

VOL. XVIII.

{\$3,00 PER YEAR,}

# BOSTON, SATURDAY, FEBRUARY 3, 1866.

# NO. 20.

# Original Poetry.

### A VISION.

[The following Inspirational Poem was given through Mrs. Cora Scott Daniels, on the evening of Dec. 19th, at the resi-dence of Mr. George A. Bacon-where a Congressional scance was held, which was attended principally by Senators and Representatives.

Under the control of Thoodore Parker, Mrs. Daniels engaged in a doeply carnest and characteristic conversation for upwards of an hour, upon "The State of the Courty-lis Du-ties and Dangers," the various Members of Congress ques tioning, cross-examining and testing her in every possible but invariably eliciting the most satisfactory responses, and otherwise giving proof of superior power. The poem purports to come from Shelley.]

I see a marble column rise from out the ocean's foam:

I see the waves divide and break where Neptune's car has come;

rock-bound shore,

And part their snowy bosoms, to be blended nevermore;

	Where the ocean wave	
	In each coral cave,	
1 A	And the mermaids fair	
	Bound their amber bair,	
	And the sea-gods trode	
	In their deep abode,	
•	And the crystal arch	
	Formed for those who march	
	In Death's long line,	
e the	gleaming columns of a mighty	te

I se mple shine; Its corner-stones are laid on mountains of the sea;

A continent arises; framed for human liberty; And as the pillared templo rears its form against the sky,

Broad pennons float on every breeze for Truth's great victory.

I see the continent of earth submerged beneath the sea;

And where the waters once have been, there no more shall they be;

The shores of Time shall meet the Ocean of God's Will,

And all its newer Governments His wisdom shall fulfill;

While the dark flood

- Of human blood, The scoff and sneer,

The sigh and tear. Shall no more curse the land which I behold, Shall no more desolate mankind with woes untold. For lo! the temple which I see is formed of living

thought, Its brightness from the Fount of Light in purity is caught,

And the bright continent is but a prophecy Of all the world when Truth and Love shall make them free.

and crime, from the sight of those who dwell upon shores of Time; Mountains and valleys, hills and plains engulfed beneath the sea; And newer, better lands appear-the Islands of the Free-Peopled by sun-bright beings, all radiant with youth. Who in that marble temple bow before the shrine of Truth; And children fair. With shining hair, And women sweet. With bright smiles greet The sun and flowers -Within their bowers:

# THE OLD YEAR. A Discourse by Fred. L. H. Willis, M. D.,

Of New York, delivered in the Melodeon, Boston, Dec. 31st, 1805. PUBLISHED BY REQUEST.

The Lecture Room.

There is a belief among the superstitious portion of a certain class of people that the season between Christmas and New Year does not belong to time; that time ends at Christmas and begins at New Year; that there is a pause in the natural order of events-a slience of the revolving wheels of time-a hush in the music of the spheres. Something of this consciousness is perhaps felt by all. There is a sort of silence of this soul, a I see them surge and dash around a bleak and looking backward and forward, finding what has been and what is to be. Is not this retrospect natural to the spirit? We love to call up heautiful pictures in the chambers of memory, and hang them about with golden and rose-tinted drapery. And ah! how we linger about the shrouded shrines where we placed our dearest joys, and try to find the golden glow of a divine joy even there.

Yes, Memory, thou art the spirit's being; the life of what has been is with thee, and it is a part of what is now. I have seen enameled tablets. golden and black most beautifully inwrought: the golden brightness in them twines about the black, and one is not perfect without the other. Life is just such a tablet: the golden setting encircles the dim shadows: the delicate, rich tracery of light is within and around all the darkness.

The heart turns backward to find what has been, and lingers over the past to make it significant of what is to be. Perhaps this is not wise It is said to be wise to live in to-day; but living in to-day shuts us not out from yesterday, for we have taken into ourselves what was the life of yesterday. The soul of the past has entered into our soul, and makes us what we are. Is it not so? Has not the past its certain record in the present? The earth had revolved ages on its axis, and men had lived and thought for centuries before there was the first recognition of the great law of waste and supply; and science declared that no particle of matter was ever lost, but that the economy of Nature was perfect, and all that seemed lost was forever flowing buck through some channel. This is recognized now as a fact not to be disputed; but it is only in this day that the workings of a similar law have been recognized in the world of thought.

