, on account of the sickness of some of the speakers, and the failure of others to come, and I said "I am glad of it." And why? Because I was not invited? No, for I could not have been there; but because I knew that there were those near by, who had been overlooked-those whose moral integrity was like gold tried in the fire, and whose talents, if appreciated and compensated, were sufficient to keep any meeting from being a failure; but they have been driven back into silence or sent to some other field of labor. Spiritualists are thus burying and leaving to rust the instruments that will soon be needed in the great harvest-gathering that is coming, and all for the sake of the phantom, popularity. "But it costs so much, and we are poor, we can't have speaking only once in awhile." This is, in some instances, true; but taken as a whole, I am willing to make the assertion, and leave facts to sustain or disprove it, to wit: that there is no class of people who pay so little for public speaking as do Spiritualists; that is, in proportion to their wealth and numbers.

COULD N'T TAKE THE HINT.

I will simply state the fact, and leave others to philosophize upon it: I never saw a rich man that I loved, or really liked. Well, not long since I ty of friends; and here, dear Banner, let me hit met one of this class, one worth a hundred thouyou, or, at least, try to. I do not know when I sand or more. His first appearance repelled me, have felt more chagrined than when, in a well-but on conversing with him awhile I discovered a fine spiritual nature beneath the crust of business, and such natures attract me always. Calling manifest his faith by his deeds, and therefore tion to earn; but work I must, and work I will, talked to him of the vast amount of good he might and if I cannot fell the tall trees, I can pick up do with his wealth, etc., etc. A few days afterward he said to the friend who was present at the well as the other; but to the work in hand, to time, "I signed for the paper because I wanted it, wit: the prestige that Spiritualists have for great but I couldn't take the hint, as to anything furnames, to the neglect or ignoring of those who ther." Oh when will rich men cease to prize their wealth above themselves? And when will Spiritualists in name become such in deeds and in I know of more than one noble but sensitive truth? when learn to lay up their treasure in soul whose talents, if brought forth to the sunlight | heaven by a judicious use of their wealth for the of appreciation, would shine to warm and to bless, benefit of humanity, and the advancement of the

HAVE TO DO IT ALL.

How often do I hear it said, "We used to have speaking, but two or three had to do it all, and we get tired of it." Yes, and I don't blame them; for the more you do for people who are able to do for themselves, the less they thank you for it. I find, that in nearly every place I go, a few have to do it all, or nearly so, while others, who are just as able to pay, and just as glad to listen, put ten or twenty-five cents into the hat, and think they have done wonders; but such people get their reward in a way they little think of their mental digestion becomes dyspeptic for want of action through their pockets, and when they put off the body, they will then see how exceeding small and lean they are.

PASSING ROUND THE HAT.

If there is one custom more than another that I abominate, it is this. It may do once in awhile upon extra occasions, but for Spiritualists, who know the value of the new gosnel, to make a practice of inviting the public in to hear, and then begging them to help pay, before they have heard enough to know whether they want it or not, is, to me, exceedingly annoying, and I sometimes think I never will be paid in this way again.

WHAT SHALL WE DO?

Why, unite together, like people of common sense. Don't let creeds do you more harm than they have already done, by permitting the shadow thereof to keep you from acting at all. Unite together, and work as though you had something to work for. If there are not enough in one place to support speaking all of the time, let two, four, or even eight points he selected, that are somewhat near together, and let the friends of progress pay into a common treasury, in advance, what they can afford for six months or a year, and then employ a speaker through a committee chosen for the purpose; by giving four lectures in a week, such speaker could visit eight places once in two weeks, or two lectures in four places, as often, and in this way the detestable practice of passing the hat could be avoided, and twice, yea, five times the amount of good be done as now.

Our Methodist friends who established the system of itinerancy were not all fools. They possessed spirituality and financiering, but failed for the want of philosophy. We have more philosophy than spirituality, and shall fail for the want of financiering, if not careful. Our trinity must include a due proportion of the three, if we would not have the vineyard taken from us and given to others. But lest I make this article too long I will close, and leave some of my pebbles till another

A plous mother was showing her little son the picture of the martyrs thrown to the lions, and was talking very solemuly to him, trying to make him feel what a terrible thing it was. He seemed deeply affected. "Ma," said he all at once, "oh,

The vessel that no woman objects to embark in.

Correspoidence.

Interesting Facts in piritualism.

In perusing the pages of thBanner it is a pleasing thought to find so muclenterest manifested by Spiritualists throughouthe country. There seems to be a general awakning to the realities of the New Dispensation, nd many are being brought out from skepticismo a knowledge of the immortality of the soul and the communion of

Some of your numerous raders may be glad to know that Rockford, this "Sarden City" of the West, is not behind her sisjr cities in spiritual advancement, although, for bus time past, dark clouds have seemed to hag over us. Yet we could but feel that we were sting, perhaps wait-ing for the dawn which waso usher in a brighter

Some three or four years go, a circle was formed at the house of Mr. Henr Carpenter, of this city, it being composed of bt a few persons: Mr. and Mrs. Carpenter, Mr. D. i Bartlett and famlly, and Mr. Samuel Smith. is these families live in the same neighborhood,t was pleasant for them to meet in this mannerevery Sanday and Wednesday evenings. Soonfter the circles were formed Mr. Smith became infienced, and, at each stiting, was taken through a surse of education entirely new to him, as he as, I believe, at the time, a member of the Metodist Church. He also had to battle with the oposition of his family, as well as the demons of gnorance—tobacco, ny, as well as the demons dignorance—tobacco, spirits and Orthodoxy inclued. He was often taken possession of by undeeloped spirits, some of a boisterods and ungoverable nature, others anxious to learn what they cald from the circle. After a while his wife wa induced to attend the circles, and, thereby, because a medium, also. She has since then passed in appriciplife, and often unakes her presents left by her husband. Soon makes her presence felt by her husband. Soon after the circle was formed ther members kept coming in, until the numbershereased so much that Mr. Carpenter's house ws not large enough to accommodate them. Conequently, about a to accommodate them. Conequently, about a year ago, the public circle wa broken up; but a private one was still held if the few who first commenced, with the addition of a few others—some who had become mediuas during the former sittings. Mr. Smith is now the principal medium, and through him many valuable ideas are given. His old contending himences have been east behind him, and the nev man has put on the armor of Spiritualism and a ready to hattle for the truth that makes us free. He is controlled by the truth that makes us free. He is controlled by a great variety of spirits, aid speaks in divers

Dr. E. C. Dunn, formerly of Battle Creek, Mich., now a resident of this city, dien attends the cir-cles; his presence gives greatinterest to the meet-ings. His mediumistic powers are of a high or-

der, both in healing and as apublic speaker.

About the time the large drele was broken up, the Spiritualists of R, seemel to be under a cloud; still the faithful few kept together, and the little circle, though few in number, was yet strong in the good old faith that where two or three meet in harmony a blessing will be the result. They thirsted for the living waters of life, and drank continually fresh draughts rom the fount of inspirational truth.

During one of these sittings, Mr. Smith became entranced, and gave the directions to Mr. Bartlett for building a room in which to hold circles, and, also, giving the location and size of the building, twenty-one by thirty feet, twelve feet high, capa-ble of seating one hundred and fifty persons. Mr. B., anxious to carry out the wishes of his spirit-friends, went earnestly to work to procure materiends, went carnestly to work to procure materials with which to put up the building, and which is now completed. It stands but a few feet from his residence, and is within his garden enclosure. The surroundings are very phasant and the scenery quite picturesque.

Three weeks ago the building was dedicated to the cause of truth and liberty. The opening address was delivered in a very impressive manner through Mr Smith followed by Dr. Dunn through

through Mr. Smith, followed by Dr. Dunn, through whom an eloquent address was given, also. Mr. Whom an eloquent address was given, also. Art.
Bartlett has generously put up the building at his own expense, hoping, from the fullness of his heart, that hundreds may be blessed thereby.
While conversing with him he told mo he constituted to Orthodorense.

a curse to humanity that he had concluded to do all in his power in opposition to it. He says his building is free for all to come without charge. his building is free for all to come without charge. The word money is nevel to be mentioned inside its walls. A public circle is hold in the building every Sunday evening. Two evenings in the week are devoted to developing mediums, and the rest of the time it is free for any who may choose to meet to hold circles. Many will join me in thinking that Mr. Bartlett has set an example well worthy of initation, and I know there are many noble and generous souls, interested in the progress of humanity, with chough of this world's progress of humanity, with enough of this world's goods to spare, who will be moved to do likewise.

goods to spare, who will be moved to do likewise. We have now regular meetings every Sunday morning at Concert Hall. Dr. Dunn, Bell Scougal and Rev. Mr. Parks have been, so far this winter, our principal speakers. Many persons abroad have tested their power and ability to interest an intelligent audience, and must know that we are fortunate in having such speakers in our midst. I would like to write about our new Progress

ive Lyceum, which has just been organized, and is in a fair way to become an institution to be proud of, but I fear I have already trespassed too far upon the editor's patience, and will conclude, wishing the Banner every blessing in its glorious M. MOULTHROR. Rockford, Ill.

Spiritualism and Spiritism. "For to be carnally minded is Death, but to be spiritually inded is Life and Peace."

My design in penning these few lines, is to call attention of the readers of the Banner, and is pecially mediums, to Brother Peebles's piece, in Jan. 6th, on "Spiritualism." It is a subject that Thave been impressed to write upon for several weeks, but as he has done such ample justice to it I shall add but little. He has drawn a grand line between *Spiritualism* and *Spiritism*, and I heartily endorse his beautifully written thoughts. I have long been convinced that a person may believe in the fact of spirits returning to earth and commun ing with earth's children, without its having any ennobling, elevating or purifying influence upon their lives. This might be termed a belief in Spir itism; or they might be termed Spiritists. But a true Spiritualist, as Bro. P. says, must and will cultivate that moral quality which lies in the religious constitution of man, awaiting harmonious development. A true Spiritualist will and does not only believe in the phenomena, but labors to cultivate spirituality of the soul, the inner life welling up and out into the outer, to conform his life to the wholesome and truthful utterances which the heautiful angels, and our beloved parents, friends, etc., who have crossed the river, seek so carnestly to bestow upon us. The mere belief in spirit-phe-nomena, with many, is no more than a belief in a reed, or a particular version of the Bible by the

We have often been asked, "Do you believe we have often been tasked, Do you believe that a person can be a medium and not be renewed, quickened into new life? or, in other words, a truly spiritually minded person?" We answer, emphatically: Yes. Our everyday experience proves this to be a fact, and on account of his very fact, do so many of the enemies of our peaumini min take advantage, and point the finger of scorn and derision to such examples as H. M. Fay, and others we might mention, who have sold their birthrights and blessings, not for a mess of pottage, but for gold, for popularity, and other selfish gratifications.

A person may belong to the Texture. beautiful faith take advantage, and point the fin-

selfish gratifications.

A person may belong to the Baptist Church, have been immersed in the water—which is a saving ordinance sepongst that people—and yet if that moral quality which has its root in the religious, moral and spiritual department of man's nature, is not cultivated, has not been quickened, even as the grain which is put in the ground, warmed by the rays of the Sun of Righteousness or righteousness. the rays of the Sun of Righteousness, or righteous teachings, watered by the heavenly dews which proceed and descend from the spheres of Love and Wisdom, of what avail will it be that the body descended into the watery grave? And so exactly with us, who by our organizations can be used as mediums by the spirit-world. It is like putting

on a garment and taking it off again.

A medium of communication between the heav-A medium of communication between the heaves one of the earth, above all people, should be and the earth, above all people, should be and it must be that angels pointed the way, for the great work in which they are used as instruments to effect, by the spirit-world, that nothing could change them; no circumstances or conditions induce them to swerve from the right path; with appreciation, and much to the furtherance creatures mappy.

A young fellow the rejoicings at each people, should be so consecrated to the great work in which they are used as instruments to effect, by the spirit-world, that nothing could change them; no circumstances or conditions induce them to swerve from the right path; with appreciation, and much to the furtherance till after dinner."

remembering that only by overcoming, as Bro. P. remarks, can we obtain victory, and a mansion of happiness in the spheres.

I am fully persuaded, by my own experience and observation, that as mediums become spiritually minded, elevated in their desires and affections, unselfish, consecrated to truth, to high and the principalism that there oar will they be more tions, unselfish, consecrated to truth, to high and holy principles, that just so far will they be more or less useful to the inhabitants of earth. And as the masses begin to realize and prize a true and beautifully inspired medium in their midst, and will help to lighten the burdens under which many a one is staggering, giving them time and chance to cultivate their gifts and powers, and improve their physical as well as their systems a partners. physical as well as their spiritual natures—just so far will they be blessed with healthful, pure and spiritually practical thoughts, ideas and instruc-tions, from said mediums.

Let us, beloved brothers and sisters, who are

Let us, beloved brothers and sisters, who are enlisted under the mediumistic banner, be indeed watchinen giving a certain sound. Let us be lighthouses whose bright, clear and transparent light will faithfully warn the mariner off from the rocks and shoals of this tempesticus life, and light the weary, wandering, sorrowful and afflicted souls to find rest and peace in those heaven-born templating which the appeace of the property surfix. teachings which the angels and ministering spirits are seeking to pour upon earth. May we con-stantly bear in mind that if we are of the earth from earthly or undeveloped spirits; but if we are of heaven, or heavenly-minded, we shall reflect and bring heaven's choicest gifts to man.

ELIZABETH MARQUAND.

97 Walnut street, Newark, N. J.

Angels' Visits to the New York Lyceum.

For two Sundays past our Lyceum has been favored by the presence and inspired utterances of Mrs. Emma Jay Bullene. On the Sunday just preceding New Year's Day, she gave, under the influence of guardian powers, a glowing and eloquent description of the groups of spirit-children who were attracted to the Lyceum during the joyous holiday period, and were present that afternoon to inspire the hearts of their little earthly friends with happiness. They came, she 'said, each hearing the "badge" or emblem of a Group—some exquisite flower or cluster of flowers, or a dove-like symbol, the description of which was surpassingly beautiful. Not only so, but the entranced speaker seemed baptized with the spirit of holy love, and most tenderly did she convey to the hearts of those who listened glad tidings from the inner life. The hall was filled to overflowing. Breathless stillness prevailed throughout the entire audience, and it was delightful to see even the most tiny of the "wee durlings" listen with parted lips, large wondering eyes and eager faces to these beautiful diverticions and invarsative Angels' Visits to the New York Lyceum. parted lips, large wondering eyes and cager faces o those beautiful descriptions and impressive essons from the Summer-Land. It made the other world seem real and very near to be told of the graceful evolutions and heaven-born melodies, of which the secress was cognizant, among the radiant and sinless beings even then in our midst. One fair-haired little girl, clothed upon with immortal heauty, was recognized by the de-scription given as the departed darling of a young mother present; and a public loy, who had gone mother present; and a noble boy, who had gone from one of our Lyceum Groups to the Summer-Shore, came with the light of celestial love beaming from his dark brown eyes to greet his playmates and parents and little sister, by whom he was easily identified. The yearning heart could not but exclaim, in the words of our silver-chain

recitation-"Walt' my little one, wait!
When you reach the celestial strand;
For the rest of an will be tolling up
To the heights of the Summer-Land;
For the years that fall like molten lead
to the hearts this side of the sea,
Will pass like the light of a beautiful dream,
My little one, o'er thee."

By line closed with an impressive of

Mrs. Bullene closed with an impressive appeal to the members of the Lyceum, calculated to arouse their moral energies to the attainment of the highest possible good. "True Courage," the subject for the day, was alluded to most happily, and in a tenderly loving and nobly winning manner the change called death was held up to view wholly disrobed of its terror and gloom. Mr. Holmes followed with a very appropriate poem, given under inspiration.

Last Sunday was the date of our regular monthly Convention of the Groups, when the time is passed in more general exercises than usual, such as recitations, declamations, dialogues, singing, etc. The members acquitted themselves well, but on these occasions we feel sadly the absence of our beloved Conductor, and indeed on all occa-Mrs. Bullene closed with an impressive appeal

our beloved Conductor, and indeed on all occa-sions. Our sister Emma, however, again kindly favored us with her welcome presence, and in tones clear, sweet and womanly, gave us, during the session, a charming description of an Italian flower girl who came in the glory of the immor-tals to make manifest her interest in the spirit-

culture of the Lyceum children.
The influence of the angel guardians who love our cherished school, some also to pervade other meetings at Ebbitt Hall. On Sunday morning last, our sister, Lizzie loten, during her elequent and touching lecture on the "Worship of the Beautiful," was attended by a youthful Group from the Morning Land, and her heart was warmed box soul referenced and her his framed to al, her soul refreshed, and her lips framed to thoughts that breathe and words that burn " by the divine baptism of love, the sweet, pure, transforming love of the little children who dwell in ight. Fraternally, New York, Jan. 9, 1866. MARY F. DAVIS.

Government of Force."

I was very much pleased in reading in the Banner the article upon "Government of Force," by Dr. Child, and still more so in knowing that one

public journal had the moral courage to print it. Most of the journals formally issuing light to the world upon the true position of governments, and their effects upon those who make them, were cold and lifeless in that matter, after the war broke out, their whole attention being absorbed in the overthrow of slavery by force of arms. I make no complaint of their zeal in the overthrow and final destruction of all power to buy and sell luman beings. The only mistake is in the weapons employed to do it, viz: votes and bullets. Votes precede and authorize bullets. Voting increased, and spread slavery nearly all over the whole of the United States, swelling its numbers to four millions. Then voting created war to stop its extension and final destruction. war to stop its extension and mai destruction. Voting has, according to Dr. Child's statements, slaughtered one million of our sons and put another million in jeopardy, and still another million sent home to die an early death, together with the destruction of millions upon millions of property, of which he speaks. This is the work voting has done, in building up and tearing down the records in one single article. viz: urgnerty the monopoly in one single article, viz: property

If voting is the method by which all monopolies are to be crushed out, we may make up our minds for the universal destruction of the whole race of

Efforts should now be made to throw light upon this most important of all subjects at this present time. Much is expected from Child, Heywood, Ballou, and many others of kindred faith, in this

Where is the spirit of N. P. Rogers? We want him; and not only him, but hundreds of others that have had a clear sight to the workings of corrupt human governments, and a foretaste of a government of love.

The true work of man is to govern himself, then

he will feel no need of governing others, with votes or bullets; his example in life will be his weapon of defence, and reformatory influence upon others. L. SMITH. North Easton.

Spirltualism in Wrentham, Mass.

An announcement has of late appeared among the "Notices of Meetings," affirming that the Spiritualists of North Wrentham have effected an organization, and are holding meetings. And feeling a few words are due the many readers of the glorious Banner concerning our movement, we, the undersigned, submit in brief an account of our procedure. Spiritualism here, in the past, has been very dull; no regular meetings have been sustained to give it life and influence with the peaks.

In this condition we were found two months ago by our friend and brother, M. Henry Hough-ton, who came into our midst for the purpose of delivering a lecture on our beautiful philosophy;

of the cause. And we Spiritualists, feeling the time had come for the establishment of regular meetings, immediately effected an engagement with him to speak for us to the end of April.

We consider that Bro, Houghton has few equals as a lecturer and worker in our ranks. He is quite young (not twenty yet), and we hespeak for

quite young (not twenty yet), and we bespeak for

quite young (not twenty yet), and we despeas for him a glorious future.

His lecture last Sunday afternoon, on the "Past, Present, and Future," in which he compared the Mosaic dispensation with the Spiritual Philosophy, was a fine production, and every believer and unbeliever ought to have heard it. In addition to his speaking, he gives phrenological and psychometrical readings of character and events, which prove to he very correct. prove to be very correct.

Our plan of organization is a harmonious one; but little opposition having been raised against it, or the officers chosen. The vital part of the constitution is as follows: "To aid the angels in their reformatory work all we possibly can. To open the mind and soul to the regenerative teachings of spiritual instructors, and to practice char-

We have a large and convenient hall for our meetings, located in the central part of the town.
MRS. EMELINE BARROWS, President.
JASON N. WHITE, Secretary.

A Word to the Wise.