The higher life evolved from matter, called electricity, has come to be considered as an element, hut it is still too much regarded as a force in Nature, rather than an existent substance. The higher magnetic life is still less understood, and thought is considered as having no inherent power, I see the towns and cities, reared in human shame | and only existing through its expression. But as true as it is that no atom is without its perpetual donificance in the world matter, so true is it that in that higher world of existent life-the world of thought-nothing can be lost. Facts are rapidly accumulating to prove this. It has been tested again and again, that each individual is linked to all his past individual existence; that even through his handwriting can be traced each event of his life, not only up to the time when the writing was executed, but to any future period, proving that we give enough of our own individual self to a slight transcript to hold us forever chained to it. It is thus the past has its sure record in the present. One fact is sufficient to establish this great law. Yet Denton, in his "Soul of Things," presents us with a volume, and though we are not conscious just how the law operates, yet we are certain that it is universal. We do not understand just how all the exhalations of the earth return to it again, or how the gases rise and become the food of plants, insects and animals. But a law that has been-declared and tested, we trust as universal. We know that the past bears its relation to the present through what we term memory, or consciousness, and we have been led to believe that that which memory did not retain could have no existence in the mind. But here again facts have enlightened us. I know a man who, in a moment of imminent peril at sea, remembered in one instant of time every event of his past life-the record of seemingly forgotten events existed somewhere; made perfectly clear and plain was all that which by no effort of memory could he possibly have brought to light. There have been many instances of this same wonderful psychological phenomenon. Then there are two records: the one made constantly on all that receives of our life, and which holds its sure link to us let us be where we may, the other within our own selves, with which our own consciousness holds somehow a perpetual relation. We know that the keen scent of a dog will detect his master's steps in a crowded thoroughfare, or bring back his lost garment, proving that there is a constant emanation, individual in its character, from every person. A clairvoyant will, from a shred of a garment, or a lock of hair, take hold of the mystic thread of life, and come into direct sympathy with the person to whom they belong. This also proves that there is an existing life, individual in its character, and which holds its certain connection with each one. Written history is merely a record of the past; but the past is still living, and has its vital power in the present. At this season, when we are about to commence a new external record, we incline to look back, By years we measure life. Events are designated by times and seasons-they are the milestones on the way. We commence with a sort of solemn carnestness the first steps. We recall the past, and estimate its good and ill. We bring up in memory its glowing pictures. Images of beauty flit, before us. We feel a renewal of joy at the memory of all that has brought us gladness,

A Branch & Branch

of sorrow seems stern and unchanging.

It is well to let the past thus speak to us, and through our memory to take lessons from it. The dead past will never bury its dead. The living present holds also the living past. It is a solemh lesson to learn, that all that we have been lives in what we are. But ohl it is a glorious knowledge to gain, that we hold certain links to all our past individual existence, and to know, if memory

fails us, the divine law of existence cannot fail us, and that by it is our means of redeeming the past. We live in an age of activity and conquest. Great and stirring events mark the days and the

years. If we review but one year, how full it is of import. Science, art and literature make their full and significant marks. We are constantly being taught some new truths. We take the gifts of all climes and hemispheres, and rightly esteem ourselves wiser for every enlarged view of men and things. We have come to consider a new discovery as quite a natural and to-have-beenlooked-for event, and we read with perfect calmness of that which would have filled our forefathers with wondering admiration or with superstitious fear, and our only surprise is that the world had not known it before. The stupid past gets no credit for the marvelously brilliant present. But this living present is only a subject of the past, a recipient from it.

All the forces of Nature operate so harmoniousy that we can scarcely detect the change from one form of life to another. Each distinctive type seems individual, but each higher holds all the lower. Decay and reproduction go on, and all mineral and vegetable and animal life, as it exists to-day, is the result of all the ages since life took creative form. We feed to-day on food whose elements antedeluvian ages had stored for us. All that we touch and handle has on it the record of times that history can tell us nothing of. We are filled with wonder as we read of the grand old monuments of the past. We are filled with awe as men tell us of trees whose first shoot reached heaven's light before the dawn of the Christian era. But the little flower that springs and withers in a summer's day, has in it the life that is older than those years. In living transcript are all those ages recorded, and the to-day of Nature has all the yesterdays within it. XTo outwork, to re-organize, is the constant effort of Nature. We have shown how thought fixes its indelible

seal on all that it produces, and thus unites the individual to each individual expression. This thought was evolved from the spirit. The indwelling spirit of man gave its life to it, and thus individualized the record. Then there is a constant and unbroken chain of life that unites all Nature operates here. The same unchanging law is. I am taking from all the centuries of thought there has been a life, up-springing and active, and Unitarian and Universalist pulpits. I do not

that which has brought us woe. Only the record redeems that past up to the present condition. Each step of progress sends its redcoming influences back. We accustom ourselves to estimate life in to-day. The activities of the present engross thought and feeling; and this is all right, for the present is all of life. We look hack to yesterday; we turn to the coming morrow; but we live in to-day.

Let us seek to review in a few words the active life of the present. Art has kept busy her magic hand. The past year has brought us new creations of beauty and grace. Active brains have created ideas, and willing hands have outworked them. Some men think lightly of a statue or a nicture. But let such a one-romember\_that\_the ideal-the thought of grace or beauty-thus sought to express itself; and men by such expressions, testify that in each son of God is the creative desire, and that each effort is an human attempt to perfect itself, to express in the external world the inner life. And he will find a significance in the fine arts that is infinitely beyond the mere admiration of the senses.