D. J. Mandell, the well known reformer save D. J. Mandell, the well known reformer, says that sympathy must be fuged up and concentrated into quick discrimination and moral force and cleansed before it takes the genuine style and quality of charity. He affirms that in the progress of the individual and society it becomes necessary to be more than the gentleman, and that even the stern uncounteralises moral innovator and the stern, uncompromising, moral innovator and disciplinarian is truer and higher in the expression of "good will to men," than the merely soft, ten-der, kindly indulgent nature, which so many ad-mire as the utmost refinement or perfection of

man, and demonstrates this by a class of examples like the following:

A ship, having a very amiable captain, and a true, noble-hearted mate, was set on fire at sea by a hired agent of the owners, who intended, by the destruction of the vessel and contents, to secure an extra large investment in the insurance money, an amount much greater, then the natural value. an amount much greater than the actual value. The passengers, especially the ladies, were frightthe passengers, especially the noises, were fright-ened, and the captain, surrounded and seized by them, was unable to free himself from the fair dames who were frantically imploring him to save their lives. He was helpless, when in rushed the brave, earnest-hearted mate, who, thrusting the ladies aside, using them rather roughly, scolding them severely for hindering the captain, then re-leading the cautain and apprizing the cray thay them severely for hindering the capitain, then re-leasing the capitain and energizing the crew they succeeded in extinguishing the fire and saving the ship. Now the question of Mr. Mandell is, Which was the truest and most noble in the spirit of kindness—the susceptible and pliant capitain, or the inflexible and manly mate? The mate was no less courteous and delicate in his character than the capitain, but was every way stronger and truer more vital, and his inclination to be kind was built up into a determination that nothing was built up into a determination that nothing fatal to the welfare of those entrusted to his charge, and whom he regarded, should for a moment stand in his way if he could avoid it. He did not consider it "all right" to stand idle when death and danger were knooding, nor to let those whom he loved stand blimly in the way of the deliverance for which they were praying. Would or could any true man or woman think otherwise." Every vicerous and contine reference in or could any true man or woman think other-wise? Every vigorous and genuine reformer, in his actual quality and character, is the most gen-ial and kindly of men, in the place and relations where those elements belong, and is more sensiwhere those elements belong, and is more sensitive than are those who are fond of parading their superior sensibility and anniableness. And do not the very sympathies themselves, with their metaphysical theory of "whatever is, is right," see, every day of their lives, those true, magnanimous natures urging and helping humanity onward to a better condition, by a close understanding and according of the text, that seems things ing and assertion of the truth that some things are not "right"? HAWTHORN MORGAN.

North Potsdam, N. Y.

Age.

Once more the cold month that brings the New Year has brought that fifth day on which my clock of time strikes its annual birthday hour, and now reminds me that I have been fifty-three years on this-little cold globe preparing for a warmer life in another world. It also amounces thirty-nine years of married life, in which others have shared my joys and sorrows (mostly sorrows) in the struggles with poverty, competition rows) in the struggles with poverty, competition and strife, and constant efforts to establish new and better principles for social, political and reli-gious life, but with little success, but great prom-ise for the future. I have seen the anti-slavery principles triumph, and shall see the womah's rights triumph, also, but probably not while I stay in this form, but, over with father Hinshaw, I may when the great change that is as important to wo-man as freedom to the slave. When I look back to my boyhood, and recall the time when no church in Boston would admit Garrison to lec-ture on abolition, and the hall of the Infidel Abner Kuceland was opened for him, and when even temperance lecturers could not get churches to speak in not even as many as Spiritualists can now, and when it was all a woman's life was worth, and more, to forsake a drunken husband, however badly he treated her, and when divorces, now so common, were so few and rare as to excite a whole country, and when the poor victims that now escape through courts and divorce had no alternative but the grave, I am astonished at the changes, and see great signs of hope and promise for the future for the true-hearted reformer. I look forward not to the day when marriage shall be abolished—for it cannot be, and ought not to be-but to the day when law shall protect a wife against the abuse of a husband, as it now does against any other man, and give her equal rights, powers, duties and protection with him, and no longer allow a man, because he is a husband, to make a slave of his wife and treat her as a prisoner, or as he does his horse, or any other property. I know some men are too good to do it, but as all have the right, some are bad and use it, and others do not need the law, and such should join the oppressed and change the laws of marriage and abolish another slavery.

WARREN CHASE. Washington, D. C., Jan. 6, 1866.

From Eastern Maine.

Your smiling face greets me as an ever welcome friend, and its blessed teachings meet the real wants of the soul, as much so as a loving mother meets the wants of her child. And it is a great pleasure to me to know that wherever I go there piensure to me to know that wherever 1 go there seems to be an earnest awakening, a spirit of inquiry manifested, to know something of this beautiful philosophy, even among Church members; and many are the questions asked of me, as I vistand many are the questions asked of me, as I vistand many are the questions asked of me, as I vistand members. it the many homes in the farming districts of this far-off" down East" region. And so far as lies in my power do I strive, in my humble way, to teach all who sincerely desire the A B C of Nature and her divine teachings on those and other subjects. May your glorious folds ever float above the heads A America's now free sons and daughters.

No lecturers have ever visited this part of the

country, but judging from the desire manifested to know something of these things, I think a good one would get a very respectable hearing in any of the villages in this part of the State; and I am positive that a good healing medium is very much needed, and would be employed here, should one see fit to come.

Addison Point, Mc.

THOMAS PAINE'S RELIGION.-The great objection to Mr. Paine, among Christians, seems to be his religious opinions. If you claim merit for him on the score of his Revolutionary services, you are met with the response-" Oh! but he had such horrid sentiments on religion!" Now what: were Paine's religious sentiments? In his "Ageof Reason," page 6, he uses the following language:

"I believe in one God, and no more; and I hope

for happiness beyond this life.

I believe in the equality of man; and I believe that religious duties consist in doing justice, loving mercy, and endeavoring to make our fellowcreatures happy."

A young fellow who came up to London to see the rejoicings at the royal wedding, entered the eating-house in the Strand, and, upon the bill of fare being handed to him by the waiter, remarked "that he did n't care bout reading now-he 'd wait

NEW YORK MATTERS.

[From our Regular Correspondent.]

THE LOCALITY OF MEDIUMS.

There exists in New York a great difficulty in ascertaining the locality of mediums and circles. if any exist-I mean those of a trustworthy character-and unless parties who act as such, or who are personally interested in this phase of occurrences as an institution, observe more system, and are more particular in relation to inquirers, New York in this matter will fall behind Philadelphia and Boston, and its spiritual thermometer must habitually indicate a lower degree than the natural temperature of the latter city. Even at the Branch Office of the Banner of Light, 274 Canal street, I could not get the necessary information that a traveler might expect, simply, I was informed, because resident mediums do not sufficiently report to the gentleman who has enarge of that office. Do mediums here consciously recoil from investigators? If not, why do they neglect to make the public acquainted, with their " local Inditation and their name " ?

LIZZIE DOTEN AT EDBITT HALL.

"The Conditions of Mediumship," was the subfect of a discourse delivered at Ebblit Hall, last Sunday morning, by Miss Lizzie Doten, and, had sons of true-charity, confidence and trust: that we I been one of the hardest class of skentics as to the cui bono of Spiritualism, this lecture, so philosophical, so clear in its points and clothed in such stubbornly, like this old man, who fought with his excellent, yet unstudied Anglo-Saxon, the doubt would have been cleared up, for all were drawn, to the using of the old steel and flint instead of with interest to the subject, and the doubter in- | the Lucifer match, claiming that no one but Lucivoluntarily acceded to the very sensible conclusions at which the speaker arrived.

I am credibly informed that the evening discourse was, if anything, superior to that of the morning. The subject was the "Forty-seventh Problem of Euclid," and it is said that a large number of the Masonic Fraternity were among the listeners, their presence having been publicly invited on the Sunday previous, as the dictating spirit seemed to anticipate references and allusions to the mysteries of this Order, which the brethren alone might quietly recognize and comprehend.

The Pythagorian definition of God, Materiality and the Universe, was the first spiritual signification applied to this forty-seventh problem, and its analogical demonstration was "worked out" with such clear and beautiful skill; that the immense audience was not only charmed, but held in almost breathless silence during the inspired discourse. I say inspired; for, as my informant remarked, "Who knows but the advanced Pythagoras himself was present?"-or, at least, he might have added-touched with the fire of his spirit the life of the speaker. The second spiritual signifieation of this problem was the completion of the square by inscribing a corresponding triangle on the opposite of the hypothenuse, invisible, and of course symbolizing the invisible or spiritual universe-a step in investigation far beyond the Teachings of Pythagoras, indicating a diviner and more unfolded philosophy than his own system formerly dreamed of.

REV. O. B. FROTHINGHAM'S LECTURE. The examination of Spiritualism and its claims by Rev. O. B. Frothingham, was pursued last Sunday, also; and though this liberal and cultivated man admitted the whole spiritual theory, both by being willing, in his way, to examine it. and by not being able to account for it on any other hypothesis, yet the manner in which he distantly and cautiously took up the necessary points, was hardly worthy of his own large soul and the important subject; he has turned aside to examine. Is it possible that, when Longfellow

"There are more guests at table than the hosts."
Invited,"

his only inspiration was an ingenious and artistic arrangement of words and sentences, with no eternal truth behind it? Did he deem it "only poetry-nothing more"? Yet this is the estimate, publicly expressed, of not only the living poemcontaining the above "Footsteps of the Angels," &c., but of poetry generally-that it is mere postry, an external thing of transient worth.

It is to be hoped that this expression is but a classical figure; in fact, it must be so, for the whole tenor of this lecture was more an admissionof its higher and purer claims than a denial of them.

New York, Jan. 16, 1866.

NOTES FROM BROOKLYN.

LIBERAL CHRISTIANITY-A CONTRAST.

The "movement" among the "Liberal Christians" of New York and Brooklyn, is now well under way. The course of free lectures I have previously spoken of, to be delivered at the Cooper Institute, have commenced, the Rev. James Preeman Clark giving the introductory of the course last Bunday evening. Subject: "What do we mean by Liberal Christianity?"

There was as much "radicalism" in it as circumstances and the required conditions would allow. On the whole, it was harmless, and the uneasy, nervous conservatives, who were uncertain as to what might be said, must have breathed more freely when it was fairly over.

But before the course is finished, I am mistaken if there is not some squirming and wriggling. The next of the course is by Rev. John W. Chadwick, on "Human Nature, in its Beligious Capacities," and I regret that I shall not be where I can hear it.

These lectures are started in the interest of and by the same motive power, that called the " National Unitarian Convention" of last spring, in New York, and the whole movement, from beginning to end, is sectarian, root and branch.

The conservative element among the Unitarians, is making a desperate effort to hold on to and control the radical element in their body, and if cajoling, patronizing, force of wealth and personal influence can do it, that end will certainly be reached. But they will most surely and signally fail in the attempt.

Said one of these untamed radicals to me, lately, " If Dr. Bellows and Dr. Osgood think they can raise this superstructure after their own particufar model and pattern, they will find themselves woefully mistaken, and all of a sudden in the midst of very disagreeable smoke and dust of

their own raising." In the Christian Inquirer of the 11th of Jan., on the first page, are two articles, which most happily and curiously illustrate and typify the two extremes of the so-called conservative and radical elements among these Unitarians.

The first is from the pen of Dr. Osgood, on "New York and Boston," and in view of the happy arrangement and inauguration of the free lectures at the Cooper Institute, by clergymen from the two cities; the reverend gentleman works himself into a most comfortable state of mind and spirits, and sets the two places hobnobling to each other in a clerically dignified, yet most convivial manneri. But the theology part of this article should be read entire to be appreciated fully:

"How we are to help and enlarge each other hereafter, time will show. History proves that in two respects Boston and Row York have heretofore differed and combined. Boston

has built its Puritan theology mainly upon the Atonement, and New York has built its dominant clurch theology mainly upon the incarnation. Boston, moreover, has always tended to religious individualism, and New York to organization. What is to come of these diversities hereafter, we will not now undertake to say. We will only say that we like the present prunise of a richer theology of the incarnation and the Atonement, and a heartier union of our whole body and sonl under thim who is our head, our Lord Jesus Christ. We keep our historical base, and find there liberty and union for all of our brethern everywhere, and hope of new fellowship between New York and Boston.

If the reverend gentleman does not very soon change his "historical base," he will find himself the victim of a "flank movement" that will send him flying on a retreat faster than ever Jo Johnson sped away before Sherman.

The other article I allude to is from the pen of Rev. Robert Collyer, of Chicago, and Immediately follows the one above quoted. The subject is 'Old and New." and so utterly useless is it to try the experiment of condensing his beautiful thoughts, I must make a somewhat liberal quota-

11001:

"OLD AND NEW.—A very long time ago, so long that it seems to have been in another life, I remember a queer and wonderful old man. He was said to be over a hundred years old, was a stout fall in the year [745, when the bounds liftnee Charlie swept across the dales on his way South, had seen men who could remember (romwell and the great rebellion, and one of these again had received the blessing of a patriarch of his line whose life reached back into the days of Queen Bess; and so they made a chain of three links, the first of which touched the Spanish Armada, and the last the first locomotives that went screaming down the world."

This, gives the treet from which he decayed loss.

This gives the text from which he draws less but stand, in our own light if we reject the new because it is new, and cling to the old blindly and whole might every change and innovation, even fer himself could produce such an abomination. The closing part of the article is well worth giving entire:

ing entire:

"And musing with all this, it seems to me that if the old man could come back again, he would say. I was all wrong in believing that the world was going to the dogs because it did not go as I wanted it. I opposed the factory, because it was going to stop all the spinning-wheels in the country-side. I believed sincerely that vacchation would turn out to be worse than the small-pox. I saw rain in the track of the steam-caritage thandering through the country at a speed of twenty-five tubes an iour. Everything alarmed me; but the day has declared it. Prophets and kings desired to see the things ye see, but could not see them, and to hear the things ye lear, but could not bear them, and the old is not best. And I cannot but feel that in some good scuise this recollection has its lessons for us all. Many lessons probably, certainly these. That we shall not be atrial of the new, but stand ready to prove, and then it it be better than the old, to welcome it, whatever others may say about it. That Luclfer is the Brit-bringer, not, and so to be made welcome to the full measure of the fight befores, the flight taken thankfully, guarded sacrelly, and the darkness only rejected. Then that we are not to imagine that we can destroy the new time or put it back materially, any more than we can destroy or put back this new year.

not to imagine that we can destroy the new time or put hack has traily, any more than we can destroy or put hack this new year.

I may cover up and keep back my one little corner, but then the spring ha a whole parallel of latitude will be bursting out about me, and I shall have only shame for my pains, and bilght and loss. I remember once hearing a conversation in a bookstorr, that pleased me very much. The bookseler said, 'Hore is the answer to "Essays and Revlews," I want you to read it,' 'I will read it,' the gentleman addressel, said, pramptly: 'but I know heforchand that it is not an answer. There is no answer to "Essays and Revlews," misstatements may be corrected, terms defined atresh, the entire range of questions they include hought into a clearer light; but to the substance of the book there can be no answer. It was as natural and as, inevitable as May-slay after winter. It is an effect, not a cause. Light is come into the world. They bear not the root, but the root them? It was the very truth, and whom "knew it I shall not feat toon;' the warth be removed; and when men ere, let us put down the spring; let the days now who) back again to their shorts st; let the new year wheel back into the edd; let any envard in wement of Nature be reversed, and then I may be have men can reverse amonward movement of God like this in our time, to which, by election and free grace, all liberal Christians are ordained misters, and of which they stand confess says. The man knell to the council, and declared the earth dol not invey; but the swift golden wheels never stayed for that; and so it came to pass that at last the council must kneel for the days of the man who had kneet in the dass, and seek less torgiveness by building his sepulchere; and that is the less on of the old to the new.'

All we need ask is, to have our beautiful and

All we need ask is, to have our beautiful and blessed religion of Spiritualism judged by this standard.

Let us all seek and strive to be true to the glorious truths we profess to believe, and soon the old will be swallowed up in the new, and the absurd and blighting doctrine of the Atonement and Incarnation will be among the things of the past. W. B. B.

Brooklyn, N. Y., Jan. 18, 1866.

Notes from Delaware. There has been much excitement here for a few

weeks past caused mostly by physical manifestations of spirit-power. I came here on the 6th inst., and found that, under the public management of Dr. Wm. Fitzgibbon, scances had been given for several nights in the Odd Fellow's Hall, through the mediumship of a Miss Ella Vanwie, a young lady from Lansing, Michigan. Although these manifestations through her are only of the development of about three months, yet they seem to equal those through the Davenports and others of the strongest powers. They (the Dr. and Miss V...) are soon to commence a tour to the West.

I also met here Mrs. M. J. Wilcoxson, formerly of Connecticut, whose powers, as an inspirational speaker, ought to be better known and appreciated than they seem to be at present. She gave lectures here, to which I had the pleasure of listening, fully equal to those you have in Boston.

I lectured here twice last Sunday, and once the Sunday previous, to not very large, but apprecintive audiences, and am to return here again to lecture in March.

Although the State is now under what is here termed "Pro-Slavery rule," still the "descendants of Africa" take great liberty in proclaiming their position to the public. Last Thursday evening, Jan. 11th, they had a grand Jubilee, at which I was present. The occasion was the presentation of a most splendid silver tea-set, by the colored people of this city, "To Friend Thomas Garrett," as their testimony of gratitude for his untiring labors for the last forty years, in aid of slaves to obtain their freedom. The speech of the occasion was made by Rev. H. H. Garnett, of Washington City, who, with his father and mother, was aided to escape from bondage forty years ago by Mr. Garrett, and when he was only nine years of age. Mr. Garnet is certainly a very fine orator, and I have listened to but few finer addresses than the one given by that freed negro on that evening. The presentation was by another "son of dark color"-a Mr. Auderson; and it was well done in behalf of a committee of "colored ladies and gentlemen" who were standing in majesty before the audlence. In the plain, but evidently heartfelt recention speech by Friend Garrett, he said, "Of the two thousand five hundred slaves that I have aided to escape from bondage, only one was ever recaptured or returned to slavery. I was always directed by an unseen power, in which I ever had confidence, for I was ever successful when I followed the direction of the spirit. After I was asked by others what should be done for certain persons, I always replied, 'I cannot tell you; send them to me and I will know what I will do!"

The colored people here, as elsewhere, are many of them, believers in the Spiritual Philosophy. God grant that they may speedily obtain their rights as human beings. L. K. COONLEY. Wilmington, Del., Jan. 15, 1866.

The danger of "Pharaoh's Serpents" has been fatally demonstrated in London. fatally demonstrated in London. Some time ago two men, professing to be cigarette makers, took rooms in the top story of a house in Mitre street, Algate. To this place two customers made their way, when an explosion occurred, and the whole of the upper part of the premises was immediately in a blaze. When the fire was extinguished the maker and his unfortunate customer were found dead in the room, and the other custome was blown out of the window, and when picked up life was extinct.

Confine not your charities to the good alone Remember that the sun shines on all alike.

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Bunner of Light.

BOSTON, SATURDAY, JANUARY 27, 1866. OFFICE 158 WASHINGTON STREET,

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PUBLISHEM AND PROPRIETORS. - EDITOR. LUTHER COLBY,

The Laborer's Reward.

It cannot have escaped the attention of any one who has noticed the large figured dividends just paid to stockholders by the various mills and manufacturing establishments of New England, that no proportionate share of the profits made by these corporations has gone to the workingmer, women and children by whose laborious industry such results were secured. The true and fair principle would seem to be, to divide the profits proportionably: that is, set off such a part as the share of labor and such a share as belonging to capital. Each is necessary to produce the result, and each therefore is entitled to its share. But instead of that, capital gets about all there is produced by the union, while labor is obliged to feel grateful for just enough to eat and something to wear and keep warm with-and not always getting even that.

The labor question is by no manner of means one which can be put aside in its demands on the public attention. Just now it is more prominent than usual, in consequence of the needs created by the searcity of labor, and particularly because it is in a state of firm organization for self-protection. A change in circumstances may make a change in its interests; yet it should consistently hold on by its claims, arguing and advancing and pressing them until they are answered to the very last one. There is a world of power in agitation. If that works kept up long enough and persistently enough, a permanent impression is certain to be made and actual results to be reached. The business has been well inaugurated: let it only be followed up with equal spirit, and the end desired is within reach.

John Bright, the great English liberal statesman, and a staunch friend of this country all through its troubles, has recently addressed a letter in reply to an inquiry made of him by the London correspondent of an American journalthe Chicago Tribune in which he very forcibly and clearly travels over the labor question, and touches many of its leading points in a most skillful and convincing manner. He argues for Free Trade, of course, or he would cease to be John Bright; but in the course of his argument he gives expression to the following truth-the very one we are having prominently brought before us here at home. Says he:

"It should be remembered, also, that the extra profit, if any, given to the frommasters and manufacturers does not go to their workinen. It may increase the dividends of the companies or corporations, but it does not sensibly raise the wages of their workmen; for the wages of their workmen are determined by the general rule of labor throughout all the states, and are not affected in any important or measurable degree by the profits made by the various manufacturing corporations.'

Bearing this in mind, it is easy to understand why the laboring men of this country have grown restive under the disadvantages which have been combined against them by capital. And the agitation they have begun is not likely to end until something tangible in the way of justice to themselves as a class has been secured. Social arrangements are worthless, and so are those of trade, unless they benefit the masses rather than

Another Deceptive Medium.

E. H. Eddy, the whilom Physical Medium of Chicago, where he has located several months, turns out, after all, according to the R.P. Journal, to be a "contemptible low trickster." Well, well, such things must be, we suppose. When any great Truth breaks through the encrustations of ignorance that surround mortality and comes to the surface to enlighten the world, it must be expected that now and then unprincipled men will, for pecuniary gain, cast shadows around it. And yet who shall say that, this-as well as the shading of a beautiful picture-is not necessary? By contrast, we more fully appreciate the delicate, light touches of the artist's pencil. And so may it not be with the Great Artist, the God of Nature, who sendeth the storm as well as the sunshine? Who shall say that the clashing of the elements is detrimental to progress? Not one, who has a spark of wisdom in his soul. This nation has just passed through a gigantic physical revolution. Who shall say it was not permitted by an overruling Power, that great good might ultimate therefrom in the coming time? The fact to us is apparent even now. So may it not be equally true that the great opposition to Spiritualism to-day will become a potent power to spread it with greater rapidity among the masses, for their enlightenment and happiness, here and hereafter?