Bierstadt and Church, the greatest living landscape painters, are receiving in their own America the just tribute their genius so richly deserves showing that it is appreciated even amidst the whirl of political strife and of business activity.

And women, too, are taking their position as artists, as physicians, as editors, as inventors, as scientists, as orators and preachers. Miss Hosmer sends from Rome her model of Thomas II, Benton, and Miss Stebbins hers of Horace Mann, to be molded in imperishable bronze and stand as monuments forever of womanly genius and manly excellence. Science, also, has stepped grandly forward. The past year has been fruitful in fresh discoveries. We know more of the principles of life. We understand better the controlling causes. In mechanics, too, the world has not stood still, and nerves and muscles yield their labor to wood and iron In all that is achieved we find the daily increasing effort to control matter. Look at the splendid inventions of the day. Miracles of human ingenuity, by means of which what the toiling hands once achieved by weary drudgery, a little labor accomplishes now like magic.

And literature, too, has showered down her perpetual offerings. Broadcast over the land is spread the wealth of the human brain. When it combines. also the wealth of the human heart, there results a life that cannot die. And the literature of the past year has in it more of the glowing life of spirit; it is not dead and formal, going back to the past; but it tells us of a spirit-power in the present. Scarcely a book that makes any mark upon the times, but has the vital faith of spiritual presence and spiritual power inwrought as its spirit to that which it has produced. Behold how brightest and most glowing figures. Yes, the faith that is so dear to us has infused itself into the litof life-force produces, from all that has been, what erature of the day. We read it in all sermons of consolution. We know that it is preached from and feeling that have preceded me. In each age many of the so-called Evangelical pulpits-from

With fresh and unsoothed pain we live over again | and comes into a condition superior to the past, | their fellows, and their equal and inalienable rights to life, liberty, and the pursuit of happiness; but it is hidden by man, and not by the divine.

Let us mark, then, an era of the world when justice is at least acknowledged as a political necessity, and a great nation comes up on to a platform that has fewer broken timbers, and from which we can behold the firm foundations of a National Government that bases its strength on equal rights and the laws of a true republic.

I am no politician-I am not here to speak on political matters. But my subject were incomplete and my task but poorly executed without a few words in this direction.

The tide of events in our country is moving us on. With majestic sweep comes on the future. What it shall unroll to us and for us, we know not. But do we not know this, that the infinite God and Father of us all is supreme? And yet circumstances press upon us demanding self-reliance, as well as reliance upon God.

The events of the time have great import in them. It does no good to speculate about themto theorize as to the future. The question put by the times is not a party question, nor can parties decide it. It seems to me as if the newers above us had lifted far above all party strife and bickerings the standard of human progress, and all true men are called upon to rally around it.

The great question of our day is, of the Fathorhood of God. Are all men our brothers, in the sense of relationship to the Influite God? Are we to accept as true that proem to the Declaration of Independence—all men are born free and equal. with inalienable rights?

If we settle the question of the Eatherhood of God, then the question of human rights, the golden rule, the gospel of good will to all, regardless of caste or color, comes before, us. Shall we arise with our hearts imbued with the love of God and declare all men our brothers? And then shall we see to it, that, as individuals, we proclaim the doctrine of social and political freedom?

I say events demand that party strifes shall be quenched, party feelings assuaged, party meas-ures silenced, and that Humanity shall arise and unite-the true and earnest-in the one desire to advance the human family.

The year past has done much, it seems to me, to make this possible.

Many martyrs have fallen in the sacred cause of Liberty. But the year whose hours are now almost numbered with the past, has seen laid upon her altar the noblest and most glorious of them all. Unparalleled in the history of the world were the circumstances of that event that plunged a nation into the profoundest depths of sorrow. But the assassin's hand made Abraham Lincoln immortal in the hearts of his countrymen, and placed him by the side of Washington on the pedestal of Fame, to be associated with him forever-the one the Father, the other the Saviour of his land.

I have confidence in the man whom destiny

And man no more, in pride and scorn and hate, Robs from his fellow man his holy state, Nor mocks Heaven's smiles. Peace dawns, though

late, Unon the world, and incense pure doth rise From flowers and hearts of men to the bright skies, And no more human souls are made the sacrifice!

O wondrous clime! O temple vast! Whose sun its brightening ray doth cast Over all worlds and souls and minds, Like that which angel wisdom finds Within the realm of Thought. Whose essence aye is fraught With majesty and peace, The soul's perfect release!

This anow-white palace shall arise on earth When man doth lay the corner-stone of worth, When love of truth and wisdom shall control, And in its light reveal the wealth of soull

Each thought a gem shall be Within the boundless sea Of God's Eternity!

### Written for the Banner of Light. THE NEW ERA.

### BY J. M. JACKSON.

[Lieutenant-Colonel Bearl says of the colored troops, "They bolayed splendidly under the galling fire to which we were exposed; I did not see a man fluch.")