Most assuredly it will. Spiritualists therefore should not be disheartened on account of the angularities of mediums, and the consequent ridiculo of the skeptical world; but, on the contrary, they should rather rejoice. Had not your elder brother Jesus met with scoffs, rebuffs, and finally martyrdom, his beautiful and sublime teachings would not have lived until to-day to bless those who in spirit as well as in letter endorse and practice them.

Persevere, then, Spiritualists, in the good work, though thousands of mountebanks should rise up in your midst with their quast exposes, to incite the multitude against you. The glorious work MUST go on! The Eternal has willed it, and mortals cannot stay its progress!

Negro Suffrage in the District of Columbin.

The suffrage bill came before the U. S. House of Representatives on the 18th inst., and after considerable debate, in which much feeling was manifested on both sides, the yeas and nays on the main question were called, which resulted in its passage by a vote of one hundred and sixteen to fifty-four. Great applause succeeded the aunouncement of the vote on the floor of the House, as well as in the galleries. The provide a sole

Social and Individual. "

Such a powerful machine has society grown to be, and so entirely lost in the vast mass of men has the individual become, a few words, now and then, in favor of the latters interest are by no sider them. It is of prime importance that every one should be fully possessed of his own faculgrowth and expansion seize hold upon him, he is ready to receive them with their full force and appropriate them where they are chiefly needed; and so to embrace opportunities and aids, when they make their appearance, as not to let anything slip by unimproved from which an enduring blessing may be wrung.

This is, in a sense, individual life, in distinction from that which is reckoned as life altogether social. The latter takes the individual, and kneads him in with the lump. Just so far as he consents to be social, he parts to that extent with his individual character. Living in communities as we do, it is absolutely necessary that we should each sacrifice somewhat of his life, or perhaps of himself, to the other. We could not, in fact, get on at | preciated. all without doing so, from the simple fact that we should rarely receive any starts toward growth except by the operation of external circumstances and influences. We all impress ourselves one upon the other to a greater extent than we are really aware of. Indeed, not every one would be quite willing to confess how much he is influenced by somebody else, and even in spite of his resolution at times to resist it.

For all that, it is to be kept in mind that we will belong to ourselves, and are not another's on any terms whatever. Even when overpowered as we all occasionally are, with external influences, the reflection comes up in the mind through it all, that we are still our own, that self-possession is the inevitable necessity, that we belong to no other than ourselves, and that, however good this temporary tyranny over us may prove, it cannot last always, and ought not to last always. We should of course go forth for materials for the growth and enrichment of character, but we should likewise take care to come home to the hive with them for working them up into honey.

This is a commercial age, so called; that is to my, everything is done in a sort of business way, and reduced at once to a business standard. Care ought therefore to be taken lest our spiritual selves be lost in the universal whirl that sets in that direction. There is no way so effectual for our protection as to maintain a resolute protest in the thoughts against a too easy and entire surrender to the dominant influence of society. We must hold in reserve the larger share for ourselves. Society has no rightful claim on us for using us merely for its own purposes, and then turning us loose to pick up again or fall to speedy

Contemptible Meanness.

About four months ago Mr. Lewis Fisher, a fresco painter, while engaged at his occupation on the ceiling of a church in Chelsea, accidentally fill from a staging to the pews beneath, a distance of twenty-five feet, breaking several of his ribs and receiving serious internal injuries which will disable him for life, and from which he is now confined to his house. A few weeks since the un-fortunate man had a bill presented to him by the trustees of the church for repairing the pews on which he fell, amounting to the sum of \$7.60, and he paid it. We doubt if a parallel case of meanness can be found in the records of any society not calling itself Christian.—Boston Herald.

Yes, this is indeed about the meanest transection on record, as you say, Mr. Herald. But there is one thing a little meaner, and it is this: The continual flings at Spiritualists and Spirittalism which we now and then see paraded in the Herald, Journal, Post, quasi-pious Traveller, and little Transcript. We think that there is nothing in the regions of absolute meanness to compare with such sneaking business.

But, by the way, Mr. Herald, Why do you not nform your readers what church it was whose trustees behaved in such anti-Christlike manner to the poor artist who had his ribs accidentally crushed while at work on the premises? Is your bread and butter at stake? If it had been : Spiritualist edifice, you would doubtless have rejoiced to inform your readers of the fact, and all the particulars connected therewith! But this does not happen to be the case, and therefore it was "a church in Chelsea" where the accident occurred, the trustees of which presented a bill for damages done to the pews by the poor workman who was injured for life! The only wonder is, Mr. Herald, that you mentioned the fact at all.

Our Bread-Fund.

During the present and last winters, we have dispensed, through the thoughtful aid of friends and sympathizers, several thousand loaves of bread to deserving but needy people who might otherwise have gone hungry, and possibly have suffered to the point of starvation. Not a week, and scarcely a day, passes now without a pang of regret on our part that we are not able to do the full measure of good which we easily might were the means at our control, in the simple distribution of the staff of life among needy persons. It is only in the hope that some may feel inclined to lengthen our cords and strengthen our stakes for us in this direction, that we have made the present mention of what has already been accomplished through our instrumentality, and what we would be glad to do further if it were really permitted us. Should any one feel his heart and purso opening together in consequence of this statement, he or she need ask no pledges that their generosity will be employed by us to the best advantage of the poor and needy. Spiritualists have it in their power to sow the good seed very thickly by kind deeds after this practical manner. We are willing and glad to be allowed the privilege of dispensing all bounty which may be entrusted to our agency,

We acknowledge the receipt of a large box filled with nicely baked loaves of good bread, for the poor, from an unknown donor, for which thanks are tendered. We have distributed it to the most

The Queer Winter.

Nothing could well be more eccentric than the weather we have been enjoying-no, not thatsince January came in. The mercury has been on one continual gallop up and down the tube, going its paces anywhere from fifteen to forty odd degrees in a day's limit. Fruit buds have had an excellent chance to get killed, if so inclined. An open" winter was confidently predicted by the weatherwise; but we think it has been more open to criticism than anything else. A more trying month than January has been does not often make its appearance on the record. It has given us the bitterest weather we have had for tens of years, and summery spells that should have put Old Winter to open shame.

Mrs. Willis's Lectures.

The seventh lecture of the course will be given in the Melodeon, on Wednesday evening, by Mrs. only two persons. We predict that in less than N. J. Willis, in the trauce state. These lectures fifty years it will number more than ten million are interesting. are interesting.

Mrs. Cora Daniels.

The spacious Melodeon was crowded to its usmost capacity on Sunday, Jan. 14th, to hear Mrs. Daniels lecture before the Lyceum Society of Spiritualists. The discourse on "Monopoly," in the means so unapt as careless thinkers might con- afternoon, was one of the best efforts through this highly gifted trance speaker, and created unusual interest. In the evening the subject was "The ties; able at all times to hold the reins over his History of a Human Soul." The world should be own conduct; feel when the inspiring impulses of inore familiar with the truths put forth in this lecture, and then people could see and judge with a broader and clearer discrimination the moral defects of human nature, and be less uncharitable. and thereby abstain from being unconsciously the means of inducing the evils they so much complain of.

Next Sunday will be the last of Mrs. Daniels's engagement here. She goes direct to Washington ngain, thence South.

On Wednesday evening she addressed a large audience of colored people, in the Southac street Chapel, in this city, on the "Past, Present and Future of the African race." The closest attention was paid to her remarks, and repeated outbursts of applause shew how well they were ap-

On Wednesday evening, Jan. 24th, she will again address the colored people, in Rev. Mr. Grimes's Church.

Our friends will be pleased to learn that Dr. F. L. H. Willis, of New York, is expected to succeed Mrs. Daniels, at the Melodeon. His lectures here in December were exceedingly well liked, and the audiences unanimous in their desire to hear him for a longer period. We sincerely hope they will be gratified, for we consider Mr. Willis one of the ablest lecturers of the day.

The Davenports and Mr. Fay.

The London Spiritual Times says the Brothers and Mr. W. M. Fay concluded the five scances at the Hanover-square Rooms, on Friday, December 22d. The audience on the last evening was crowded to inconvenience. The manifestations were of the usual kind, excepting that three arms were seen at intervals, and a larger number of hands were shown. While the flour test was on, a gentleman in black kid gloves, against rule, mounted the platform and either seized one or two of the hands, or was seized by hands; he was held fast for several minutes, which appeared to us agony to him. When he was released some one called out, "Is there any flour on your gloves?" He looked, but not a dust was seen. What better test than this could be given to prove that the hands seen at the aperture are not the medium's hands. or that the duplicate theory does not hold good in all instances?

Mr. Fay's coat test was repeated, exciting, as usual, most complete and astounding influence on the audience. It is impossible to describe the marvelous evidences which take place at the dark séance.

The mediums are about to visit Dublin and Glasgow with Mr. Cooper, the publisher of the Times, when it is expected they will return to the Hanover-square Rooms.

Philadelphia Children's Lyceum.

Owing to the unremitting exertious of M. B. Dyott, Esq., and his amiable and accomplished wife, one of the most perfect Lyceums for children has been organized, and is flourishing finely in the city of Philadelphia. By judicious care in arranging the school for exhibitions which the public could witness, sufficient means were raised (with some donations) during the first twenty months of its existence to pay for all the outlays of fitting up the Lyceum with flags, targets, badges, books, piano, paying rent, and various other expenses, amounting to near \$2000, thus making it a self-supporting institution. This has not been accomplished without much labor by the Conductor and his assistants, who have all taken hold of the work in the right spirit. The visitors to the late National Spiritual Convention will never forget the pleasure they experienced in witnessing an exhibition of the training of those beautiful children, just budding into manhood and womanhood, and who are so soon to take the places of those who are gradually leaving the busier scenes of life; nor will they lose sight of the imnortance of having such young minds assisted in the right course of thought and action. The future greatness and moral elevation of the nation depends upon the instruction the youth of to-day re-

Preparations are making by the officers of the Lyceum for a grand annual celebration, on the evening of Feb. 7th, at Concert Hall. We doubt not the hall will be filled to overflowing on the occasion. All will be richly repaid for their visit. We wish we could be there.

Disabled Soldiers.

While so much is said about helping the disabled and unfortunate in our midst, we take great satisfaction in urging upon public attention the demands of that well-conducted institution for aiding our mainted and sick soldiers, the John Quincy Adams Farm Home, situated in Weston, Mass. It comprises a farm of four hundred acres, where the retired veterans who have saved our Union find all they need in the way of comfort and aid. But it happens to be, like other institutions of the sort, dependent on the bounty of a generous and grateful public, who are solicited to contribute whatever is needed in the line of sheets, blankets, crutches, meats, and so forth. We take this occasion to urge the merits of this Soldiers' Home on our people's charity, and to ask them to deal by its worthy inmates as the latter have dealt by them. Any contributions of money or other articles will be received and duly forwarded to Lieut. G. W. Caloff, the Superintendent, by William White, at the Banner of Light office.

The State of Europe.

The death of the King of Belgium suddenly effects a change in Continental European affairs. England does not remain so eager as before for maintaining that little independency, there is internal division of long standing in the kingdom itself, and Napoleon is in no wise disinclined to take what he can get up to the Rhine, which it is his ambition to leave as the future boundary of France. Leopold made a good thing for his people and himself by his peaceful administration of public affairs, for which his heirs and his people have reason to be grateful. But his day and dynasty are over. New times are at hand. By his removal a new barrier has been taken away, so that the popular influences may have more room-The revolutionary spirit of Europe is by no means asleep, but awaits only the right hour and the voice of the master to summon it to active life.

Methodism in the United States started one hundred years ago with a congregation of five persons. They now number nearly eight million of people. Spiritualism started in the United States seventeen years ago with a congregation of of people.

Dr. U. Clark's Health Institute.

Any method of preventing and curing disease successful practice by Dr. U. Clark, at his Insti- donors, from which we make the following extute, 18 Chauncy street, in this city. He began to tract; exercise his gifts many years ago, and performed cures so wonderful, ignorant bigots accused him of witchcraft. After years of experience enabling him to be positive as to his ability to treat every form of human infirmities, he established himself in Boston, and has already well carned a reputation attracting numerous patients in the city and vicinity, and from various parts of the country. He treats all his patients thoroughly and legitimately. Though he recognizes the all-potent agencies of the unseen world, he leaves his patients in no doubt or mystery or anxiety as to their condition, as to what to do, and he gains their confidence and gives them entire satisfaction.

Though he performs some instantaneous cures, he never pronounces his patients cured till they have carried out the course of treatment he prescribes. If patients cannot be helped, he does not take their money or hold out false hopes. He guarantees cures to all who are curable, and benefit to all who come under his treatment. He ture of the young and the progress of humanity.

**reats the page free on Thesday and Friday foretreats the poor free on Tuesday and Friday forenoons, and many of his most astonishing cures have been in behalf of the poor, several of whom linve come to our office to tell the story of their joy and gratitude.

Dr. Clark is endowed with peculiar gifts enabling him to reach the deepest sympathies of his seven addresses at these private gatherings, which patients, and he ministers to the mind as well as

Mrs. Lovina Yaw, of Brattleboro', Vt., aged thirty-two, was brought to Dr. Clark's Institute, | could afford, to hear this noble and highly-gifted Nov. 15th. She had been an invalid eleven years, and for nearly two years had seldom been able to dress herself or to walk more than a few steps at and force of Miss Hardinge's eloquence. The last once. She was almost incessantly confined to her bed, and having resorted to various physicians in vain, was at last pronounced incurable. She was brought to Dr. Clark on a mattress, unable to stand or walk alone. In about one week she was able to dress herself and walk alone, and in hetween two and three weeks walked down two flights of stairs to her meals. In four weeks she was able to leave the Institute, dressing herself, walking down to the carriage and riding off alone.

We have in hand a certificate from Mr. Wm. A. Boss, of Hope Valley, R. I., who states that his limbs had been so paralyzed for twenty years he had not been able to walk many steps without are heartily glad to hear it. On the subject of stumbling or falling. He went to Dr. Clark, Nov. cheap paper, readers not less than publishers are 8th, and stayed one week. After the first day, he especially interested. Newspapers are put up to was able to walk without either stumbling or fall- a good deal higher price than they otherwise ing, and better than he had been able to walk for would be, on account just now of the scarcity and twenty years. Within two weeks he walked nearly two miles atouce, without faltering or feel- introduction of a new article for manufacturing ing any inconvenience. Mr. Boss writes: "My wife says she never walked out with me before, when cotton becomes plentiful again, leave all without my stumbling and falling every little way. Some mockingly say I am deceived, and Grass for paper would be exactly the thing. Pubafter a little while I shall be as had as before, but lishers could not well do better than to "go to be that as it may, I tell them, like the blind man grass." of old, 'Whereas I was once blind, I now see.' Mr. B. also says he went to Dr. C. a Baptist, but left a Spiritualist, though no effort was made to proselyte him.

In order to conclusively satisfy ourselves that other cures said to have been performed by Dr. Clark were not fictions, we addressed notes to quite a number of his patients who had returned to their homes in various parts of the country. From some we received unsatisfactory answersthat they were partially cured, etc. From others we received very satisfactory answers. Specimens of such we give below:

WALPOLE, Nov. 5, 1865.
MESSRS, WHITE & CO.—Dear Sirs: I received yours of the 31st ult., and, in response to your inquiry, I hardly know whether to regard the cure as permanent yet, but will state the case briefly and leave you to draw your own inferences. July 1st I was carried to Dr. Clark's on a mattress placed in a carriage, (after having been confined to the house nearly six months,) suffering from rheumatism and partial paralysis contracted while in the United States service. On arriving at the Institute, I commenced to improve almost immediately, and after remaining there less than three weeks, was able to come to Walpole in the cars without any assistance; and here please notice that I was unable even to bear my own weight been gradually gaining in health and strength, until the present; am able to work most of the time. Taking all these things into consideration, I cannot do otherwise than ascribe my recovery to the treatment of Dr. Clark and his efficient assistant, Mrs. H. C. Hill. If any further particulars are required, please write. N. W. FISHER. Yours truly,

No. Montpelier, Vt., Nov. 14, 1865. Wm. White & Co.—Sirs: Your note of inquiry I have received. I am most happy to inform you that I consider the benefit I received through the instrumentality of Dr. Uriah Clark, permanent. I have not been as well, however, of late, but I attribute it wholly to my own imprudence.

Respectfully, N. B. MERRITT. Respectfully,

We could, did our space permit, give other affidnyits corroborative of the above. As Dr. Clark is now permanently established in Boston, and holds himself more responsible than as though he were here temporarily, he hopes to receive that share of the public patronage in the healing line that his talents and assiduous attention to business may warrant. Dr. Clark is an educated man, author, editor and lecturer, and brings his varied abilities to bear in his new method of eradicating disease from the human form. Success to

Children's Lyceum in Providence.

A grand entertainment was given to the Children's Lyceum, in Providence, R. I., on Christmas Eve. The occasion was a very happy one. After the exercises by the children were over, they were introduced to a Christmas tree, which was loaded with presents for each one. They were then addressed by Mr. J. G. Fish, in one of his happiest moods, and all seemed to listen with much interest to what he was said. He also addressed the parents on the necessity of training up their children to something noble and good, telling them that he was but a child himself even yet, and that he could learn more from a child than he could from all the higher teachings of men.

After a few more recitations, songs, &c., the presents were distributed to the children. Mr. Fish was presented with a large volume; also, the Conductor with a medical work-a rare edition-which will be of benefit to him, he being a physician; and all the Teachers received handsome presents. Mrs. Robinson, musical director, who is beloved by all for her interest in behalf of the meetings and the Lyceum, was the recipient of many very valuable presents. To see the children gathered together in groups to inspect each other's presents, with faces radiant with joy, was a scene for a painter. Such a picture partakes

more of heaven than of earth.

information.

Mr. and Mrs. A. J. Davis.

We made mention, in our last paper, of the New without medicine, will prove the greatest blessing Year's present received by Mr. and Mrs. A. J. to mankind. Such a method, combining all the Davis, from their friends, of a purse of six hunvirtues of the Magnetic, the Gymnastic and the dred dollars. Since then we have received a note Electric cures, is now reduced to a remarkably from Mrs. D., tendering her grateful thanks to the

> "On New Year's morning one of the friends placed in my hands a large envelope, which, on opening, I found contained the sum of six hundred dollars. As you may imagine, I was over-come with emotions of surprise and gratitude; and then how I regretted that my beloved Jackson was not here to enjoy with me the beauty and fullness of this testimonial, for not only had money been donated freely by generous hands, but the letters which contained it were filled by loving hearts with the blessed words of divine affection. But the pen became my swift agent, and as soon as the fleet steam-steed could span the thousand miles of airy space "our Jackson" was apprised, in far St. Louis, of this great benefaction from angels in the form. His response is filled with the sirit of grateful affection for all who have united in this noble expression of confidence, apprecia-tion and love. Since that memorable New Year's morning two hundred dollars more have been received by letters still arriving, making a sum of eight hundred dollars contributed by one hundred and seventy persons. Thus aided and encour-aged, we can but labor more worthily and with new hope, energy and devotion for the spirit-cul-

Miss Emma Hardinge's Winter Soirces.

The January number of the London Spiritual Magazine says Miss Hardinge has delivered have been attended by the leading Spiritualists and others, who have been attracted to the full extent of the accommodation which the rooms woman. Each successive address has only created a higher interest in the unparalleled beauty address on " Hades" was a masterpiece of touching pathos and powerful illustration.

Miss Hardinge is to speak for the first time in public on Saturday, the 13th January, at 3 o'clock, in the Great Hall at St. James's, Regent street, when we hope there will be a large attendance to welcome her.

Paper from Grass.

It is now stated, though not for the first time, that a species of grass has been found in Spain, easily and profusely raised, from which printing paper of the best quality may be produced. We high price of cotton, and cotton rags; but the free stock may set all right again very soon, and, even the more of that and its rags for other purposes.

Canada Cattle.

The order of the Government to stop the importation of cattle into this country from Canada, is received with not overmuch favor on either side. It is claimed that there need be no earthly fear for the cattle distemper from any creatures that may be brought over the Canada line, while the proscription does tend to send up the price of beef at the very worst season of the year for popular needs, and to make the supply but indifferent in quality at best. Stories are in circulation about prominent politicians favoring the measure, in order to make money out of some schemes for driving cattle across the plains from Texas. If so, it is an outrage on the people of the country, deserving a sharper punishment than would be entailed by its simple failure.

Spain and Chili.

It is hard to say just what Spain wants of Chili. The latest story says that she has raised the blockade of Chilian ports in order to have all her time and strength to attend to Peru. So that that old sore is reopened. The most Spain can bring on my feet when carried there, and, previous to bear against Chili will do no permanent that, I had the attendance of two different physical harm. She has to bring everything three thousands. claus nearly three months each, without receiving sand miles across the Atlantic, and around Cape any apparent benefit. And since that time I have Horn besides. Chili has already put her priva-Horn besides. Chili has already put her privathe teers on the high seas, and Spanish commerce is being sharply looked after. Spain will surely get the worst of it,

Lecture on Geology.

We understand that Prof. William Denton of this city, is about to deliver a course of lectures on Weology and the mineral resources of the country, before the Mercantile Library Association, at their hall in Summer street. The precise day for the opening lecture has not yet been fixed. Mr. D, is well versed in the subject of which he treats, and no doubt the tickets for the course will be secured speedily when the announcement is made that they are on sale.

Annie Lord Chamberlain.

By reference to a notice in another column, it will be seen that Mrs. Chamberlain, the renowned and reliable physical medium, is to resume her musical séances at her rooms, 158 Washington street, on Tuesday evening, and continue them each Tuesday, Thursday and Friday evening, and Wednesday afternoon. Here is an excellent opportunity to investigate the phenomenal phase of Spiritualism.

Lectures Next Sunday..

L. Judd Pardee is engaged to speak in the City Hall, Charlestown, next Sunday afternoon and evening; and N. S. Greenleaf speaks in Mechanic's Hall, to the free meeting, in the same city.

Mrs. Sarah A. Byrnes is to lecture in Taunton the first and second Sundays in February, instead of the third and fourth, as previously announced.

Spiritualism never was progressing faster than it is at this very moment; and that, too, without "revivals" of any sort. Old Theology stands looking on, amazed at its rapid strides, and its advocates are silently asking themselves whether their ancient creeds are not built upon sand, instead of the "rock of ages," which the mighty waves of Spiritualism are dashing against and washing away? It is even so.

It goes against the grain, awfully, for us to scold anybody; but there are some things in this world that need stirring up in order to work the bad out of them. They are so deuced mean and cheeky, Justice should take the place of Mercy in such (hard) cases—therefore let justice

The Great Spiritual Remedy seems to be work-We are indebted to J. C. Saxon for the above ing wonders. See very interesting report on fifth page, fourth column.

ALL SORTS OF PARAGRAPHS.

We shall publish in the next Banner the plendid lecture delivered at the Melodeon, in his city, on Sunday evening, Dec. 31st, entitled, The Old Year," by F. L. H. Willis, M. D., of New York.

York, this city, on Sunday evening, Dec. 31st, entitled, New York.

The Eddy Mediums have seturned to their home in Vermont.

THE CHILDREN'S LYCKUM in Putnam, Conn. held a festival on the evening of Jan, 11th. The school already numbers seventy-five pupils. The children had a merry and lappy time. The usual exercises took place, much to the gratification of the audience. The whole affair was a suc-

"Oh, the poor printer!" soliloquites the rag-picker; "if it were not for me he couldn't live at all!"

The Boston Courier is defunct. 1 It was a bitter opponent of Spiritualism. The Evening Commercial has taken its place, and is an ably conducted

The Millennian Tableaux are exhibiting in Washington, with great pecuniary success, pictures of God, Jesus and the Devil, the Fights in Heaven, Scenes in Hell, Creation, Adam and Eve. the Serpent, and the Naked Fall to Shame; making, if possible, modern theology more ridiculous than heathen mythology.

UNBORN INFANTS IN HEAVEN-The editor of the San Francisco Golden Era has again been to hear Mrs. Laura Cuppy lecture on Spiritualism, but was somewhat astonished to hear "the speaker assure childless mothers that their unborn oifspring would meet and recognize them in heaven." The idea that "premature children have souls," seems incomprehensible to him; and he soliloquizes thus: "We are fearfully and wonderfully made, and if we are not entirely made, it does not Put up in cans of one pound, two pounds, three pounds, six make a great amount of difference, according to pounds, and twelve pounds, with full directions in English the spiritualistic doctrine." There is much interesting knowledge to be gained in regard to the next life, and we advise our editorial friend to meetings.

The wife of L. B. Nelson, of Rockford, Iown, re-cently poisoned her little boy, two years old, sold the furniture of the house during the absence of her husband, run in debt and borrowed money, and then cloped with a man named Davis .- Bos

The Journal does not give all the particulars, or name the religious denomination or Church she belonged to. Had she been a Spiritualist, such an omission would not have been overlooked by this 'respectable daily," we suppose.

Brave old Massachusetts' war expenditure was little short of twenty-eight million dollars,

MAN'S JUSTICE!-A man who was guilty of a great crime near Albany, N. Y., has been all the time at liberty on bail, and finally escaped altogether, while his victim was kept in prison from May until January-eight months-as a witness. Wonder what Church the man belonged to?

"Well, Bridget, if I engage you, I shall want you to stay at home whenever I shall wish to go out." "Well, ma'am, I have no objections, providin' you do the same when I wish to go out."

Once give your mind to suspicion, and there will be sure to be food enough for it. In the stillest night the air is filled with sounds for the wakeful ear that is resolved to hear them.

Much of the spouting was frozen up in Washing ton during the extreme cold, from January 4th to January 8th, but it is open again and running now as usual, especially in the Capitol.

"HAMMER OR BE HAMMERED."

Strike, or be struck! That is the tune

The world has sung for ages: From history many a fact I'll prune, To show that in all stages, From savage to enlightened sense, Instinct has ever clamored For good and ill one recompense. To " hammer, or be hammered!" To be the fron it were good, To be the hammer, better: One shapes the other to its n

To honor or to fetter. So choose your place! You know the truth, Which every tongue has stammered. Though It work good or it work rath, And " hammer, or be hammered!"

Saxe, the joker and poet, was once taking a trip on a steamer, when he fell in with a lively young lady, to whom he made himself very agreeable. Of course he made an impression upon the damsel, who said at parting: "Good-bye, Mr. Saxe, but I fear you'll soon be forgetting me." "Ah, Miss," said the inveterate punster, "if I was not a married man already, you may be sure I'd be for getting you."

Great talent renders a man famous, great merit procures respect; but kind feeling alone insures

Which sea would a man like to be in on a wet day? Adriatic; (a dry attic.)

When Miss Burdett Coutts became the beiress of Mrs. Coutts, who had been Miss Mellon, the actress, her fortune was computed at thirteen tons of gold. It has been growing ever since She cannot spend her income, nor even give it away, with all her benefactions. It employs several active secretaries to read the begging letters sent to her.

Charles Lamb, when a little boy, walking with his sister in a churchyard, and reading the epitable, said to her, "Mary, where are all the naughty people buried?"

"That's a pretty bird, grandma," said a little boy. "Yes," replied the old dame, "he never cries," "That's because he's never washed," rejoined the boy.

Why is Buckingham Palace the cheapest ever erected? Because it was built for one sovereign and finished for another.

If the white be superior to the black, there can be no danger of their changing situations; but if the black be equal to the white, he will make it manifest, and that is the whole matter in a nutshell.—Phrenoloyical Journal.

It is an insult to the shrewdness of Ameri cans to ask them to buy the mawkish mockeries of Paris-perfumes got up here, when the sovereign excellence of Phalon's "Night-Blooming Cereus" is admitted even in the foreign cities where the genuine extracts are made. Sold everywhere. .

To Correspondents.

[We cannot engage to return rejected manuscripts.]

H. S.-Photograph received. We can suggest only one word-"Persevere." By perseverance you will overcome all obstacles. Truth must prevail over Error, sooner or later.

G. G. MEAD,-Correspondents are inquiring for Mr. Mead. The last time we heard from him he was in Chicago, Ili., address, P. O. box 1955. If he is not there now, will he please in form us of his whereabouts?

R. A. P., BIRMIRGHAM, MICH.—For further information in regard to the system you refer to, write to J. Madison Allen, Rockland, Me., box 70.

Business Matters.

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

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

THIS IS THE SEASON when sore throat. tonchial affections, diseases of the lungs and kidneys are most prevalent. A slight cold, or a backing cough, will be quickly relieved by a few pieces of Hasheesh Candy, while for incipient consumption it has no equal as a remedy. All nervous diseases yield to its gentle influence, and expressions of gratitude, from those who have suffered, are heard in every quarter.

Special Notices.

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

HARRIS & CHAPMAN,

130 Tremont street.

When the delicate tissue of the Lungs once becomes diseased, the progress of fire is scarrely swifter or more intal 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 Bularm, which will surely cure you, For sale by CARTER, RUST & CO., Boston.

2w-Jn.20.1 Also, by the dealers in Family Medicine generally.

DR. URIAH CLARK'S

HEALTH INSTITUTE.

CURES WITHOUT MEDICINE!

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

TO MAKE YOUR OWN SOAP WITH P. T. BABBITT'S PURE CONCENTRATED POTASIL or READY SOAP MAKER. Warranted double the strength of common Potash, and superior to any other saponider or ley in market. and German, for making Hard and Soft Soap. One pound will make-differing allons of Soft Soap. No time is required. Consumers will find this the cheapest Potash in market

continue his search after it by attending spiritual | 64, 65, 69, 67, 63, 69, 70, 72 and 74 Washington street, New York. Oct. 14.-1y

PERRY'S MOTH AND FREOKLE LOTION.

FRIGHT AND TABLE LOTTON.

AND TREASTER MOTH AND TREASTER LOTTON.

Greekles, are often very annoying, particularly to ladies of recekles, are often very annoying, particularly to ladies of light complexion, for the discolored spots show more plainly on the face of a blonds than a-brunette; but they greatly murther beauty of either; and tray preparation that will eithermally remove them without injuring the texture or color of the skin, is certainly a desideration. By B. C. Princy, who has made discusses of the skin a speciality, has discovered a remody for these discolorations, which is at once prompt, intallible and harmless.

Prepared only by B. C. PERRY, Dermatologist, No 49 Bond street, New York, and for saie by all druggists. Price 182,00 per bottle. Call for page 192,00 per bottle.

PERRY'S MOTH AND FRECKLE LOTION. Sold by all Druggists everywhere, 6m-Nov. II.

TT Perry Davis's Pain Kitter.-It rarely happens that in our editorial capacity our readers find us premeditaedly and with malice aforethought engaged in pulling any patent medicine, but during our late visit to Pittsburgh Landlng, there was one medicine which we found in the hands of nearly every soldier, giving relief wherever applied, whether Internally or externally. We refer to Penny Dayts's Vege-Table Pain Killer. All spoke loudly in its favor, and the kind-hearted surgeon of one of our Indiana regiments informed s that he believed it was the only thing that saved at least half of his regiment from dying of dysentery during a long march; and we cannot help suggesting to our friends among the army sutlers, that it is one of the remedies they should never be out of .- Lafayette (Ind.) Daily Courier.

ADVERTISEMENTS. Our terms are, for each line in Agate type, twenty cents for the first, and fifteen cents per tine for every subsequent insertion. Payment

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THE GREAT

SPIRITUAL REMEDY!

A NEW ERA FOR THE

SICK, DISEASED AND AFFLICTED!

" Natick, Mass., Dec. 31, 1865. DR. SPENCE-Sir: Your Positive and Negative Powders are wonderful. I do not know what to iake of them. They charm—they make you wel

I had a lame ankle for years, and could not cure it; also, very weak eyes, so that, last win-ter, I gave up reading entirely; also, a bad throat—a broachini difficulty—for many

inroal—a Dronchat difficulty—for many years; and, also, the Dyspepsia, together with general prostrution and loss of vitality.

About two months ago, I commenced taking your powders, and now my ankle is well, my eyes your powers, and now my dake is wea, my yes are well, my stomach is well, my throat is gaining fast, and I think will be well soon; I have recovered my strength and vitality, and I have not been so well for fifteen years. My cure is wonderful; for I am now sixty years of age. The world will yet bow Great Cure, Mrs. Spence's Positive and Negative Powders.

As to the mode of action of your Powders, they do not seem to affect particularly any part of the hody; but I seemed to get well almost without knowing it. The first thing I knew, my whole system seemed lifted up, and I was well."

The above is the report of a lady of high stand-ing in this place, who, from private reasons, being

my lling for her name to appear in print, has au-thorized me to send you the report for publica-tion. The report I know to be true in every par-ticular; and its correctness I do, therefore, vouch for, and certify to, under my own name and sig-Yours truly,

All diseases rapidly yield to the magic influence of Mrs. Spence's Positive and Negative Powders. See advertisement in another commun.

Liberal Terms to Agents, Druggists and

Mailed, postpaid, for \$1,00 a box; \$5,00 for six. Money eent by mail *is at our risi* Office 97 St. MARKS PLACE, New York City.

Address, Prof. PAYTON SPENCE. M. D. General Delivery, New York City. Jan. 27.

HABIHEESHI! HASHIEESH!

HASHEESH CANDY! EFF A MOST PLEASANT, EXHILARANT AND YALU-BLE MEDICINE.

151 Washington Street, Boston. Jan. 27–3w*

MICROSCOPES 60cts.

THE FRENCH TUBULAR MICROSCOPE! A VERY powerful instrument, sent by mail for 60 cents Two for \$1.00. Address, GEO. G. WASHBERN & CO. Box 5093, Rosion, Mass. WANTED.

THE address of one or two ladies in every Town and Village in the New England States, who desire a profitable business to fill their lelaure time. Also, a few young men. Full particulars sent free. Address, M. C. BRIGGS & CO., Box 950, Boston, Mass.

A NNIE LORD CHAMBERLAIN'S MUSI-A CAL CHRCLES are held TUESDAY, THURSDAY AND APPRICATE VENINGS, at 71-2 o'clock; also, WEDNINDAY APPRICATIONS at 3, at 168 Washington street, Room No. 7. Pay at the door. Pay 22.

MRS. SPAFFORD, Trance Test Medium, No. 11 Kneeland street, Boston. Hours for slitings from 1 to 4 P. M. only. Engagements must be made one day in advance. Terms, \$2,00 per hour-\$1,00 to be puld at time of making engagement.

WANTED.—To know of the friends of Progression, where would be a good place to commence a first-class ligating leasting. Please direct to H. B. M. C., Rochester, N. Y.

PHOTOGRAPHS OF MR. AND MRS. ANDREW JACKSON DAVIS. CARTE DE VISITE PHOTOGRAPHS of the above-named persons just received. Price 25 cauts. For sale at our Boston and New York Offices. Jan. 20,

A BEMARKABLE BOOK

DR KANE'S LOVE-LIFE.

HIS COURTSHIP AND SECRET MARRIAGE. A Memoir and History of the Courtship and Secret Marriage between Dr. E. K. anne (the Arctic Explorer) and Miss Mar-garet Fox; together with correspondence, face-simile letters, portrait of the lady. An extraordinary work. 12mo, beauti-fully bound in cloth.

THOUSANDS OF COPIES ALREADY SOLD. . THE LOVE-LIFE OF DR. KANE,

MISS FOX, THE SPIRITUALIST.

"Here we have a most characteristic episode in the history of Spiritualism." - Chicago Christian Advacate,

"This is a strange, uncommon story. It will take a first rank for many years among the literary and social romances of the world. Such writers as Mrs. Henry Wood and Miss firadion may find in it materials for scores of movels, and yet none of them can tell the story more graphically, more entertainingly than it is set forth in these epistics, that trim with the deep emotions of their author."—Albany Etening Journal.

"Though long delayed, the book will not fail to interest the ublic. " " It is a book of the most romantic and charmpublic. • • It is a book of the most remaining and conserming interest, and every one who has read anything of the celebrated Arctic Explorer, who has any desire to read the daily outpourings of a great and true heart, will peruse it. • • • There is also a portrait of Mrs. Kane, beautiful as a dream. **

Portland Transcript.

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Invocation.

Our Father, thou whom the Christians call God, we would teach these mortals to worship thee no longer in form, but in spirit. We would have them pay their yows no longer with mouthed utterances, but with holy deeds; in deeds of benevolence, of charity, forgiveness, and of long suffering with all that seems to be evil. We would teach them to inform themselves of thy laws, thy ways, of all thy revealments to human life. So shall they feel that without this knowledge they could never have gone beyond themselves, never have reached any other sphere except the one in which they dwell, but must have been grounded upon their own selfishness, and lost in their own ignorance. Oh God, inspire Lum mity to ask thee to teach them how to pray. Ch, when they ask, wilt thou overshadow them with that Spirit of Wisdoin that overcomes all evil: that understands all differences; that settles all inharmonies, and makes life what it is-a beautiful reality, a heaven? Teacher of all Time, we would make them comprehend, even in a small sense, as they are thy children and as thou art their Father, so you are united and never can be separated. Teach them, Father, to bestow favors upon others, as well as to come asking favors of thee. Teach them Inasmuch as they do it unto one, they do it unto all. Then, peace, that peace they have so long prayed for, shall come unto them, that heaven they have located in some far-off place, shall be near to them, and they shall eat of the fruits there-

Questions and Answers.

CONTROLLING SPIRIT .-- Mr. Chairman, we are ready to hear whatever inquiries you may have from correspondents or the audience.

QUES .- By B. F. S. of Shelbyville, Ky. Admitting that a man can have but one love, or wife, in the spirit, will his spiritual love be reciprocated? That is, can true, genuine spiritual love be lavished upon a woman without that woman's returning it, or having a desire to return it?

Axs -Sometimes there exists between our selves and the objects of our affections such an intensity of cross currents, that it is impossible to unite our own affectional sphere with the affectional sphere of the one we love. Circumstances are sometimes exceedingly potent in their way, and for the time rule the individual. But hy-andbye you will pass beyond, outgrow and outlive them. There are no barriers that belong to the soul, and love is one of the strongest elements of

2b Q.-If she reject him would it be practical for him to love again as he should?

A .- That depends upon circumstances. If you could place the case before us in the light inwhich it exists, perhaps we might give something like a clear answer. Our general answer might not answer for this special case,

Q .- Will not the accumulation of gold anticipated by some, demoralize the industry and commerce of the world?

A .- To a certain extent it will. But the demoralization will by no means become general, either Nov. 27. as a cause, or in its effects.

From a Nameless Spirit.

I seen you here when I was here with my medi. [Your medium?] Yes; I tink I seen you, anyway. [Who do you mean by your medium?] Well, I mean the Eddy Boys.

Now I come here to explain something. Seems to me anybody ought to see through it themselves, without calling on ones like me. But some people's heads are so thick.

There's a man down here, in a town where my medi was giving manifestations. I don't know what it is, some town near the seashore. He wants me to come here or somewheres else, and tell him if the boys-my medi-was humbugging. If he was not humbugging, he likes to know how it bothat the man in the cabinet should cut his arm, make him cut his coat? First place he did n't have his coat cut at all. In the next place the hand what he took hold of was my hand, not my medi's hand at all. My medi's hands were tied when I show mine. It's just like this: Supposing you wanted to shake hands with me; you don't expect to take hold of nothing, do you? [No.] I got to materialize my hands so I can give you good thrashing if you want me to. No; the reason of it is, his hand is tied down so strong that the devil himself could n't untie it, not if he was here with no more brains than some folks have

All I have got to say is, that my medi is no impostor; and if that man says so, he's an infernal liar, and hasn't got common sense. He wants folks to tink he's somebody; but he can't boost himself up on the downfall of my medi, no way, He's the impostor himself, more like. He's like the woman who went into my medi's cabinet once, and carried her hands full of snuff, you know. Well, when we materialize ourselves, we've got to breathe. We've got to have organs such as you have, for a time: If we've got to speak to you, we've got to have mouths to speak with. If spirits wish to be seen or felt by you, they must have eyes and hands, else you can't see 'em or

feel 'em. Now it was just like this in the case of the woman spoken of. Of course the spirits had to materialize themselves, and when they got round her, pulling her hair, and doing strange things to her, she of course got some shook up in the cabinet. Then she said my medi breathed in her face, and had been chewing tobacco. He never chewed a bit of tobacco in his life, and he don't drink. Now, you see, she was the impostor; she was the humbug. Folks who always cry impostor and humbug to everybody else, are so themselves.

This man that asked me to come here and tell him what I have, is an honest man. If he had n't been, I would n't come; no, I would n't made me-

come here and explain this thing to him.

Sometimes it is so strange you can't understand aint going to say they are my medi's hands, be- lieve. Unless you put your name to the code of do you take that matter from the medium?] You see, we got to hitch on, draw out the machinery to heaven. materialize ourselves. It's done the same way that some persons in India tell you they can make a tree grow right up before your eyes. They do it by the same thing; throw their whole magnetism upon a certain spot, and through these very elements of will, up grows that tree before your eyes, to any height you wish. That's only materializing what's in the ground. It's the condens-

We condense this element. We don't draw from the medi but from the atmosphere, and push it through the medi. Then that material said if "this updern Spiritualism [is true, why spirit's will is most potent. For instance, you want to show yourself at the door of the cabinet; if—if—by any posible chance it is true." that is, supposing you are on our side. You just place yourself in position spiritually, that is, place yourself in position to come in rapport with the physical forces of the medium. You then materi- I have done so. alize yourself, and can readily show yourself to

out there to the door of the cabliet. Now the very | say. Good-day sir. Elijah Norris, not Elisha. power of your will upon the medium enables you to do this. Your will is centred in the medium The medium is the condensing chamber in which the work of materialization is completed. You are connected with the medium, have to keep pretty near him. [You stand beside the medium and this magnetic element comes out and envelopes your spirit, does it not?] Yes, that 's it, only it's material, like your human bodies.

Now I want to give you a chance to prove whether my medi is a hümbug. And to that man in particular who made the trouble with my medi I would say, "Go into the cabinet with my medi. You may tie his hands, chain him, confine him anyway you like, only not hurt him-I won't have him hurt-and if I won't thrash him so he won't have but one breath left in him, it'll not be my fault. I'll thrash him till he owns up I 'm what I say I be." [We should like to know the name of And now me mother feels bad about it, because the spirit who has been controlling here.] No, I think we know who it is.] Well, if you know, that's enough. I should n't wonder if you did. If you know, you'd better keep it to yourself,

I 'm glad to come. I sometimes get riled up, like ! thers do. I come here to-day because that man I spoke of wanted me to tell if it was my medidid put his hand out. If he was humbugging, I was to expose him. He never did in his life. I got nothing to expose.