> They who bent the servile knee. In conquering marches tread; Beneath the stars of liberty, The stain of earth has fied.

The vascal's chains are broken Justice now shall reign; Enthroned by Northern me men, Who never fight in vain.

Triumphant over wrong, Sweeps the tempest's roar, With a wild, avenging cry-Blavery exists no more.

The God of Hosts has won The battle for the free; Traitor hands can ne'er destroy Our flag, or liberty.

No more sincere or bitter tears Dropped for our martyr chief, Than those which fell from eyes Unnoticed in their grief, though I realize it not, yet it is mine,

But the history of individuals is more wonderful and certain still. Each one is the constant producer of that life which represents himself, and makes the record with unvarying certainty upon all that he does. Is this a solemn lesson to learn at the close of an Old Year? Solemn as it is glorious: for not merely unto that which produced the thought is the record forever bound, but to all that shall henceforth spring therefrom. All that Thave done Lam closely linked unto. Then it must be through living bonds. All that lives is active. There must of necessity flow along these myriad threads the living present. Then if all that has my impress on it is bound to me, of ne cessity, it receives constantly of my life.

Suppose that one year ago a man lived a profilgate and worthless life. The record of that life was made sure and undeniable. Through myriad links he connected himself with the testimonies of all he there individualized. But, within this year, he has come unto a nobler and better life and to-day he stands up in the strength of his integrity. Not he has lost no hold upon the past; the unbroken chains bind him to it. Is this pitiable to learn of? Yet see how his redemption is thus perfected: Flowing back through all the wrong and folly of his past is his present ; its good bears the blessing with it. This truth may strike some as being visionary. Yet the facts of paychometry-the power of mind to read all that has been from any trifling connection with an individual-demonstrate the thing to a certainty. If I give to a slip of writing enough of my individual self to enable a person of acute sensibility to declare what I then was, and, also, what I row am, the numberless acts of each day must nake up my recorded history.

If we will recognize this as a law of spirit, we can readily understand how the spirit-vorld is linked unto this world, and that there is pirpetually flowing unto us a blessing therefron. As the spirit puts off more and more of its grasness, the links that bind it to mortality must grow less and less distinguishable to mortal consciousness; but with more certain blessing comes the livine current.

This great and unchanging law of spirit-free is overlooked in the history of the world, aid we nite channels, the higher force of spirit, can scarcely hope for its recognition yet. Int it has been revealed to the Christian world in the record of the life it has studied as the grandet of with all his past life is plainly declared, The blessing was to flow back even in greater measure. His friends could do even greater works that he did, because of the influence of that direct powenipon them. Thus he became the redemption of these he had taught; his very life flowed back to thm. There is no end to the prayers that are offeredup for the redemption of the world. But let nen learn this simple yet glorious law of existence, ad they will learn that it is to be LIVED FOR, pt prayed for merely.

know how much more popular it is to be called a Spiritualist to-day than it was a year ago; that matters nothing; it is a trifle of the supremest insignificance. But I do know that Spiritualism today is taking a tremendous hold upon the heart of humanity, and silently and secretly working everywhere, and making its power felt as never before. The external manifestations of Spiritualism, with the opposition they stir up, are of very little moment compared with its fundamental principles, which are eternally true, even as God is, and which are at work, even as God workssilently, secretly, but powerfully and ever triumphantly.

All these advances in politics, in religion, in arts, science and literature have been accomplished through struggle and hard toil. The contest gives the victory. The march onward in every department of life is gloriously grand; and the sublimest feature of the whole is the fact that the human mind will no longer be enslaved; it asserts its Godlike supremacy. This, I repeat, is the most glorious feature of the day. It is thought becoming the active force of matter.

But let us for a moment try to ascertain what thought is. Is it not the creation of spirit-that which is the inmost of our being becoming the outmost? We think from the activity of our highest life: thought is the necessity of life; it is the action of the spirit through the brain. Then if we find that the world is becoming daily more and more governed by its thought-if the effort is to subject all to thought, then the world is becoming more and more spiritualized. Spirit is getting the control. Call it human spirit, if you will; it is spirit nevertheless. Now we see in this great effort of the day, which evinces itself in all the arts, sciences and professions, wonderful significance. We recognize flowing back with its blessing through all that has been, the spirit force of the universe. The living threads, the wondrous links that bind life to life, bring back a freighted treasure. I will not claim that any individual thought is necessarily at work-any direct agency operating; but the general benediction from a life that is beyond the life of the external, quickens human thought, and expresses, through infi-

In the moral world, what changes has a year brought. Through the whirling movements of events, men have begun to comprehend that there all lives. The connection of the spirit of esus is a public virtue called Justice; and when men learn this, the first step is taken toward its exeention. As soon as a virtue raises its standard in the spirit, it becomes a part of the spirit, and it has gained a power that it can never wholly lose. Justice is not an unnatural attribute, to be gained by some miraculous process; it is a natural virtue of the soul.