William Livingston.

It seems to me to be very unfair, and, more than that, very unphilosophic, to jump at conclusions without making due amount of investigation prior to reaching those conclusions. We not only deprive ourselves of a good deal of light, but we are forcing on the world something we know nothing about, something we can, of ourselves, never back up. I am here this afternoon, partly because I have been solicited so to do-not particularly this afternoon-by relatives, friends here on earth, partly because I would like myself to defend the cause and those connected with it here, who are unable to defend themselves.

When the mediums just referred to were visiting the city of Lowell for the purpose of giving chambers of creation, thou who art our Friend, manifestations, I became very earnestly and in- our Father and our Mother, our Life, our all, to ilege of making some experiments with them, May our thoughts, desires and aspirations ever success, so much so that I was enabled to materi- as the perfume of these flowers goes out upon alize myself to such an extent I think I was the air. Father, may the hearts of these mortal known physically and recognized. I am free to children drink in thy love as they do the frastate that while I was making those experiments grance of these flowers, (referring to a vase of the mediums remained in a sort of don't-care flowers.) Father, to thee be all honor, all glory state. They seemed to say, "Here I am; if you and praise, forever, can do anything with us, we shall be very glad; if you make a failure of it, of course we shall be sorry, So I went into the cabinet, as you call it, or boxlike, and while they were there their bodies were very passive. They were obliged to be, for they were securely tied. They submitted to the process of materializing spirit, and, as far as I can see, seemed to know very little about it themselves.

I succeeded in reproducing my old body, whether all my friends recognized it or not. I would say it certainly was not the body, to be sure, that was laid in the grave several years ago, but it was one put on for the occasion, so near like the body you laid away, that it might easily be mistaken for it.

The only proper way is to set about the matter working-man fashion, not go into the cabinet with the intention of humbugging themselves. I want to tell those friends that the boys are sometimes surrounded by a class of roughs that are not always to be put off. If you undertake to humbug them, rest assured you will get most egregiously humbugged yourself. It's like a person getting you to invest all you have in a certain direction, making you feel as though you were going to wir largely. By-and-bye, when the cards are turned you find you have drawn a blank. You don't know what the cause is, you only know you have been terribly imposed upon. You may rest assured, whenever you try to come any of your gum-games on others, you may he sure they will follow you up and play the same thing on you. Remember, if you do a man an injury he will be very sure to pay you back. There is the same feeling of revenge on the other side. I confess I have n't got rid of mine. You trend on their toes,

won't they tread on yours in return? I think so, The only way to investigate these things is to lo so in an honest way; take hold of these things as if you were challenged to do so. But you never will overcome one falsity by another. If you want to test these physical manifestations, you are low and gross, while others who are more can, for mediums, if they know their business, will be subjected to anything that comes within the bounds of humanity and justice. When you try to subject them to anything outside those bounds you impose upon them, and must expect to be imposed upon in return. Friends, you live in an age wherein you may learn a great deal, if you will; but this age is full of mistakes, but it is

through them you are to learn wisdom. I am now, just as I was, William Livingston, formerly superintendent of the Lowell and Lawrence Railroad, well known there. Good-day. Nov. 27.

Elijah Norris.

It is thirty-nine years ago this very month since I falteringly went over the river. Boston was self so much trouble if he had n't been an honest | time of my death. My disease was said to be in- by no possibility can do it.

man, and wanted to know the truth of it. He flammation of the lungs and throat, and fever genknows I could speak there, and he wanted me to erally. I left a taughter and a couple of sons, and it is for their benefit I am here.

' I was a Christian in belief, put my name to the these things. For if you are materialized you articles of faith that were kept in the old place want air, or something. You got to feel with ma- near by here, called the Old South Church. We terial hands; and because they are material, I were then, and they are still pretty rigid, I because they aint, when they are tied down. [How laws belonging to their particular faith, you're not worth much you've got no safe passport to

> For my own part, I found it to be a great drawback, for I was all the time expecting to meet at every step certain things I'd been told I should, whereas I met with nothing. So it was rather a hindrance than a benefit. It rather put me back than forward; still, while I was here it served me well, and I do not at all regret that I possessed that faith when here, for without it I might have been led into some bad condition after death, and before death, tod

I have heard that some of my relatives have form takes on the characteristics of whatever do'nt some on who knows us come back and tell us so. Of course we don't believe it is, but

My son, I heard, said, "Father used to be pretty determined, and would be likely to overcome all obstacles in the way if there was any truth in it."

Now, I should like to have my son overcome the obstacles in his way—that is, public opinion— Suppose I want to have a body and go right and own up to the truth. That is all I have to Nov. 27.

Annie McCarty.

I am Annie McCarty. I lived in Jackson Court. I was thirteen years old, and I live away since a year ago last month.

I have the lung fever first, then I had a bad cough, then I lose all me flesh and was so poor, want like meself at all when I died.

When I was sick I have the sounds around me in the bed and mund on the floor, because I was a medium; and me mother went to the priest and think I had done something, had sinned; me mother went to the priest for him to absolve me. It wan't that at all, I was a medium, and the spirits used to come and make the noises, and I did n't do nothing about it.

the priests never told her I was out of purgatory; won't tell my name. I never give my name. [We] and tell her I was happy, was a medium like as but I am out, and I thought I would come here these folks are. And that's what make the

> Father McCarty, but he's not any relation to me. And he reads the paper, he does, he reads your paper. I want him to go to me mother and tell me mother how happy I am. If he don't go and tell me mother, when he comes on our side all the folks what knows he's not done right will talk hard to him, even if he is a priest,

> I want him to go and tell me mother that I am happy, that I'm out of purgatory, that I am happy. Me mother goes out washing. She's poor, so can't pay you nothing at all. [You are welcome, it is free to all.] Very much obliged to you.

Invocation.

Give us this day our daily bread. Let it come in the form of holy thoughts, of sublimer aspirations, of a deeper and truer sense of thee. Oh God of the sunshine and of the shade, thou who art the soul of the ocean and of the dry land, thou who art ever blessing us beyond all our asking, beyond all our expectations, thou who art moving majestically with thy law through all the stantly connected with them. I solicited the privil thee be the endless praises of all thy creations. which was granted me. They proved a perfect | go out to thee in thy greatness and perfectness, Nov. 28.

Questions and Answers.

CONTROLLING SPIRIT.-If the Chairman has questions, either from the audience or correspondents, we are ready to hear and answer them.

QUES .- Can the medium tell the reason why Conklin, the medium, is not more reliable, in all

cases where large rewards are offered? ANS.—The medium cannot tell. The question should have been dictated to the intelligence controlling the medium. Those who seek only to know concerning the sordid things of this world will be often led astray, even though they call upon the angels to give them information.

CHAIRMAN.-Mr. Cooke, of Memphis, Tenn.,

sends the following questions: . 1st Q.—Is evil negative? If so, then good can overcome evil. Again, if evil is negative, then there cannot be any such thing as eternal evil, or

A .- Evil is indeed negative, because all things that are called evil flually change their position and become good. Good is positive, or the greater good is positive and the lesser good is negative. Therefore it is that this good, or God, will finally overcome all evil.

2D Q.-Can a person who wishes to, lead a pure life? Can be become a medium by seeking daily for the gifts of mediumship? or is it requisite for a person to fast a good deal in order to be-

come a medium? A.-Mediumship is by no means dependent upon a pure life, or a high situation in the moral world. It is rather dependent upon conditions attending the conception and birth of the individual who is the medium. You may pray for the gift of mediumship all your life, and fast as long, but unless conditions were what they should have been at conception, also at birth, you can never be that you seek to be.

30 Q.-How is it that there are mediums who pure and elevated would, if they had the same gifts, devote their whole soul and body to the cause of Spiritualism.

A .- Your correspondent forgets that the gifts might so far change the individuals as to make them entirely forget what they would have been, Q.-I, myself, have prayed daily for the gifts of mediumship. I am willing to devote my entire being to the cause of humanity, if I only could become a medium. Hoping that you, and all the good Spiritualists, will pray for me, I remain,

yours in the cause of Spiritualism, THOMAS COOKE. A.-The prayers of even the Angel Gabriel would avail nothing in his case, nor in any other, unless conditions were right at conception and birth. Your correspondent may clearly underthe place I called home. My residence was in stand this. Persons are not made mediums in a that locality known as Sea street. My business, day, a month, or a year. There is no such thing a dealer in flour, grains. The name I bore here as bringing yourself into such a state by any prewas Elijah Norris. My age, fifty-seven at the scribed process. Nature does the work, and you Nov. 28.

John Edson.

It is but little I can do for the cause of truth. but I feel if I should deny even that little, I should outrage the God of my own soul. And so I am here this afternoon to add my feeble testimony in favor of the great flood of spiritual truth that is deluging the world far and wide.

I cannot hope to overthrow even one temple of skepticism and doubt by coming back, but I know that many drops make an ocean, and if I withhold my one drop, I could hardly look up and ask the great Infinite Soul, to whom I am indebted for life and immortality, to bless me. Blessings come because of having done our duty, and I do not do my duty, I cannot hope to be dessed.

It is but a few weeks since I separated from the old shell, the body, through which I, as an individual, manifested for upwards of three score years. So you will see that my experience is but short in this beautiful spirit-world. It is pleasant, it is beautiful, it is grander and holier than I ever thought of asking for while on the earth.

We are all prone to attach ourselves, while living in the body, to some particular form of religious worship, some especial religious creed; for many of us feel if we do not do this, we are like ships tossing upon the ocean, without compass or rudder. I do not regret having attached myself to he religious platform I did attach myself to when here. I think in doing that I did well. It is true, inder other circumstances I might have done better, but under those that existed, I believe I did well.

I was a member and leader in the Episcopal Church; was no Spiritualist, although, I must say, I at times recognized the ministry of the angels on earth. At times I felt them to be near me, so near that I could almost feel their breath

ipon my cheek, and clasp their hands in mine. I have many times thought that I would endeavor to return after I had passed beyond the vale of mortality, should I find this Spiritual Philosophy to be true. I find it true, although with that that is transmitted to you in mortal life, you have much that is not perfectly genuine; for it often happens that the mediums we make use of are not in a harmonious condition, and this being the ease, we cannot so clearly and truthfully transmit our ideas to you as we would wish to. But the thing is in its infancy with many of to. But the thing is in its infancy with many of the family. The physician at once traced the conyou, and because it is, you will make the misakes of childhood. But as Christians, as Spiritualists, as talkers with the angels, you should press on, on through all discouragements, on brough all crosses, on through all the sorrows of ife; for the time will come wherein you shall all know you have done well in pressing on.

I would bear the kindest feelings to those I've eft. I remember they are here encompassed about by the cold scenes of your mortal world, and are, to a certain extent, ruled by those conditions. So I shall not blame them if they do not understand me. I shall not expect they must believe because I can come here. No; I only exnect to answer the demands of my own soul, to do a duty that belongs to myself, being willing to leave the result with God and time.

I am John Edson, of Bridgewater, Mass. I would be very much obliged if you would send a copy of your paper containing my thoughts to my brother, Rev. Theodore Edson, who is Pastor of Such apartments are only fit for "stowage," or St. Ann's Church, Lowell, Mass. Nov. 28.

Esther Leire.

By the kindness of the good God, and the agency of his holy angels, I am come here this afternoon to shed some light upon those I 've left behind. My name was Esther Leire, from Glenwales, in

Scotland. I was born in the Parish of Glenwales, Scotland. I was one of these persons called mediums. I will come back, I say, when I die. It s but yesternight since I shook hands with my mother, and all the folks I love, and say I would

Now I am here. I come here. I am happy and ontented. I told my folks I should come here, out they not believe I should come; not believe I could come. I come. I live; I happy. I am today what I was here-a medium. I'm free, I'm free! Oh, praise God and the angels! Esther Leire. You say that, will you?

Hannah Gale.

Say that Hannah Gale will meet her friends in England; but she must have a medium to meet them through. Nov. 28.

Augusta Moore.

I am Augusta Moore. [How old were you?] Eight years old. I want to go home. I only been in the spirit-land a week. My uncle Charles brought me here. [Charles who?] Wiggin-Charles Wiggint he's dead, like I am. [Did you reside here in Boston?] No, no, sir; I live in New York. [City?] Yes, sir.

I wan't sick but two days. I'm homesick, I want to go home. [You must ask your mother to get you a medium.] One of these? [Yes; to go

er?] Well, I could n't. [Did you try to?] Yes.

I had a new blue dress, blue plaid dress. I hadn't worn it but once when I was taken sick, and I wanted that on when I died. I had a white, long white dress on. I didn't like it. My mother was sick. I guess she would n't had it, if she had been well. Won't you tell her I want to go home? [Yes.] I'm going. [You will feel better after you leave here.] Will I? Nov. 28.

MESSAGES TO BE PUBLISHED.

Thursday, Nov. 30.—Invocation; Questions and Answers; Dlive Watson, who died in New Orleans, La., to her mother, In Halifax N. 8.; Lieut. Wm. Hudson, from Fort Laramie, to als brother, David Hudson, at last accounts in or near Tratts-cille, Ala.; Miles Thompson, of Gaiena, Ga., to his two sons, at the South

in Hallian N. S.; Lucut. v. m. minimum, mont to the main roll his brother, David Hudson, at last accounts in or near Praitsville, Ala.: Miles Thompson, of Gaiena, Ga., to his two sons, at the South.

Monday, Dec. 4.—Invocation; Questions and Answers; Evelyn, daughter of James K. Sawyer, of Savannah, Ga.; Lyames Smith, a Frotestant Irishiman, to his wife babet; Aunt Ruth, to the Fathers in hier town; Tim Hridges, horse locker, of Albany, N. Y., to a man named Judkins; Annie Goodwin, to her father, a grocer, in this city.

Tuesday, Dec. 5.—invocation; Leander C. Stinson, 6th Maine Vols, to his mother, in Oldtown, Me.; Louisa Grey, who died in Baitimore, Md., to her mother, Elizabeth, in Provincetown, N. S.; Patrick Donnovan, 9th Mass. Reg., to Mary and James Donnovan, of this city; James Laurie to friends, in Georgelown, D. C.

Monday, Dec. 11.—invocation; Questions and Answers; Theo. L. Smith, who lost his life on board the Cumberland, to friends in Brooklya, N. Y.; James Blurdoch, an actor; Sarah Jane Taylor, wife of Col. Wm. Taylor, to the friends having charge of her children, near Montgomery, Ala.; Glies Greenwich, Asst. Surgeon at Fort Darilla, desires to communicate with friends at home; James Murray, to his cousin, Ellen Murray.

Tuesday. Dec. 12.—Invocation; Questions and Answers;

with friends at nome; sames murray, to me count, amburray.

Murray.

Tuesday, Dec. 12.—Invocation; Questions and Answers;
Carlos Reinstane, under Gen. Sigel, to friends; Major Geo. K.
Tyler, 2d Virginia Infantry, to Wm. Tyler, in Richmond, Va.;
Charles Dearhorn, 2ld Mass. Vols., to friends; James Martin,
drummer boy, 731 New York, to Gen. Robert Ould, and relatives in New York,

Thursday, Dec. 14.—Invocation; Questions and Answers;
Edward Barrows, alawyer, of New Oricans, La., to his friends;
Charlie Osgood, of Charlestown, Mass., to his parents; John
Shannon, of the 2d New Hampshire Vols., Co. C; Joseph
Thompson, of Boston, to his friends.

Brannon, of the 3d New Hampshire Vols., Co. C; Joseph Thompson, of Boston, to his friends.

Monday, Dec. 18.—Invocation; Questions and Answers; Camiline L. Wiseman, to Ramuel Wiseman, of Portamouth, Va.; Major Wm. II. Dixon, of Georgia, to his brother Augustus; James Weish, who resided in High street, Boston, to his wife Mary; Arabella Steams, whose father keeps a store in Canal street, to her mother, New York City.

Tuesday, Dec. 19.—Invocation; Questions and Answers;

Osgood Eaton, of this city, to friends; John Gillcrease, to his mother-in-law; Ebenezer Francis, to some of his distant relatives residing in Boston, Thursday, Dec. 21.—Invocation; Questions and Answers; Lieut. Allen Davis, to his father, in New Orleans, Lat.; Thos. Williams, colored Look on based the "John Wille" to his Thursday, Drc. 21.—invocation; Questions and Answers; Lieut. Allen Davis, to his father, in New Oricans, La.; Thos. Williams, (colored.) cook on board the "John Eliot," to his wife Magia, in New York City; Annie Slade, of Thompson-ville, O., to her mother; Harry Marton, of Fitchburg, Mass. Tursday, Dec. 26.—invocation; Questions and Answers; Frederick Lane, of Union Park street, Buston, to his children; Mary Sullivan, to Patrick and Mary McCarty, of this city; John Frost, to his brother, Watter Frost; Hiram ("HI.") Tabbs, to his grandfather, in California,

Thursday, Dec. 28.—invocation; Questions and Answers; Frank Williams, (son of John Williams,) who lived at No. 11 Louisberg Square, Boston; Win. Paul, of Brownville, Ind. to his sister Sarah Ann, and friends; Chariotts Taylor, of Warrenton, Va., to Major Henry Taylor, jand friends; Anthony Burns, to friends in Scotland and America.

Monday, Jan. 1.—invocation; Questions and Answers; Ira Fisk, 21 Wisconsin, to friends; ida Whitney, of Cambridgeport, Mass., to her parents, and sister Lizzle; Horace Taylor, to friends.

pringeport, Mass., to her parents, and sister Lizzie; Horace Taylor, to friends.

Twesday, Jan. 2.— Invocation: Questions and Answers; Seth Himshaw, of Greensboro', Ind.; Agnes Leach, to her sister, in New York City: Magaie, a slave, to Alice, a slave, and her former master, Major lienry Cityle.

Thurday, Jan. 4.— Invocation; Questions and Answers; Thurday, Jan. 4.— Invocation; Questions and Answers; Frank Converse, of Mahlen, Mass.; Anna T. French, of Fourth Avenue, New York City, to friends; Margarei Buckminster, of Waverley, Lancaster Co., Eng.

Monday, Jan. 8.— Heading of a Poem from the pen of Enlance; Hobt. Algers, of the 9th Maine Regiment, to Comie. Graves; Wm. Buckman, boy to Capt. Albro, of the 3G Georgia Regiment, to Jane Buckman, in Portsmouth, Va.; Joseph Romers, of the 15th Connecticut: Thos. Brady, of the 35th Mass., to his wife Catharine; Julia Gaines, to her mother, in New York.

Taraday, Jan. 9.— Invocation; Questions and Answers;

Mass., to ms who Camarine, New York. Jan. 9.—Invocation; Questions and Answers; Tursday, Jan. 9.—Invocation; Questions and Answers; Glies Stebhins, of London, Eng., to his two sons, and friends; Ann Louisa Jones, of Louisans, to her mother; Wm. Crook, of Medford, Mass., to friends.

Thursday, Jan. 11.—Invocation; Questions and Answers; Hiram Wadleigh, of Huffalo, N. Y., to his brother; Moses Frazer, of Norwich, Ct.; Margaret Shales, of South Boston, to the priest; Lily Merchant, of New York City, to her mother, View Jones Marchant.

Mary Louisa Merchaut.

Monday, Jan. 15.—Invocation; Questions and Answers;
Mary Lynde, of Weldon, Tenn., to Thomas and Robert Lynde;
Major Wu., Gaines, to Marietta Gaines, probabily in New Or-leans, La.; Nellie French; Ada Grey, to her parents, in Pough-

repair, N. Y.

Tursday, Jan. 16.—Invocation; Questions and Answers;
anneless spirs; Lizzic Clough, formerly a medium in Boston;
cut. William Collins, 34 Wisconsin, Co. C, to his mother and
enda; Katy Poisom, of Detroit, to her father, James K.

Air, Sunshine and Health.

A New York merchant noticed, in the progress of years, that each successive book keeper gradually lost his health, and finally died of consumption, however vigorous and robust he was on enthin, however rigions and the state of the tering his service. At length it occurred to him that the little reproton in which the books were kept opened in a back yard, so surrounded by high walls that no sunshine came into it from the state of the sta one year's end to another. An upper room, well lighted, was immediately prepared, and his clerks had uniform good health ever after.

A familiar case to general readers is derived from medical works, where an entire English

nection, discontinued in a medicines, and othered the window-pane should not be replaced.

A French lady became ill. The most eminent physicians of her time were called in, but failed to restore her. At length Dupnytren, the Napoleon of physic, was consulted. He noticed that she lived in a dim room, into which the sun never shone, the house being situated in one of the narrow extracts or rether leaves of Paris. He at once row streets, or rather lanes, of Paris. He at once ordered more airy and cheerful apartments, and 'all her complaints vanished."

The lungs of a dog become tuberculated (con-

sumptive) in a few weeks, if kept confined in a dark cellar. The most common plant grows spindly, pale and scraggling, if no sunlight falls upon it. The greatest medical names in France, of the last century, regarded sunshine and pure air as equal agents in restoring and maintaining health.

From these facts, which cannot be disputed, the most common mind should conclude that cellars, and rooms on the northern side of buildings, or purposes which never require persons to remain in them over a few minutes at a time. And every. intelligent and humane parent will arrange that the family-room and the chambers shall be the most commodious, lightest and brightest apartments in his dwelling .- Dr. Hall.

Correlation of Physical Forces.

Of late years experimental philosophers have been occupied with the investigation of a profound problem. Formerly, the most brilliant phenomena of Nature were attributed to the existence of imponderable fluids. But the correlation of heat, light, electricity, magnetism, and chemical affinity, as varying manifestations of force, attributable to modifications of motion in matter now approach as thinkers. Faramatter, now employs our subtlest thinkers, Faraday and Grove, Wheatsone, and De la Rive. These researches extend even to the confines of the moral phenomena. The chemistry of Nature differs from that of the laboratory, and the difference has been attributed not simply to organization, but to the rited forces—a power found only in live. but to the vital forces—a power found only in living organisms. Yet at length the laboratory of Hoffman imitates the processes of Nature, espedelicate perfumes of flowers and fruits, and even seems on the very verge of the manufacture of its greatest treasures, such as quinine. Some are staggered by the steady march of scientific re-search into the most sacred sanctuaries of life, and recoil from investigations which trace the growth of the cell in the aviary into the perfect man, as though mystery were essential to faith: or, if it were so, as though there is the slightest risk in ages to come, man will have so stolen the sacred fruit, that no mystery will remain to be solved.—London Weekly Dispatch, Jan. 20, 1861.

A GENERAL VIEW OF THE FIELD .- We have watched the little chbings and flowings of that small part of the "sea of humanity" which have been interested in Shorthand, with carnest sollcitude, and during the past ten years have seen no time when so great and general an interest was taken in the art as at the present time. We have often been astonished to find teachers and school home with.] To stay? [A little while.] I want to stay. My mother keeps a crying all the time.

I do n't feel happy. I want to go to her. I didnot die. I know I'm dead, but I didn't die. I'm alive.

I wanted my blue dress put on me—the white one looked so cold I didn't like it. [Did you see it?] Oh, yes. [Why didn't you tell your mothdren from the ability to write three to five times as fast as we now do; and old men, urge it upon their sons. And we have thought it a little re-markable that old men, who would be the least likely to favor a change of habits, take a deeper interest in it than boys, and men from twenty-five to thirty. A young man, with his perfection of physical force and undeveloped mind, thinks lit-tle of the waste of time and strength; but as the years roll on, his vital force diminishes, his thoughts become more available and important, and he wishes for a more ready method of communicating his ideas. But his habits are matured his heat leaves now the most leaves the state of the -his best days are past-he must die without such aid. We are sometimes told by men of sev-enty years that if they were ten years younger they would learn Shorthand. It only needs to be known that a really practical system is attainable to widen and strengthen the influence of the art, until an education that does not comprise a knowledge of Shorthand will everywhere be considered defective .- The Rapid Writer. Those interested in finding the most easily avail-

able style of Shorthand, will be interested in the advertisement of Tachygraphy on another page.

A physician walking in the streets with a friend of his, said to him: "Let us avoid that pretty little woman you see there on the left. She knows me, and casts on me looks of indignation. I attended her husband." "Ah! I understand. You had the misfortune to dispatch him." "On the contrary," said the doctor, " I saved him."

What a good lesson the old matron taught to children, when she said: "Children, you may have anything you want, but you must n't want anything you can't have.'

An old toper out West says the two most pre-cious things now accluded in hoops, are girls and kegs of whiskey.

Why is a thief in a garret like an honest man? Because he is above doing a mean action.

Obituaries.

Passed to the peace and glory of the Celestial Republic, Licut. John L. Perley, closer son of Dr. John L. Perley, of Laconia, N. H.

Lecula, N. H.

Individuals, in their tribute of notice to the departed, are too frequently apt to laduige in useless and folsome panegyrics, and to clevate the dead to a niche of importances they did not occupy when in the earth-life. Virtues, of the rareat and most inestimable kind, are made to adorn the external and internal life of the individual, while the epitapha engraved on the "tell-tale tombstone" which rises above him, arrest the attention of the passer-by, and he at once conjectures that a paragon of unapproachable excellence slumbers beneath; when it is generally known that his probationary state of existence was nearly or wholly devoted to the acquisition of worldly wealth and renown by commercial, political and religious chicanery, decertion and dissimilation.

Buch, we feel, should not be the case. Let the dark, as well as the brighter side may stand out in its more beautiful and sightly proportions to our acness.

Bowling to the merciful beheats of the beautiful law of change, which may in his misdirected and uncultivated nature calls dearth, does not introduce the attudent from earth's rudiments at once into the highest department of the school of progression; but he finds himself offer death in no wise different from what he was interiorly before death. He realizes that the exchange of worlds has not transformed him into an angel of light nor a demon of darkness, as he has been taught to helieve, from the laps of his well-meaning but wrongly-educated are and grand-sires. He tinds himself possessed of the same individuality, the same unlimited capacities to progress and expand in goodness, knowledge and wisdom forever and ever.

Then why should we sugar-coat the errors and misdirections.

and expand in goodness, knowledge and wisdom direct can ever.

Then why should we sugar-coat the errors and misdirections of humanity when death approaches to vell the outer form of humanity when death approaches to vell the outer form from our sight, and to introduce the soulto a position not very essentially different from the one which it occupied when in the body? While presenting the merits of the departed, let us not attempt to gloss over the demerits in such colors that our already too puribiled visions may be unable to discriminate the difference between the two. Let both in justice be analyzed, that mankind may be benefited by the impartial delineation.

"IT IS A BOOK THAT EVERT ONE AFFLICTED NEEDS;—THE WAYWARD NEED IT; THE THOUGHTLESS NEED IT; THE UNITED INC.

as not altempt to gloss ever the demerita in such colors. That our already to purified visions may be unable to discriminate the difference between the two. Let both in justice in an our already to purified visions may be unable to discriminate the difference between the two. Let both in justice in an investment of the inpartial of the interest of the difference between the two Let both in justice in a continuation. Perfection can never be embodied in a business organization. A condition that in unpossible for it to go any higher. Yet there are wider, grander fields of thought and wisdom for it for ance, which no navigator from any stone has acy craptored ration, ever approximating ucarer but never reaching the apex of a perfect development.

"In a sweet axe but soon and the property of the development and the property of the development and the property of the perfect development."

"In a sweet axes but soon and the property of the property of the perfect development and the property of the perfect of the property of a perfect development."

"In a sweet axes but soon and the property of the property

ut, 1885. Joseph D.
'T is twilight's golden hour! The birds
Have sung a farewell to the day;
And on the hills and plains the herds
Have nestled quietly away;
The flowers have drooped their pretty heads
Beneath the evening's gentle shade,
While dewy income Nature sheds
On every lading that she has made.

On everything that she has made.

Forth from the sylvan bowers above—
The life where joys eternal glow—
I come to nestle in the love
Of faithful-hearted ones below;
Around their necks my arms I twine,
I warble of that sunny sphere,
Where never-ending biles is mine,
Unclouded by a doubt or fear.

Ah! off you bend above the grave Of him who yielded up his breath, His life, that he might aid to save A nation from the throws of death; Your tears believ the lowly apon Your chastened souls there kissthe to the While the sweet words, "Forget me not," Seem breathing from the silent sod.

Sweet land of my primeval birth!
The noblest, freest and the best
Of all the lands upon the earth,
We College the angle begans the remark by

By God and heaven supremely blest!
I thank my Father it was mine
My humble life for thee to give,
That freedom, justice, trait divine,
Upon thy blood-washed soil might live.

Oh God be praised! The Stripes and Stars,
The emblem of the free and brave,
For whose proud glory wounds and scars
Have marked alike the free and slave,
Will spread again their ample folds.
Each star within its zure field;
While firmly yet the eagle holds
His wonted place above the shield.

Old Europe nevermore may hiss
Our flag, the ensign of the free;
Across War's deep and dark abyss
The shave will pass, a man to be;
Through fire and blood the foulest blot
Which tarnishes our country's fame,
Will be clased, and Freedom dot
Tho soll once cursed by Slavery's shame.

How sweet, how cheering is the thought,
That angels can dispel your fears,
And breathe communications fraught
With wisdom from the Higher Spheres;
That on your brows their gentle hands
In love and kindness they can press,
And point you up to brighter lands,
Beyond the scene of dark distress.

n "home, sweet home," on battlefield,
Upon the land or on the sea,
A wide-spread influence they wield
For progress, truth and fiberit;
They strengthen friend and weaken foe,
And nerve the trembling arm with might
To strike a sure and sturdy blow
For God, Humanity and Right.

The widow and the fatherless,
The orphan, in her loneliness,
The heart, in deepest sorrow clad,
The rich, the poor, the bilthe, the sad,
All feel the permeating love
Of saintly ones in heaven above;
Whose pure and holy influence sheds
Immortal lustre on their heads.

To-day, where War's destructive train Sweeps wildly over hill and plain, The angels wielded a power as vast. As angels wielded in the past; They hover o'er the bloody field. To prove the particle strongest shield, To stay the awful tide of war, And triumph liberty and law.

Nor will they in their efforts cease, Until the starry folds of peace Above a dark, discordant world, In gorgeous splendor are unfurled; Until the cladel of Wrung Is torn from its foundation strong, and peace a shall ever dare refuse. And none shall ever dare refuse Obedience to their Fing of Truce.

To this great work, my friends most dear, My life is consecrated here; Progression's banner is unfured, And 'neath its folds the spirit world is ever marching on to win A speedy conquest over sin; And oh! to find be rendered thanks! I am a soldier in the ranks!

On parental brother, sisters dear,
Bhed not for me the bitter tear;
The darksome grave doth but contain
The form once racked with feverish pain;
The soul, the deathless past, lives still,
A watchman on the heavenly hill,
To wait your coming to the shore,
Where peace and love bloom evermore.

/ 1864

John J. Perley, Jr. August. 1864. [The above obituary was mislaid, or it would have appeared ouer.]—Ed. Banner.

Again we are called upon to record the sad bereavement of our friends, Lieut, Z. and F. A. Perrin.

We had hoped that the "boatman pale," had visited for the last time their household. But no; the acting of his crown was imperfect without both. Jan. 7th, 1866, he took from the embrace of the parents, Abble, aged 5 years 4 months and 28 days, to join her twin sister who had passed away just seventeen days before. Their lives were so blended together they could not be separated.

Two little coffins side by side,
One mound above them;
Two little forms in the cold grave laid,
Two spirits gone to heaven.

Clyde, O., Jan. 9, 1868. MRS. BRADLEY TUTTLE. In Taunton, Mass., on the 11th first, departed for the hetter land, in his innocent childhood, Clifford, son of Stephen T. and Hannah Bassett, agod 4 years and 2 months. Funeral services by M. K. Anderson.

Geo. C. Anderson.

Taunton, Mass., Jan. 14, 1866.

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Dec. 21.

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Gerda.

The Meeting of Sigurd and
Gerda.

The Spirit-Child, [By "Jen nic,]
The Revelation,
Hope for the Sorrowing,
Compensation,
The Eagle of Freedom,
Mistress Glenare, [By Marlin, Jen nic,]
Little Johnny,
"Birdie's "Spirit-Song,
My Spirit-Home, [A. W. Sprague,]
I Still Live, (A. W. Sprague,]

Parwell to Earth, [Poe.]
The Streets of Goddiness,
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"What is here written is truth, therefore it cannot die."—
Poe.
"I have found it! This night have I read the Mystic Scrolls.
The Ghand Secret of the Age stands revealed. It is mine!
Alone I delved for it; alone I have found it! Now let the
world laugh! I am immortal!"—P. B. Randolp h.
Some men are daily dying; some die ere they have learned
how to live; and some find their truest account in revealing
the mysteries of both life and death—even while they themselves perish in the act of revelation, as is most wonderfully
done in the remarkable volume now before the reader—as,
alas! almost seems to be the case with the penman of what
herein follows.
The criterion of the value of a man or woman is the kind
and amount of good they do or have done. The standard
whereby to judge a thinker, consists in the mental treasures

and amount of good they do or have done. The standard whereby to Judge at thinker, consists in the mental trensures which, during life, they heap up for the use and hencilt of the age that is, and those which are to be, when the fittul fever of their own sorrowful lives shall be ended, and they have passed away to begin in stern reality their dealings with the dead.— Perfuce. Fir Price, 75 cents; postage, 12 cents. For sale at this office. JUST ISSUED

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viewed separately in its relations to Science, to Philosophy; to
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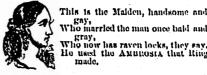
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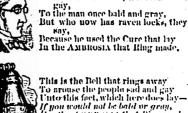


This is the Man who was bald and Who now has raven locks, they say. He used the Cure that lay In the Ambrosta that Iting made.



gay, Who married the man once hald and gray,
Who now has raven locks, they say,
He used the Ambrosia that Ring
made, This is the Parson, who, by the way, Married the maiden, handsome and

Use the AMBROSIA that Ring made,



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ontributor to this paper, says of it: "My hair and whiskers have been many years gray. 'Ring's Vegetable Ambrosia' has restored both to their original color, black, and covered the balaness on the top of my head with a line growth of black hair. I have several friends who have used it with the same results, and I cordially recommend it as one of the few medicines that will do what is labels and circulars claim for it.

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NO. S Avon Place, Boston, NO. 8 ANON PIRCO, BOSTON,
Where he will continue to treat, as heretofore, all Chronic Diseases, Dyspepsia, Liver Complaint, Diseases of the Kidneys, Gravel, Derangements of the Nervons System, so common to the delicate and teeble of both sexes. Particular attention given to Female Complaints; also to the examination and cure of Lung Diseases. Diseases affecting the skin and scalp attended to as usual. Pattents desiring to consult with the Doctor may be confident of the most kind and skillful treatment.

treatment.
Office, No. 8 Avon Place. Consultation free. Office hours from 9 to 12 and 2 to 4 o'clock.
Dec. 16. SPIRITUAL PUBLICATIONS.

TALLMADGE & CO., CHICAGO, ILL. GREAT WESTERN DEPOT FOR ALL SPIRITUAL AND REFORMATORY BOOKS AND PERIODICALS.

Agents for the "Banner of Light." These Publications will be furnished to patrons in Chi-

cago at Boston prices, at No. 109 Monroe street (Lox-BARD's BLOCK), two doors west of the Post-office. Address, TALLMADGE & CO., June 24. Blox 2122 Chicago, Ill. SCENES IN THE SUMMER-LAND.

NO. 1.—THE PORTICO OF THE SAGE.

BY HUDSON TUTTLE.

THE Artist has endeavored to impress on canvas the view he has often had elairvoyantly of a landscape in the Spheres, embracing the lione of a group of Sages. Wishing those who desire to have the same view as himself of that mysterious land beyond the gulf of darkness, he has fullished if in the popular Carre Dr Vierra form. Single copies 25 cents, sent cross Junatage. Large size objugation, 1 large size colored.

e popular Carre Dr Visite ioria. Songe Carre size col e of postage. Large size photograph, 61; large size col Usual discount to the Trade. For sale at this office. OCTAVIUS KING, M. D., Eclectic and Botanic Druggist,

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ROOTS, Berbs, Extracts, Olls, Tinctures, Concentrated Medicines, Pare Wines and Liquors, Proprietory and Popular Medicines, warranted pure and spenuine. The Anti-Serofula Panacea, Mohier's Cordial, Healing Extract, Cherry Tonic, &c., are Medicines prepared by himself, and unsurpassed by any other preparations. N. B.—Particular attention paid to putting up Spinitual and other Prescriptions. June 11—11

TEACHER OF PIANO AND MELODEON, VOGAL MUSIC (Italian Method,) and FRENCH and LATIN LANGTAGES, will visit pupils at their residences, or receive them at her own, 8 Kittredge Place, Boston. Terms reasonable. tf—June 18. A LADY who has been cured of great Nervous Debility, after many years of misery, desires to make known to all fellow sufferers the sure means of relief, Address, enclosing a stamp, MRS. M. MERIRIT, Box 308, BOSTON, and the PRESCRIPTION will be sent yake by return mail.

POR \$2, I will send, by mail, one copy each of my four books, "Life Line of the Lone One," "Fugitive Wife," "American Crisis," and "Ght of Spiritualism." For address, see lecturers column. WARREN CHASE.

BELA MARSH, at No. 14 BROWNELD STREET, keeps constantly for sale a full supply of all the Spiritual, and Reformatory Works, at publishers prices.

Jan. 6.

Jan. 6.

11 DR. J. T. GILMAN PIKE,

Hancock House, - - - Court Square, BOSTON. A. B. CHILD, M. D., DENTIST, 50 School Street, next door East of Parker House.

Mediums in Boston.

MRS. R. COLLINS MRS. R. CULLING

STILL continues to heal the sick, at No. 19 Pine street.

Office hours from 9.a. M. to 6 P. M.

Also, DR. WILLIAM-H. CULLINS, Magnetic and Healing Physician, will attend patients at their homes, if desired, or at his office, No. 19 Pine street, Roston.

Jan. 6.

DR. MAIN'S HEALTH INSTITUTE, AT NO. 7 DAVIS STREET, BOSTON.

THOSE requesting examinations by letter will please en-close 81.00, a lock of hair, a return postage stamp, and the address, and state sex and age.

Jan. 6.

address, and state sex and age.

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CLAIRVOVANT PHYSICIAN AND HEALING MEDIUM,
Diseases of every nature treated with durat at cores,
lift washington street, Boston

MADAM GALE, Clairvoyant and Trance Medium, comer Court and Sudbury streets, (Boson 12,)
Boston, Letters enclosing 61, with photograph or lock of hair, answered promptly. Full description of character given.
Three questions answered for 30 cents and two 3-cent stamps.
Oct. 21.

DR. WILLIAM B. WHITE, Sympathetic, Claire voyant, Magnetic and Electric Physician, cures all discases that are curable. Nervous and diaggreable feelings removed. Advice free; operations, \$1.00. No. 4 JEFFERSON PLACE (leading from South Bennet street), Boston. Jan. 6. MRS. FANNIE T. YOUNG, Trance Medium, formerly of 12 Avon Place, has removed to 21 West stream. Psychometrical Delineation of Character given (Sundaya (xecuted)). Also, will receive calls to lecture Sundaya, and attend funerals. Hours from 9 A. M. to 6 P. M. (w. lan. 20. CLAIRVOYANCE, - Mrs. Colorove may be Consulted personally, or by letter, respecting findings, Health, &c., at 31 Winter street, Boston. Directions by letter \$1,00; lost or stelen property, \$7,00. Jan. 6.

MISS NELLIE STARKWEATHER, Writing Test Medium, No. 7 Indiana street, near Harrison Av. Hours from 9 a. M. to 6 P. M. Circle Thursday evenings.

MRS. T. H. PEABODY, Successor to the late Mrs. M. S. Pike, Clairyoyani Physician, 12 Davis street; Boston. Hours from 10 till 2 P. M. Am. 20. MRS. PLUMB, Business and Healing Medium,

nay be seen at No. in Tremont Temple. Call and you satisfied. Circles every evening during the week. MRS. A. C. LATHAM, Medical Chairvoyant and Healing Medium, 292 Washington attect, Boston. Treatment of Body, Mind and Spirit. Jan. 6.

MRS. A. J. KENISON, Test, Business and Realing Medium. Hours from 9 A. M. to 5 F. M. Rooms No. 15 Hudson street, Boston, Mass.

SAMUEL GROVER, HEALING MEDIUM, No. 3 DIA PLACE, (opposite Harvard street.) E. R. YOUNG, Magnetic and Clairvoyant Physician, 80 Warrenstreet, Boston. 3nd-Nov. 11.

PARALYSIS CURED WITHOUT MEDICINE! After being Bed-Ridden Fourteen Years!



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I make this statement with the consection that it will be instrumental in bringing many fellow sufferers to a timely tellet, without making a laboratory of their system with drags and memche. Sixten years ago I was selzed with pains almost all over my body, and in a short time lot the entire use of my limbs, and for twelve years. I have been unable to walk, being helpitess. I thought truly I was beyond the reach of assistance; but I transcot. A few days ago Prof. Schiotterback came to Altoni, curing diseases without, indicting. I then to have been unable to admit the sent for blim, and had hen to rate we. At the time I took tredinent from blim I was not only paralysed and helpless, but also deat, and had been to rate years. Frot. So operated upon me for ten inhantes, and asked me to get up and walk. I was surprised to hear him say so, thinking it impossible; but I inade the afterpy, and, thank (for, I walked, and can walk, side, My hearing has come back ali pain is gette, swellings disappeared, and I feet that I sin changed almost anew; can bear, can walk, and am outlief (see from pain, My age is 82 years.

ELIZABETHI LAMPHEAR.

Allow, I LAMPHEAR.

Allow, I LAMPHEAR.

Allow, I LAMPHEAR.

Allow, I LAMPHEAR.

Sworn to and subscribed before me this 9th day of December, A. D. 1865. JOHN U. ASH, Clerk Alton City Court. A. D. 1865. JOHN U. ASH, Clerk Alton Chy Court. Prof. Schlotterhack will arrive in Indianapolis Ind., Sunday, Jan 28th, 1866. He will treat patents in the "Palmer House," using for office the Parlors, with admining rooms. He remains temporarily, therefore apply to him namediately. Persons windly models to pay be treats for nothing; others thanged from \$10 to 8160. During the time of the Professor's empagement in the city of Indianapolis, he will deliver a series of Lectures upon Spiritualism, and other subdests.