> Dr. Cheever tells New York that God hides his' in man, just as soon as man becomes a power of

made his successor. I trust in his clear head, his strong heart. I have faith in his loyal purpose. I rejoice in his determined will and untiring energy. I believe in Andrew Johnson, and though I could wish that he might take one step in advance of those he has already taken, yet I remember that God is never in a hurry, and if ho can wait, I can. I have no sympathy with those who denonnce Andrew Johnson as false to the principles of the party that put him in power, or as false to the great cause of Liberty. I believe that we owe to his reconstruction policy, the fact that we stand out to-day as the most glorious nation on the face of the earth; for under the workings of no other system could a sufficient number of the Southern States have been brought to accept the Constitutional Amendment Act, abolishing Slavery throughout the length and breadth of our beloved country.

The changes of the year are not for nothing. They seem to me to tend toward the great issue, viz: Shall we as a nation love and maintain free speech, free thought, free suffrage-freedom in every sense? Not love it as a Democratic sentiment: not love it as a Republican sentiment: but love it in, of, and for itself alone.

What think you the man who is seeking powerpolitical power, political aggrandizement-cares for human rights? It is strange that men do not see that principle does not require party. The time is hastening when it will be country that shall become the rallying cry; when it shall not be deened best to make a party answer for individual responsibilities. This throwing one's influence upon one side or the other, as policy demands, is not acting nobly or well. "Stand up! Be men," cries the voice of the highest. In our relations to the human family, we must not, cannot dwarf our ideas or cramp them. Everything that has God's life in it, progresses, marches on presses forward. Are we to say that one form of legislation is for all time? that, for instance, a constitution framed by man, human and fallible, is to be the highest standard around which to rally forever? No! Human words cannot yet embody the noble, the glorious state of society. which the future is to bring to us. As if moving before me, comes the record of the future. And what is the first promise? Man shall love his fellow man. The second? God shall be revealed in the love of human hearts.

But visions of the future bring not the work of to-day. I was to make for you a record of the Old Year. Perhaps one word will include the whole-Progress. Humanity moves forward and upward. But ever as truths arise comes the contest. "I come not to send pence, but a sword," is ever the voice of truth.

But I must hasten. To sum up the events of the year as relates to our country, is needless; personal justice; but we know that he reveals it you know them all, or those of most importance. Some are regretting the loss of power to their good. It is hidden through the low standard of party; others are rejoicing in the gain of theirs: Each soul that lifts itself above its low desins | human morality, when men deny the equality of | but oh, my friends, let us unite in the one desire

. . . . -4.02 to help forward every reform, every good thing, and to destroy all that is hurtful as fast as we can. We cannot govern the world or others; but we can see to it that our own standard is a high one, and that we act up to it. We can see to it that we donot lose sight of principles, in parties; and that we look with earnest hope forward, trusting that if events are solemn, or of evil import, with the light of love in our hearts we shall be able to make them all as beacon lights to the world, showing how far Humanity is asserting its life, and how far we are able to become in the human family as instruments of God, doing his work, serving his will.

2

In the religious world freedom of thought has so extended itself, that Churches cannot hold it, or creeds bind it. Those who once trusted in what their fathers told them of penance and duty. have cut from their leading-strings, and hold themselves accountable to none but God. The general effect of this is a higher religious faith, and a more truthful obedience to the requirements of heaven. Its extremism is an infidelity to all that is most sacred. When the earth has been dry and parched with the drought of summer, the beneficent" rain, that blesses and invigorates, sweeps down many a tender plant of beauty; sometimes the ripened harvest is destroyed, and the loss and destruction seems sad and mournful. But see with what quickened life all Nature expresses the blessing. The trees lift up their gratefal hands to heaven, the grass uplifts its praise on every spear, and the good triumphs a thousandfold over the ill.

"It is thus in the world of thought and feeling. The storm-tempests come and go, but ever with healing on their wings. The march is onward. Not a tread of the years, or a beat of the ages but has in it the eternal signification of the Infinite, Sublime and full of wonder is each step, tending so surely to that which is beyond and above the present.

We need not revert again to the proofs of religious liberty that are constantly showing themselves. One light after another breaks out where least we expect. Thoughtful Germany, superstitious France, grim England-all send up their revolving beacon-lights. And in vain do Cardinals and Bishops and Priests strive to extinguish them, or to befog the eyes of the people. Colenso, Renan, Maurice, Williams, and a host of others, are men of the times, doing the work of the age for religious liberty inside the ecclesiastical ranks, just as Lincoln, and Grant, and Sherman, and Farragut, and so on, have been doing it for politi-.cal liberty during the last four years.