Jun 14 (48)

SOUL READING.

Or Psychometrical Delineation of Character. Or Psychometrical Delineation of Character, AND MIS. A. B. SEVERANCE would respectfully amounted the public that those who wish, and will visit them in person, or send their autograph or lock of bair, they will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and fature bie; ployical absence with prescription therefore what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those including marriage; and lants to the informations ymarried, whereby they can restore or perpetuate their former love. They will give instructions for self-improvement, by telling what faculties should be restrained, and what cultivated. Seven years experience warrants them in saying that they can do what they advertise without fall, as landreds are willing to testify. Slephes are particularly havited to investigate. Everything of a private character KEPT STRICTLY AS BUCH. For Written belineation of Character, 81.00 and red stamp. Hierafter ad ealis or letters will be promptly attended to by Hereafter ail calls or letters will be promptly attended to by either one or the other.
Address, MR. AND MRS. A. B. SEVERANCE,
Jan. 6. If Whitewater, Walworth Co., Wisconsin.

HEALING THE SICK,

LAYING ON OF HANDS. THE UNDERSIGNED, Proprietors of the DYNAMIC INSTITUTE, are now prepared to receive all who may desire a pleasant home, and a sure remedy for all their fills. Our institution is commodious, with pleasant surroundings, and located in the most beautiful part of the city, on high ground, overlooking the lake. Our joist success is truly marvelons, and daily the suffering find reflect of our hands.

The Institution is located in MILWALTEE, WISCONSIN, on Marshall, two doors south of Division street, and within one hundred fect of the street railroad, Post Office Drawer 177.

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Milwankee, Wo. Dec. 23, 1865.

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OPPOSITE THE POST OFFICE,

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the reception of Patients. All discusses treated by the
most improved methods, to meet the various wants, so that
each patient will have the especial treatment required, whetherit its Ecicetic Medicines. Water Cure, Electricity, or Animal Magnetism, good operators being always in attendance.
DR. J. P. BRYANT, one of the greatest Healers of the age,
will practice at this institute for three months from the Eath
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uniformly successful.

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MRS. COTTON, Successful Healing Medium, by the laying on of hands. (No medicines given.) No. 111 East 28th street, near 3d Avenue, N. Y. 13w - Jan. 6. G. & P. B. ATWOOD, Magnetic and Clairvoy-ant Physicians, 1 St. Marks Pl., opp. Cooper Inst., N. Y. Jan. 6.—3in

MRS. M. SMITH, Healing and Trance Medium, No 1808 Mervine St., Philadelphia, Pa. 6w - Jan. 13. CARTE DE VISITE PHOTOGRAPHS

Of the following named persons can be obtained at this office, for 25 CENTS RACH: EMMA HARDINGE, MRS. J. H. CONANT, LUTHER COLBY, WILLIAM WHITE, 18AAC B. RICH,

CHAS. H. CROWELL. CHAS. H. CROWELL. CHAS. H. CROWELL. Dec. 16.

DRUNKARD, STOP I THE Spirit-World has looked in mercy on scenes of suffering from the use of strong drink, and given a kenepy that takes away all dealre for it. More than three thousand have been retermed by its use within the last three years. Hend for a Uncular. If you cannot, call and read what it has done for thousands of others. Enclose stamp.

27 N. B.—It can be given without the knowledge of the patient. Address, C. CLINTON BEERS, M. D., Il Essex street, Boston.

D. F. CRANE, ATTORNEY AND COUNSELLOR AT LAW. AS COURT STREET,

BOSTON.
House, 18 Webster street, Somerville. April 15.

Bunner of Light.

WESTERN DEPARTMENT:

CINCINNATI, OHIO. J. M. PEEBLES......RESIDENT EDITOR.

Crime and Reform.

Ignorance and poverty are doubtless the immediate causes of nearly all the crimes that stain the land. More remote are governments, society abuses and monopolies. Take the land monopoly of this, and especially of foreign countries. Trace causes to their legitimate effects. In the agone ages kings waged wars of conquest, and claimed all conquered territories as their own; these they monopolized, parceling them out to the people according to their will. Here injustice | mountains are the feet of those that publish peace, relative to the soil began. Neither kings, chief- . . . that bring good tidings of good things.' tains nor speculators had a natural right to a These prophets were mediums. Ezekiel was paysingle foot more than their own personal good required for a livelihood.

It was estimated, a few years since, that Great Britian had forty million acres of land, and these millions were owned by some thirty thousand proprictors-and what the result? English periodicals admitted, a while since, that out of a population of "twenty-eight millions in Great Britain, twenty millions had no capital," and, at least, twenty-seven millions had no title to an acro of soil; accordingly, full five millions were almost paupers, and one in levery cleven was literally a beggar.

Are not things tending to a similar result in this country-the rich becoming richer, the poor poorer? In California vast Spanish grants are owned by single individuals. Through Iowa and the extreme West generally, millions of broad acres are in the hands of speculators, while mul-titudes of landless men roam the with without where to lay the head, asking, How long, oh, how long ere the morn of justice and fraternity dawns upon lumanity?

"A billion of acres of unsold land Are lying in grievous dearth; And infiliens of men in the image of God Are starving all over the carth; Oh, tell me, ye sow of America, How much men's lives are worth?

Ten hundred millions of acres good,
That never knew spade or plow;
And a million of sule in our goodly land
Are plning in want, I trow,
And orphans are crying for bread this day,
And wildows in misery low?"

War, as a lesser evil, may be employed to re move a greater. The surgeon, causing pain, amputates the limb to save the body. Still war, as WAR, is Mosaic and barbarous; and all wars increase crime and tend to centralizations. Supporting navies and armies necessitates taxation, the disbursements of which seek central points for distribution, attracting men thither who liveupon pelf and plunder. True, centralizations brink of an overlanging rock, a medium was enare not necessarily total depravities, and even tranced, speaking in tones as sweet as scraphs monopolies have some redeeming traits. They the multitude. But, all this admitted, the general tendency of centralization, by retarding motion, together with war, speculation and monopoly, is to force the poor into deeper poverty, and thus induce crime.

Politicians tell us we are sailing into a sea of prosperity. It was also said that "Pericles found. Athens brick and left it marble;" and, certainly, greatest magnificence, and yet it proved only the forerunner of her decline and national decay. History affirms that the palmiest days of Rome were those of the Antonines; and yet, at that time, she tottered upon the brink of destruction; soon after the owl hooted amid her ivy-mantled ruins, What the cause? Labor became distasteful and monopolies increased till her lands were owned by the few, and some of those absentees. Macaulay, with prophet voice, inquires of English monopolists and aristocrats if it ever "occurred to them that, among capitalists, in the heart of great cities in the very neighborhood of splendid palaces, churches, theatres, libraries and museums, because of ignorance, poverty, vice and misery, there might not be produced a race of Huns fiercer than those that marched under Attillagand Vandals more bent on destruction than those who followed Genserie?" As the sowing, so the harvest. There is a law of compensation demanding the uttermost farthing. Its penalties neither individuals nor nations can escape. He that gets and holds too much of the earthly, loses an equal amount of the spiritual. This beautiful earth that a good God has given to all humanity free as the air, free as the waters that flow, should not be owned by speculators. There should be a speedy return to the LAWS OF NATURE, making the soil free, or, at least, limiting the quantity sold, that each family may secure a home. Could this, and other social reforms, be actualized, crime would decrease, prison-walls crumble to dust, and million thanksgivings ascend from the hearts of the suffering.

Would that we had more practical philanthropists-not such as mirthful Cowles mentions; "Willie, what does your father do for a living?" "He's a philanthropist, sir." "A what?" philanthropist-he collects money for Central America and builds houses out of the proceeds." Humanity calls for men who comprehend the saying: "He that would lose his life shall find it: " men conscious of a world-wide brotherhood; men with hearts fresh and full of sympathy, warm with divino affection, and all aglow with that charity which prompted the Nazarene to journey among fishermen, herdsmen and outcasts, on errands of mercy, doing good. The criminal is our brother ! Look at his organization, surroundings, and the network of circumstances that have press ed him down. Once an innocent babe, a mother loved him, ay, BHE loves him still. Her prayers have followed him. How terrible his struggleshow keen must have been his sufferings! Speak to him, but not a word of condemnation! Place him in the "House of Correction." Touch his soul with the finger of kindness. Lisp his name in a lute-like voice. He, ALL, must be thus reached and redeemed. We can only enter heaven by helping others in before us. The "first shall be last find the last first." This is the Divine order.

Good angels, a mortal knocks at your crystal portals. Tell, oh tell me when shall pentecostal baptisms of benevolence so flood the earth that the selfish mine shall become the thine of humanity; when the soil shall be free as descending showers when gardens shall bud and bloom for the poor; when highways shall be planted with fruit-trees; when orphans shall find homes in every house; beggars meet with the kindness of old Bartimeus; prisons become schools of instruction; cannons' mouths be wreathed with roses, and divine love become universal? Angels of prophecy, tell us, that we may take courage and the more patiently work and wait for the dawning of the glad morning.

A. J. Davis.

This practical worker and apostle of truth dropped like a star into our midst a few days since, on his way Eastward from St. Louis, and, meteor. | State who can neither read nor write, and three | leaf, J. S. Loveland, M. H. Houghton, J. G. Fish, | ture

nevertheless owe him a debt of gratitude for helps | ence to India and China? received through pen and tongue that ages can Not theologies, but commerce, printing, poetry, hardly cancel. No one can read and digest the painting, music, and the fine arts generally, are Swedenborg, and remain in the ranks of secta- world's mental Saviours.

Beautiful apon the Mountains.

There is a lyrical sweetness, a richness of exing through the language of those ancient Judean Prophets, that bridges and brightens along the passage of full three thousand years. Isaiah exchologie; Daniel, prophetie; Jeremlah, weeping The discipline of the last named was intensely years, for a sign and wonder in Egypt and Ethiopia." The prophets of Israel were ever far, far in advance of the priests that ministered at Jewish altars. Terrible were the trials and sufferings of those symbolic and prophetic media, ere they reached such spiritual altitudes. It is a law of sensitive mediumship. All higher births are preceded by pain.

Those ancient prophets secluded themselves for set seasons from the world. Their homes were often upon mountains; palms shielded them from Syrian suns; rocks pillowed their aching heads; the blue, starry canopy of heaven covered them by night, while fir-trees and drooping pomegranates gave them freely of their fruitage by day. Mountainous regions tend to spirituality. Socrates summered near the summits of Grecian mountains. Jesus went upon a mountain for transfig-

John quaffed apocalyptic draughts and saw visions of the New Jerusalem from the Isle of Patmos, that rose a mountain from the sea. Sweden's mountains gave to the world a Swedenborg. The Highlands of Scotland abound with individuals gifted with second or spiritual sight. Our media delight to linger 'mong high eminences, and stand upon lofty mountains. The dust, smoke and rush for gain far below have no attraction for them. Atmospheric strata are more pure and ethereal. Electrical influences approach the magnetic, because nearer the love-land homes of the angels.

Sweet memories now freshen within me of visiting, with a select company, "Llewellyn Park," The "Angel of the House" remembers it. On the use, of sympathy, harmony, progression, salvation, often accomplish what individuals could not, and that glorious Hereafter, where pulse shall They construct factories, lengthen railroads, throb to pulse, heart respond to heart, and soul thrust machinery into quartzmountains and drive spontaneously flow to receptive soul, as gently, Banner for several weeks: engines o'er prairies, returning with grains for | naturally as do consolations to saints bowed in prayer. It was for the hour consecrated ground. Nearly all eyes wept; and we almost wished for more than "three tabernacles" built, for it was good for us to be there. Though visions best come upon the mountains, we all have to go down to tell them. Angels also descend to lead mortals upward toward the Mount of Holiness. Listening to communications and lectures from trance and while he there walked, Athens gloried in her inspirational mediums, I've sung in soul with the poet:

"How beauteous are their feet
Who stand on Zion's Hill,
Who bring salvation on their tongues,
And words of peace reveal."

Afterwards, giving audience to some sectarian sermon, abounding in "judgment," "devils," "helltorments," and other pulpit phrases, that would render street children liable to parental reproof for profanity, I felt to change the above stanza

How slippery are their feet Who stand on Error's Hill, Who bring damnation on their tongues, And words of wrath reveal.

poetic genius and prophetic inspirations of the Business Committee. age. Mediumistic souls catch the first beams from

J. G. Fish, on taking the Chair, remarked that
the third that the property of the convention had assembled for the celestial suns. It is their mission to reflect them upon those in the valleys.

Our Works Follow Us.

The divinely gifted Plato remarked of a dear friend," He is gone; gone a step higher to the good and perfect God, to be associated with better men than those that live on earth." John the beloved said of the dcod, "They rest from their labor, and their works do follow them." Every man's works follow him. They also precede him in blissful memories to the Morning-Land. Eternity alone can measure the effects of one kind word. Not a strain of melody dies away unheard forever. The work lives, though the workman dies. That oration of Demosthenes upon the Crown lives, though two thousand, years sand o'er the abyssmal past. The search of pilgrims for Bethlehem's manger or Nicodemus's palace is vain, for they lie buried beneath mould and moss; but the truthful words addressed to the multitude Joseph and Mary, roll in screne beauty and solemn grandeur into the surging depths of the nineteenth contury.

The Christ-principle is of God, and the principles of Christianity, as outlived by Jesus, are among the wonders of the ages. Let us subdue the Adam within, and give Christ the ascendency. The old painter, when reproved for delay, said, "I PAINT FOR ETERNITY!" We are living, acting, building, painting for eternity. Angels help us to Benj. Todd has said, and I hope we shall have an plan, build, paint well; yea, to so pave the highway leading upward, that our white feet may ultimately press the "living" stones in the temple of God.

Next National Convention of Spiritualists.

Is it not providential that the Providence people have thus early asked for the next session of the National Convention in their city? As a Soclety, they are numerous, earnest and udited, with capacious houses, large hearts, loaded tables, and hands that will do strangers' souls good to shake. My word therefor, there will be no TEN-CENTS admission fee at the door; nor will speakers, having traveled hundreds of miles at their own expense to attend the National feast, be necessitated to pay exorbitant hotel prices during their stay. Though a delegate, we did not attend the last Convention; but if the Committee decide upon Providence, we shall certainly be present, if in the hody if out, it will be doubly certain.

Home Missions.

The number of Chinese upon the Pacific Coast is estimated variously from forty to sixty thousand, none of which were permitted to leave their Asiatic homes till they could read and write their native language. While, according to the address of the State Teachers' Association of Tennessee, there are eighty-three thousand adults in that

like, was soon gone. He gave a glowing account hundred thousand children without school adof the prospects of the Progressive Lyceum and vantages. Would it not be decidedly benevolent the Spiritual Philosophy in the above-named in "Boards of Foreign Missions," to make approcity. Heaven's blessings descend upon him, printions, sending missionaries, and school teach-Not accepting him or any one as authority, we ers even, to Tennessee and other States, in prefer-

works of A. J. Davis, R. W. Emerson, Parker and the nation's civilizers, and, guided by wisdom, the

Individuality of Spirits.

Spiritualism beautifully demonstrates the concious indiciduality of each subject of the immorpression, and a moral grandeur of thought, breath- tal existence that awaits us. All there, as here, are distinct SELPHOODS-or, interiorly, parts of that particled oceanic substance that constitutes an endless diversity in an infinite unity. The claims, in cestacy, "How beautiful upon the Indian returns an Indian, the inventor an inventionist still, and the thinker, richly laden with vastly higher thoughts. The geologist there delights to probe newly-formed earths; while a Mozart strikes the lyre, the lute and the harp in and sympathetic; Isaiah, inspirational and poetic. | the heavens, till musical mortals catch the strains, appropriate for a moment, and then bid them severe. He" walked, naked and barefoot, three away on missions of harmony. These distinctive individualities will doubtlest remain during the circling cycles of eternity; though the sweet, subduing lessons and spiritualizing influences of revolving ages, will probably transfuse more mellow principles of adaptability through their inmost beings, inducing them to tread in divine unity the higher wisdom-planes of immortality.ja banded brotherhood of loving souls.

No Destre.

Young converts at revivals are often exhorted o do thus and so, that, their "probation ended, hey may sit down in the Kingdom of Heaven with Abraham, Isaac and Jacob." To a cold, sluggish conservative, the word "sit" is full of music. Such expect to sit-sit and listen to saintly seronades forever. Be it mine to traverse the fields of space, and roam the vast universe, gathoring pearls of wisdom from the exalted, that I may instruct those less wise. In teaching, we are taught; in giving, we become rich. And then, 've no special desire to sit or associate with Abraham, Isaac and Jacob." They would be strangers to me. Though patriarchs, they were not reputable characters on earth. True, they may have derived great benefit from the sermons Christ preached to "spirits in prisons;" still I would prefer a seat or condition assigned me with Hosea Ballou, Abraham Lincoln and Thomas Starr King.

Massachuretts State Convention of Spiritualists,

HELD IN HORTICULTURAL HALL, WORGESTER, JANUARY 18TH AND 19TH, 1866.

Reported for the Banner of Light,

The Convention assembled in compliance with the following Call, which has appeared in the

MASSACHUSETTS STATE CONVENTION. The undersigned, believing that the time has fully come when Spiritualists should assume a nore 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 Frilay the 18th and 19th of January, 1866, and take into consideration, among other important questions, the following: 1st, Establishing a permanent State Convention; 2d, the appointment of a State Missionary.

Benj. Todd called the Convention to order at half-past ten o'clock, precisely.\ J. S. Loveland was appointed Chairman pro

tem, and H. C. Wright, Secretary. A nominating Committee, consisting of B. Todd,

I. P Greenleaf and T. Hinckley was appointed by the Chair. The Nominating Committee reported as Offi-

cers of the Convention, J. G. Fish, President; T. Hinckley, G. F. Baker, Vice Presidents; Sarah Smith, J. S. Loveland, and A. E. Carpenter, Sec. The priesthood has ever followed, afar-off, the retaries; L. Eaton, Mr. Bascom, Dr. J. H. Delvey,

purpose of work. He liked a fine saying or speech, ne liked to hear even sharp things said, but he iked great deeds much better. When the saw the liked great deeds much better. When the saw the Call for this Convention in the Banner, he hailed it with delight. He was, therefore, proud to pre-side over such a Convention. And he hoped its results would justify all his hopes.

Benj. Told then gave a statement of the origin of the Call which had summoned the Convention and the object it purposes to secure. He said there are many places where there are no regular meetings, and yet there are some Spiritualists, though not able at present to employ and pay Lecturers. We propose to organize a State Convention, which shall appoint a Pioneer or Missionary, whose duty it shall be to travel through the State, and visit such places as will provide a Hall and keep the Speaker. Raise what they can from those places, and the balance be made up by general contribution, or in such way as the Convention may determine. I want no creed to bind me, and will submit to none for myself or others. But the world wants to know what we teach and because they do not, charge us with free love, and similar falsehoods. I am not but the truthful words addressed to the multitude afraid to state my principles, and put them on upon Olive's mountain, by the martyred son of paper. And we shall be more united, and stronger

f we do this.

H. C. Wright said, The great question of the grees has been, "What shall I do to be saved?"

Trades Mahometan, Jewages has been, "What shall I do to be saved?' The various religions, Hindoo, Mahometan, Jew ish, and Christian, had assumed to answer it. Have they done it? Are they saved? No; the Have they done it? Are they saved? No; the religious world is a recking cesspool of iniquity. What have you, as Spiritualists, to say to this query? Will you say, Be Spiritualists, and that will save you? Will Spiritualism bring salvation from sin, not from its consequences? If it

organization, if there is but a dozen in it.

Mr. T. Hinckley thought H. C. Wright's standard, or definition of Spiritualism, too broad. He thought that the person who believed that spirits communicate, was a Spiritualist, whatever might be their opinions upon political, or other subjects. On motion of J. S. Loveland, a committee of five was appointed to draw up and present a plan for the permanent organization of a State Con-

vention. \
The following persons were appointed that Committee: H. C. Wright, Benj. Todd, J. S. Loveland, Dr. W. C. Richards, and Mrs. N. J. Willis.
The rest of the morning session was occupied by speeches from Messrs. G. F. Baker, — Willis, J. G. Fish, J. L. Tarbox, and B. Todd, when the Convention editorned. Convention adjourned.

The Convention was called to order by the President. Speeches were made by H. C. Wright G. F. Baker, A. T. Foss, and Mrs. M. S. Town

AFTERNOON SESSION.

we shall give a report of these speeches next

The Convention, though not large in numbers as yet, is entirely harmonious. One purpose seems to animate every one in attendance. There is felt a great necessity for some more effective method than now exists, for the dissemination of the saving principles of the Spiritual Philosophy. Those who have come together here are determined to go into the work in earnest, and some are sanguine of great success. Quite a number of speakers are present. We have recognized B, Todd, A. E. Carpenter, H. C. Wright, I. P. Green-

G. F. Baker, Mrs. N. J. Willis, and Mrs. M. S. Townsend,

The Committee on the subject of Permanent Organization are hard at work, and the hope is entertained that it will be presented this evening.