If we review any particular era in the world's history, we find it full of startling events. On its surface it bears the mark of contest. Men would seem to have been contending first for one esteemed good, and then for another. But if we look beneath the surface, do we not find a moving cause that is the inspiration of all effort? It is the one effort for freedom. In individuals its effect is often to repress and narrow; but in the multitude the cry is ever for greater light, more knowledge, a wider range. The conquest by mere brute force has this diviner meaning in itthe effort to extend and enlarge not merely the activities, but all acquirements. At the present day conquest means more than subjection by brute force.

The legions that swept over the old continents. are represented to-day by the armles of ideas and principles that troop forth from men's brains; they are strong, and mighty, and irresistible; they contend, and there are fields of defeat and victory, and the retreating vanquished.

Sometimes the battle is to the Right; sometimes Error gains the day, even as Monarchy and Despotism triumph over Republicanism and Democracy. But though Poland, Hungary, and Greece were swept away, and their noble martyrs perished, yet the general principles of freedom triumphed. France could not bear her day of Vrinumphant independence, and many mourned over the blight that fell upon their awakened hopes when she again became a slave to power; but the indwelling life-force was not crushed, and the tesson was only one of patience. In those other struggles for freedom in all that concerns individual and personal thought and feeling the bat-

bear; the living inspiration will flow forth, ener- turies uso, had, no earthly treasure, nothing but what men say, than that they speak the honest ble work convictions of their souls. We can hear with patience absurd doctrines and false theories preachty; but the man who measures his word by the popular car, who feels his way timidly along, who the eternal and infinite. declares just so much as shall best satisfy the selfish pride of his hearers, needs no anathemashis soul has not yet grown so that it can take in

Y

a large idea. Let us bid adien to the Old Year without regret. Ere we meet together again the New Year will have presented to us its clean white tablets. We

need have no fears concerning it. Whether our particular form of faith shall seem to be more widely accepted, or rejected, matters little. Truth does not always appear on the surface. We must be careful how we claim that others receive what is truth to us. We must only pray for more freedom, that the shackles of fear may fall from the human heart, and that men may dare to lift their eyes and behold the wonder and beauty, the perfection and order of the universe, and exclaim, with instinctive devotion: Oh God, thou art the Infinite. I fear thee not; draw me nearer to thyselft

Every thought that reaches beyond the narrow bound of the present, is as a messenger to the courts of heaven. Every aspiration that seeks a wider and freer scope, is like the opening of a window to the free air of morning. Every prayer that goes forth for more truth, is like drawing back a curtain to let in the glorious light of noonday. Let us commence the New Year without one

fear. Let us trust all times as in the hands of God. God's year! Who can fear for it? Let us seek a wider charity. As we cannot fear, so we cannot despise. What seems to us false and pernicious, lies within the infinite power. Let us cease measuring truth, or estimating what others possess of it. Truth cannot die. You might as well try to stay the dawning of the morning, or draw a curtain to shut out the sun's splendor from the rejoicing earth, as to hope to prevent the shining of the divine light. Only be careful that you do not deem that you alone dwell in the sunlight, and that others must come to your day. The day of the Lord dawns not here or there, but perpetually in the universe. This wider charity must be cultivated as an individual means of progress, and as an associative one. The moment we attempt to seetionize, or limit, then we narrow our faith. Questions of individual fifth belong to the individual. As individuals, the wider our range of thought on all subjects, the wider is Aur associative influence. We wish to concentrate no power, but to extend

it; not by means of any promulgated faith, but through our own freedom to help other men to be free. We do not call on a single individual to adopt our thought. All the effort we make is to awaken thought. This freedom of opinion is deemed heresy. It is the declaration of God's word written on every living thing. No form of life dictates to another. The spontaneous expression of each is from the indwelling life. The same sap, sun and dew nourishes each leaf on the tree; yet behold their diversity; each has its distinctive life. The same aspiration of being flows through all minds. The same God sheds divine light. The same blessings of grace descend. Yet behold men, each one created in the image of his

Maker, yet each distinct and separate. Let us commence the New Year with entire faith in its general blessing. It is God's time, and cannot fail of its good. What it has in store for us, we know not; but it must be good, and good only; the seeming disorder must tend to order. And yet as individuals, we must have something more to seek for than a general faith in the result of all that shall come. We must make that faith the inspiration of each effort and the triumph over each

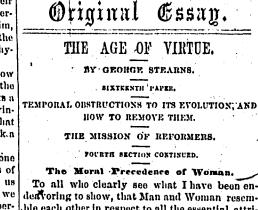
No moment is without its import, and each helps make up eternity; each has its gift unto us. As the breath of heaven comes bearing us the life that supplies our bodies, so the breath immortal I nonrishes our spirits We have learned.

gizing and blessing the world, and already men persection and death; he who has now found respect the fearless speaker far more than they the true riches, and strength, and grandeur of do the timid one. The multitude listen. Men be- life, will send his ministering angels to bless, gin to think for themselves. It is less matter | comfort and strengthen you in every good and no-

And ye who have treasure on earth, will ye not remember whose stewards ye are? Oh, listen as ed. if he who utters them feels in his heart he is the spirit-voice speaks to your inner ear: Work declaring the truth, because we so respect sinceri- for us; sacrifice for us; yield up your treasure for us, and tenfold shall ye receive in the kingdom of 5

And oh ye who have forgotten to love much, will ye not hear the volces of love calling to you and bidding you fulfill the work of God by the warm, life-giving currents that shall flow through you to the earth, too cold and chill to put on the beautiful garment of the eternal spring?

Ah! this New Year, we, yes, we from the angeliome, bless you, and promise with selemn word, that if you will fulfill the highest mission to truth, love and justice, the life of heaven shall descend upon you; angel hands shall help you, and you shall receive the wishes of your hearts in spiritual blessings manifold.



deavoring to show, that Man and Woman resemble each other in respect to all the essential attributes of Human Nature, it must be evident that they differ from each other in regard to the same attributes; just as any person of either sex differs from another of the same sex. It is a trite obserration that no two men are precisely alike, nor any two women; but it is not always and immeliately apparent that one person is in all respects superior to another. In fact, the contrary is very commonly obvious; that in special points of comparison unlike characters diversely excel each other. Now, if we will compare Man and Woman in the same way, and estimate their relative enlowments with the same fairness with which we do those of any two persons of either sex, it will be to a like result, and we shall clearly see

II. That Man and Woman are contradistinguished by equivalent excellences and defects.

Regarded superficially in their mere physical spect, Man is seen to be personally larger than Woman, and Woman handsomer than Man. This is true only of an aggregate comparison of the sexes; for some women are ugly, and some men are dwarfed in stature. But the average weight of men is some thirty pounds aplece more than that of women, while most women are fairer than most men.

Now this relative beauty of Woman is more than skin-deep. It belongs as much to her psychical as to her physical nature, and implies not only that her organism is made of a finer material than Man's, but that her very soul is more ethereal and sprightly than his. Since form, though not the creator of lite or other principle of being, is yet its representative-since the special body of everything in Nature inevitably corresponds to its abiding essence, the personal comeliness of Woman becomes in Reason's sight an infallible expression of her inherent loveliness-the natural phasis of an amiable spirit.

But, recurring to their extrinsic characteristics for a more appreciable footing of argument, it is evident that Man, in keeping with his brawny procerity, excels also in strength; while Woman, in keeping with her excellence of form and feature, excels also in agility. And this second contradistinction, though rooted in the physical, projects like the first into the mental constitution of each. Man is stronger than Woman, and Woman juicker than Man, in mind as well as body. For Man's greater muscular power and Woman's greater nervous energy are both due to the ultraphysiological truth that mental action is the spring of bodily motion. And since cerebral confirmation is the mode of mentality, every contradistinction of male and female character consists with a corresponding diversity in the shape of the masculine and femiaine heads. It is therefore immaterial whether we compare the phrenological developments, or the actual lives, of men and women, for a discovery of the personal equivalence of their respective excellences and defects. But a combination of both these methods, by alternate recourse to the two sources of information by which the contradistinctions of sex are doubly authenticated, may be advisable for their ready discernment by inquiring minds. To the end of perspicuity also, the induction is properly prefaced with a succinct statement of masculine and feminine attributes, in juxtaposition with their partial negations, in this wise: 1. Man is stout, but homely; Woman, though slender, is fair, 2. Man is strong, but clumsy; Woman, though

due to the indifferent wording of a sifuificant fact, seem to be only another way of saying that it is But a mere phrenological sciolist would be very apt to stumble over it into the same misconception that frustrated the pen of Mrs. Farnham when, in attempting to contrast the cranial structures of the human male and female, she reduced her notion of a man to that of an excellent animal. The following quotation is a clear statement of her heretical thought:

"The masculine type gives breadth, volume, in the middle and basilar regions, and is narrowed at the top. The nisus is toward animal develop-ment. The feminine type reverses these propor-tions: slender base, long antero-posterior and vertical diameters, expanded top. Nisus toward the super-animal life. It is the crown of her lead which is the prior to fur intellectual and physwhich is the autocrat of her intellectual and physcal powers; it is the base of man's."- Woman and her Era, page 75, Vol. I.

Reader, if you are a man, can you swallow that, and yet respect yourself as a human being? or, if a woman, conscious of superior worth, do you accept such a description of manhood as fitting your a higher head does to his morality. But the reader. ideal of conjugal want? Who, then, knoweth the spirit of a man as going upward from that of a natural tendency of the masculine conformation only contend that it is as fair in the present case of brain be thus toward mere animal development, then, verily, as one of Mrs. Farnham's disciples has added to her scandalizing thought, "the more there is of a man the worse it is for him,"\* and therefore the less he can make of himself, even to annihilation, the better-better for him and Woman too, with all their intimate relations. What a motive to self-culture is here! or rather, what a forbidding conclusion, and how it flouts the premises of this pretended phrenological induction.