The Worcester friends receive the Convention with great cordiality, and, we understand, furnish the hall gratuitously. This is noble and worthy of imitation by other societies where such meetings may be held hereafter.

Worcester, Mass., Jan. 18, 1866.

STAR-FLOWER.

SYMBOLIC NAME OF MRS. L. L. B., OF WASHINGTON.

Not in the radiance of Earthly bowers, Where bloom the gorgeous tinted flowers, Is its breath found-

Nor where the Tropic Sun's bright gold The orange buds with sweets doth fold, And maidens their white blossoms hold With myrtle bound-

But in those hidden, secret wells, Where bloom the fabled asphodels Of mystic fame;

There, in thy soul its petals rare Expand, like thoughts, so bright and fair, Exhaling music on the air-"Star-Flower" 's thy name,

SHENANDOAH.

Dr. M. Williamson.

Having been a constant reader and agent for your paper, at Troy, N. Y., since Vol. 1, No. 1, till within three months, and taking a deep interest in the welfare of humanity, I feel it my duty to call the attention of your readers to the medical card of Dr. M. Williamson, in another column. I have been personally acquainted with this brother for over twelve years, and, as a medical clair-voyant, I can confidently recommend him to the voyant, I can confidently recommend him to the sick and suffering as one every way worthy their confidence. During this time he has kept himself from public notice, against the earnest entreatles of his spirit-friends. However, he has been recently influenced to send you his card, for the benefit of those needing the aid of a reliable clairvoyant physician. I would further say, that as a trance inspirational speaker, he has few goals. Many layer listaged to soul, stiring elements. equals. Many have listened to soul-stirring, elevating and eloquent addresses through him from our numerous spirit-friends, and in this capacity I would also recommend the usefulness of this our numerous ...
I would also recommend the worthy but obscure brother.

Very respectfully yours,

W. H. VOSBURGH.

The Artesian Well.

Some one, visiting the Circle Room in Boston, Some one, visiting the Circle Room in Boston, asked the spirit controlling Mrs. Conant some asked the spirit controlling Mrs. Conant some thing in relation to the Chicago Artesian Well. The spirit replied, "We have something better to do than be pointing out localities where water may be found." Spirits, like mortals, differ in regard to what is of importance to our world. But had this communicating spirit been doomed, as we have been, to drink the filthy lake water with which Chicago is furnished, he would canonize even the divining rod that brings clear water from the heart of the earth.—R. P. Journal, Chicago.

Quarterly Meeting.

The next Quarterly Meeting of the "Northern Wisconsin Spiritualist Association," will be held in the village of Omro, in the brick school-house, on the first Saturday and Sunday, being the 3d and 4th days of February next. N. Frank White and Mrs. S. E. Warner are expected.

J. P. Gallup, Sec.

Oshkosh, Wis., Jan. 8, 1866.

Among the multitude of articles extensively advertised and sold on the merits of cir-culars and advertisements, with very little merit of their own, it is pleasing to occasionally find an article that is worthy of its notice, and will fulfill its promise. Such is RING'S VEGETABLE AMproblem Stein is king's vegetable Ambrosia for the hair. It has my, and many more testimonies, with hair restored to its original color and growth, with scalp cleansed and healthy, and without staining skin or hair, as it is not a dye. E. M. Tubbs & Co, proprietors, Peterborough, N. H.

Washington, D. C., Jan. 13, 1866

Washington, D. C., Jan. 13, 1866.

NOTICES OF MEETINGS.

ROTIOES OF MEETINGS.

BOSTON—MELODKON.—The Lyceum Society of Spiritualists ill hold meetings on Sundays, at 24 and 35 o'clock. Speaker, engaged:—Mrs. Cora Scott Daniels during January; Mrs. Lang, De Force Gordon during March: Mrs. Anna M. Middlebrock, April I and 8; J. G. Fish, April 22 and 29.

The Angle Charstian Spiratricalists hold meetings every Sunday in hail No. 118 Tremont street, at 105 a. M. and 25 p. M. Mrs. M. B. Ricker, regular speaker. The public are invited. Scats free. D. J. Ricker, Supt.

Charles I. M. and 3 p. M. at 121 Blackstone street, corner of fiancy verstreet. Lecture in the afternoon by Dr. G. W. Morrill, Jr. Music by Miss Minnle Pouty.

The C. S. D. M. U.'s First Progressive Binle Society will hold meetings every Sunday in No. 10 Tremont Temple, at 3 p. M.; also Sunday, Monday, Wednesday and Friday evenings, at 75 p. M.

Charlestown.—The First Society of Spiritualists hold.

CHARLESTOWN. — The First Society of Spiritualists hold meetings every Sunday in City Hali, at 28 and 7% o'clock P. M., under the supervision of A. H. Richardson. The public are invited. The Children's Lyceum meets at 10 A. M. Speak-

rs engaged :- L. Judd Pardec, Jan. 28; Benj. Todd during CHARLESTOWN. - The Spiritualists of Charlestown have

CHARLESTOWN.—The Spiritualists of Charlestown have commenced a series of free meetings, to be held at Mechanics' Hall, corner of Chekea 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 Spiritualists. Many good speakers have been engaged, who will lecture during the season. The public will please take notice that tighes meetings are free, and all are invited to attend. Speakers engaged:—N. S. Greenleaf, Jan. 28; Mrs. Susio A. Hutchinson during February.

Chileba.—The Associated Spiritualists of Chelsea have engaged Library Hail, to hold regular meetings Sunday afternoon and evening of each week. All communications concerning tigms should be addressed to J. S. Dodge, 127 Hanover street, Roston. Speakers engaged:—Mrs. Fannic Davis Smith, Jan. 28; Mrs. M. S. Townsend, Feb. 4 and H: Susie M. Johnson, Feb. 18 and 25, and March 4 and 11; W. K. Ripley, March 18 and 25.

and 25.

Buighton, Mass.—Meetings are held in Union Square Hall, Sundays, at 23 and 74 p. m. Good speakers engaged.

Lowell.—Spiritualists hold meetings in Lee street Church, afternoon and evening. The Children's Progressive Lyccum meets in the forenoon. Speakers engaged:—J. G. Fish during January, May and June: Susie M. Johnson, Feb. 4 and II; Benj. Todd. Feb. 18 and 25, and during April; Mrs. Anna M. Middlebrook during March.

If Avernith have organized, and hold regular meetings at Music liall. Speakers engaged:—Susie M. Johnson during January: Fannie B. Felton during February; Mrs. E. A. Bliss during March.

ing March.

PLYMOUTH, MASS.—Spiritualists hold meetings in Leyden Hall, Sunday afternoon and evening, one-half the time. Children's Progressive Lyceum meets every Sunday forenoon at 11 o'clock. Speakers engaged:—Henry Houghton, Jan. 28; N. S. Greenleaf, Feb. 11 and 18; Mrs. M. M. Wood, April 22 TAUNTON, MASS. - Spiritualists hold meetings in Templar Hall regularly at 2% and 7% P. N. Admission free.

Hall regularly at 2% and 7% P.M. Admission free.

WORGESTER, MASS.—Meetings are held in Horticultural Hall every Sunday afternoon and evening. Speakers engaged:—Benj. Todd, Jan. 21 and 28, and Feb. 4 and 11; Mrs. M. S. Townsend, Feb. 18 and 26; Mrs. Mary M. Wood during March. NORTH WRENTIAM, MASS.—The Splittualists have organized a society, and will hold regular meetings in Harmonial Hall at 10% A. M. and 1 % P. M. Seats free, and the public are invited. Speaker engaged:—M. Henry Houghton until April. FOXBORO', MASS.—Meetings in Town Hall. Speaker engaged:—Dr. Wm. K. Ripley, Jan. 21.

HANSON, MASS.—Meetings are held in the Universales HANSON, MASS. — Meetings are held in the Universalist Church in Hanson every other Bunday.

PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Weybosset street, Sundays, afternoons at 3 and evenings at 7M o'clock. Progressive Lyccum meets every Sunday forenoon, 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.

Putnam. Conn.—Meetings are held at Central Hall every Sunday afternoon at 1% o'clock. Progressive Lyceum at 10% in the forenoon. Speaker for the present, A. E. Carpenter, PORTLAND, Mr.—The Spiritualists of this city hold regular nectings every Sunday, in Congress Hall, Clapp's Hock, corner of Congress and Elm streets. Free Conference in the orenoon. Lectures atternoon and evening, at 3 and 70 clock, Dovers and Foxeroff, Ms.—The Spiritualists hold regular meetings over Sunday, forenon and evening, in the Univer-salist church. A successful Sabbath School is in operation. NEW YORK CITY.—The First Society of Spiritualists hold, neetings every Sunday in Hope Chapel, 720 Broadway. Seats

meetings every Sunday in Hope Chapel, 720 Broadway. Seats of free.

THE ROGIETY OF PROGRESSIVE SPIRITUALISTS hold meetings every Sunday, morning and avening, in Ebbitt Hall No. 55 West 33d street, near Broadway. The speakers at present engaged are Miss Lizzle Doten during January; J. G. Fish during March. The Unidren's Progressive Lyceum meets at the same hall every Sunday afternoon at 2% Oclock. Speakers wishing to make snagagments to lecture in Ebbitt Hall should address F. E. Farneworth, Sec'y, P. O. box 5579, New York, The Spiritual Lockum, comer of 23d street and Broadway, will be-open every Sunday during the winter at 74 F. M. Dr. Horace Dresser conducts the meetings. Seats free.

Meetings at the "Temple of Truth," Sid Broadway, Lectures and discussions every Sunday at 10%, 3 and 1% oclocks.

The hall and rooms are open every day in the week as a Spiris-nailsts' depot for information, mediums' home, etc., etc. re invited to come and make themselves at hon

VINKLAND, N. J.—The Spiritualists of this piace hold regu-lar Sunday meetings at Union Hall.

lar Sunday meetings at Onion Hall.

Hammonton, N. J.—Meetings held every Sunday at 1012

a. M. and Tr. M., at Ellis Hall, Belleview Avenue.

Baltimone, MD.—The "First Spiritualist Congregation of Baltimore" hold regular meetings on Sundays, at Saratoga Hall, southeast corner of Calvert and Saratoga streets, at the unual hours of worship. Mrs. F. O. Hyger will speak till further notice.

St. Lovies No.—The "Society of Spiritualists and Friends.

ther notice.

87. Louis, Mo.—The "Society of Spiritualists and Friends of Progress" have rented Mercantile Library (small) Hall, and have regular fectures every Sunday at 10 1-2 A. M. and 71-2 F. M. Sents free. Spenkers engaged:—Mrs. Augusta A. Currier during January; Mass Lizzie Doten during February. Washixoron, D. C.—The Spiritualists of Washington hold regular neetings every Sunday, at 11 A. M. and 7M P. M., in Section Hall, corner of D and Ninth streets. An able list of lecturers is engaged.

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

and 7% o'clock.

SAN FERNOISCO, CAL.—Mrs. Laura Cuppy lectures for the Friends of Progress in their hall, corner of 4th and Jessle streets, San Francisco, every Sunday, at 11 A. M. and 7M P. M. Admission free. Children's Progressive Lyccum meets in the same hall at 2 P. M.

LECTURERS' APPOINTMENTS AND ADDRESSES, PUBLISHED GRATUITOUSLY EVERY WEEK IN THE BANKER

[To be useful, this list should be reliable. It therefore be hooves Societies and Lecturers to promptly notify us of apcintments, or changes of appointments, whenever they occus, 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.1

is intended for Lecturers ones.

Miss Lizzir Dottar will lecture in Ebblit Hall, New York, every Sunday in January: in St. Louis during February. She will not make any other engagements to lecture untilgurther notice. Address, Pavillon, 57 Tremont street, Boston, Mana. J. S. LOVELAND will answer calls to lecture, and will page especial attention to the establishment of Children's Lyceums. Address, Banner of Light office, Boston.

N. FRANK WHITE WIll speak in Milwaukee, Wis., during January; in Omro, Feb. 3 and 4; in Berlin, Feb. 11; in Battle Creek, Mich., during May and June. Address as above.

Creek, Mich., during May and June. Address as above.

MRS. AUGUSTA A. CURRIER Will lecture in St. Louis, Mo.,
during January. Address, box 816; Lowell, Mass., or as above.

A. B. Whizing will lecture in Louisville, Ky., during January and February. Will answer calls to lecture week evenings in that vicinity. Address till March 1st, 189 Madison street, Louisville, Ky.

August E. Simmons will speak in Woodstock, Vt., on the first and fourth Sunday, and in Bridgewater on the second Sunday of every month during the coming year. Address, Woodstock, Vt.

WOODSTOCK, Vt.
CHARLES A. HATDEN 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. N. S. GREENLEAF will speak in Mechanics' Hall, Charlestown, Jan. 28; in Plymouth, Feb. 11 and 18. Address as above, or Lowell, Mass.
WAMPER CHARS WILL SPEAK IN MACHINE TO THE CHARSE WILL SPEAK IN MACHINE TO THE CHARGE TO THE CHAR

or Lowell, Mass.

WARREN CHASE Will speak in Washington during January: in Wilmington, Del., Feb. 4; in Vincland, N. J., Feb. 11; in Newark, Feb. 18; in Philadelphin during March, in April will go to Ohlo, via New York Central route, and lecture there Sundays where most needed. He will receive subscriptions for the Banner of Light.

for the Banner of Light.

Mrs. FANNER B. Fratton will speak in Lynn, Jan. 21 and 23; in Haverhill during February; in Taunton during March, Address, South Maiden, Mass.

Mrs. E. A. Bliss, of Springfield, Mass., will speak in Haverhill during March. Address accordingly.

Mrs. Laura Dr Forck Gordon will lecture in Fredericton, N. B., during January—address care of Hon. W. H. Needlam; in Houlton, Me., during February—address care of C. E. Gilman, Esq.; in Boston, Mass., during March; in Washington, D. C., during April and May—address care of Geo. A. Bacon, Esq., P. O. box 205; in Cleveland, O., during July and August.

BENJAMIN TODD. normal speaker, will lecture in Worces-

care Banner of Light office.

A. T. Foss will speak in New York City, Jan. 28 and Feb. 4 and 11. Will receive calls to speak on other days in the vicin ity. Address, 814 Broadway, New York.

MRS. S. A. HORTON will speak in Woodstock, Vt., Jan. 21 and 28; in Ludlow, Feb. 4; in Rutland, Feb. 11; iu Troy, N. Y., during April. Address as above, or Brandon, Vt.

ISAAC P. GHERKLEAF will speak in Taunton. Mass., Jan. 28; in Portsmouth, N. 11., Feb. 4 and 11; in Stoneliam, Mass., Feb. 18 and 25. Is ready to make further engagements any where in New England for the season. Address as above, or Lowell, Mass.

M. C. Bent, inspirational speaker, will lecture in Middle Granville, N. Y., the first and third Sundays in each month, and in Kingsbury the second and fourth, up to July. Address, Middle Granville, or Smith's Basin, N. Y.

J. MADISON ALLYN will speak in Woodstock, Vt., Feb. 11, 18 and 25. Parties in Vermont or further westward may secure his services for the spring months by addressing soon at Rockland, Mc., box 70.

Miss Saram A. Nutt will speak in Ferrisburgh, Vt., Jan. 28; in Stafford Springs, Conn., during February. Address as above, or Claremont, N. H.

Miss Susik M. Johnson will speak in Haverhill during January: in Lowell, Feb. 4 and 11; in Chelsea, Feb. 18 and 25, and March 4 and 11.

MRS. SARAH A. BYRRES will speak in Brighton, Jan. 28; in Taunton, Feb. 4 and H. Address, 87 Spring street, East Cambridge, Mass.

J. G. Fish will speak in Lowell, Mass., during January, May and June; in Providence, R. I., during February; in Ebbitt Hall, New York, during March: In Boston, April 22 and 29 Will receive subscriptions for the Banner of Light. Address as above.

dress as above.

Mrs. Mart M. Wood wilt speak in Worcester during March; in Plymouth the last two Sundaysin April. Address, Il Dewey street, Worcester, Mass.

Mrs. M. S. Townsend will speak in Providence during January; in Chelsea, Feb. 4 and 11; in Worcester, Feb. 18 and 25; in Troy, N. Y., during March; in Philadelphia, Pa., during April.

Dr. L. P. Ginggs, of Fyangstilla, Wils.

DR. L. P. GRIGGS, of Evansville, Wis., will speak in White-water, Wis., during January. M. HENER HOUGHFON will lecture in North Wrentham, Mass, every Sunday until April. Will answer calls to lecture in any of the Eastern or Middle States the remainder of the year. All applications for week-evening lectures and the attending of funerals will be happily received and speedily answered. Address as above, or West Paris, Me.

J. M. PEEBLES will lecture in Cincinnati, O., during Jannary and February. Address as above.

MRS. LAURA CUPPY will lecture in San Francisco, Cal., till further notice.

ALCINDA WILHELM, M. D., inspirational speaker, will lec-ture in Kansas until apring. Address, care of James Thomp-son, box 138, Davenport, Iowa, until further notice. L. JUDD PARDEE will lecture in Buffalo, N. Y., during February. Address, care of Thomas Rathbun, box 1231, Butialo.
DR. W. K. Riplet will speak in Chelsea, March 18 and 25. Address, hox 95, Foxboro', Mass. MRS. H. T. STEARNS will speak in Bangor, Me., during Jan-

MRS. Sysik A. Hutchinson will speak in Charlestown during February. Address as above, or East Braintree, Vt.
MRS. Anna M. Middlebrook will lecture in Troy, N. Y.,
during January: in Bridgeport, Ct., during February: in
Lowell during March: in Boston, April 1 and 8. Will sanwer
calls to lecture week-evenings. Address as above, or box
778, Bridgeport, Ct.

MRS. E. M. WOLCOTT is engaged to speak half the time in Danby, Vt. Will receive calls to speak in Vermont, New Hampshire, or New York. Address as above, or Rochester, Vt. ELIJAH WOODWORTH will lecture in Middlebury, Ind., and its vicinity, each Sunday and week evening during January. F. L. WADSWORTH speaks every Sunday in February in Milwaukee, Wis. Address accordingly.

GRONGE W. ATWOOD will answer calls to lecture in the New England States. Address, We) mouth Landing, Mass. J. H. RANDALL, inspirational speaker, will answer calls to lecture on Spiritualism and Physical Manifestatio..s. Ad-dress, care of 214 Canal street, New York City. D. S. FRACKER, inspirational speaker. Address, Berea. O.

D. S. FERCKEE, Inspirational speaker. Address, Berea, O. MEB. MARY A. MITCHELL WIll answer calls to lecture upon Spiritualism Sundays and week-day evenings in Western Kew York, Ohlo, Michigan and Indians. Would like calls to lecture on the direct railroad route to Chicago. Address without delay, Lockport, Niagara Co., N. Y.

DR. L. K. COONLEY will answer calls to lecture in New England, where the spiritual friends may desire, this fall and winter, until further notice. Address, as soon as convenient, Newburyport, Mass. Will receive subscriptions for the Ban-ner of Light, and sell Spiritual and Reform Books. MRS. ELIZA C. CLARK, inspirational speaker. Address care of this office.

MRS. FRANCES T. YOUNG, trance speaking medium, No. 21 West street, Boston, Mass.

ALBERT E. CARPENTER will answer calls to lecture Sundays and week evenings, and also attend funerals. Address, Putnam, Conn.

Miss Julia J. Hubbard, trance speaker, has again entered the lecturing field. For the present her address will be Bos-ton, care of this office.

ton, care of this office.

Miss ELIZA Howe Fuller, trance speaker, will answer calls to lecture Sundays and week evenings. Apply as early as convenient. Address, LaGrange, Mc.

EMMA HARDINGR. Persons desiring information of hef' whereabouts can obtain it by inquiry of Mrs. E. J. French, 5 Fourth avenue, New York. Those who have occasion to write to her can address letters to Mrs. Hardinge, care of Mrs. Glbert Wilkinson, 205 Cheetham Hill, Manchester, England. MBS. MARY L. FRENCH, Inspirational and trance medium. will answer calls to lecture or attend circles. Free Circles flunday and Wednesday evenings. Address, Ellery street, Washington Village, Bouth Boston.

Jos. J. HATLINGER, M. D., inspirational speaker, will answer calls to lecture in the West, Sundays and week evenings, the coming winter. Address, 25 Court street, New Baven, Conn.

W. A. D. Hunn, Cleveland. O. MRS. SUSAN E. SLIGHT, trancospeaking and singing medium, will answer calls to lecture wherever the friends may desire. Address, Portland, Me.

A. C. Robinson, 15 Hathorne street, Salem, Mass., will answer calls to fecture. swer caus to recture.

Andrew Jakson Davis can be addressed at the Banner of Light Branch Office, 274 Canal street, New York.

Mrs. Jernet J. Clark, trance speaker, will answer calls, when properly made, to lecture on Sundays in any of the towns in Connecticut. Will also attend funerals. Address, Fair Haven, Conn.

GEORGE A. PRIRCE, Auburn, Me., will answer calls to speak upon the Sabbath, week-day evenings, and to attend funerals. HERRY C. WRIGHT will answer calls to lecture. Address Bela Marsh, Boston. MRS. MARY LOUISA SHITH, trance speaker, Toledo, O.

LOIS WAISBROOKER can be addressed at Massillon, O., box LRO MILLER, 22 Market street, Chicago, Ill.