But, from this unwitting libel, as I am constrained to call it, since it occurs in the process of a woman's argument which concludes with a like-unwitting retraction, I appeal to the significant works of Man to prove that he is something more than an animal. I refer to the archives of human progress, as containing the better credentials of his human nature. I bring out thence the entire catalogue of human arts and sciences, and challenge the defamers of the masculine side of humanity to say which, if any of them, originated in either the top of Woman's head or the base of Man's. These are intellectual achievements, (not moral nor animalistic,) and almost exclusively those of men: there being no historic connection be tween the name of any woman and any considerable discovery, or any important invention, in either department of rational investigation. The superiority of Man in the masculine sphere of capability is thus indisputably manifest. But while insisting upon the acknowledgment of this truth, I confess that my respect for the male representa tive of human nature is a good deal lowered by the fact of his moral inferiority. Men do not always behave as well as they know how, and not so generally as women. I need not now repeat what I have written in a former section touching. the perpetrations of depravity, for proof that Man, in the present stage of human development, is as capable in the spheres of vice and crime as in the laboratories of art and science; and as much more at home than Woman in those as in these. Therefore, taking another look aAtheir respective phrenological characteristics, who should wonder that Man's head is perceptibly wider and somewhat lower than woman's, in proportion to their unequal size? these distinctions signifying-but before saying what they signify, it is proper to remark parenthetically that they alone suffice to make Woman's head apparently higher and longer than Man's; though it is not absolutely either. Yet in this instance one is practically right in judging according to the appearance; boonnes Woman's head is really as large in proportion to the size of her own body as Man's; while the relative smallness of her brain is countervalled by its finer texture, as the basis of a more vivacious temperament. Hence the manifestations of mind depend less on *bulk* of brain than on its structure. tive smallness of her brain is countervailed by its depend less on bulk of brain than on its structure, or the relative fullness of its organic convolutions. It is only force of character that is indicated by that, and not its estimable qualities, the different combinations of which, both in degree and kind, constitute all varieties of mentality; and therefore these are deducible respectively from given capacities of skull, only with die regard to the cranial figure. That of manhood is remarkably conso. | character of an old maid, or as the wife of that nant with the actual lives of men, the above distinctions signifying, as I was about to say at the ly neither; for Mrs. Farnham herself believed in intervention of this parenthesis, that the lateral Harmonial Marriage as prerequisite to "Artistic organs of mentality are more expanded in the Maternity;" a future attainment of Woman which is practicable only in the atmosphere and sunmasculine brain than in the feminine; whereas the coronal are more fairly developed in the femi- shine of Conjugal Love. Where, then, is the Ideal nine than in the masculine: in other words, that Man? Mrs. Farnham, if she ever thought of him, Man has more Alimentiveness, Acquisitiveness, Destructiveness, Combativeness, etc., than Woman, at the same time that she is more largely endowed with the moral impulses to Benevolence, Reverence, Hope, Conscientionsness, etc. The effect of this contrast is unduly disparaging to the without a capital, over against that of her own masculine side, of humanity inasmuch as it is sex promoted thus:-" the grossness of man and made under the vulgar impression that the tendency of animal endowments is necessarily subhumanish. But I would have it made with the understanding that every faculty is useful to its possessor in proportion to one's grade of development, or position in the scale of intelligence: because no endowment, either of body or mind, is available in an isolated capacity, but only by its correlation with all the proper constituents of mentality: for which reason muscular powers and physical appetites are serviceable to mankind in ways which quite transcend the nature and discernment of brutes. And let it be distinctly understood that human character is never degraded by the natural tendency of what are sometimes improperly styled the selfish propensities; nor does it ever seem to be except in cases wherein there is an evident lack of moral endowments, to which in well-balanced minds the physical appo-tites are properly subject. Indeed, a fair devel-tites are properly subject. Indeed, a fair development of both the lateral and coronal organs is essential to a normal constitution of mind; and to lack the forces of either is to be less endowed as a human being than one whose evenly expanded That is one item of truth. Another is, that Man brain embraces both. Thus it appears that Woman is not exalted by her comparative deficiency of those attributes of mentality which are common to men and brutes, but is rather inferior to Man in respect of this deficiency. Neither is she so much superior to him in a moral aspect as she would be with as large an income of the intellectual faculties as he possesses. But this assertion involves the very fact which I have been thus far only preparing to demonstrate. Before coming to that, however, there is one other thought to be uttered here, as tending to palliate the vulgar disreputation of a wide head: and that is, that breadth of brain denotes a fuller development not only of the lowest, selfly organs named above, but also, oftener than otherwise, of the superposed, medio-lateral range of executive faculties, including Constructiveness, Ideality, Sublimity and Caution; each of which is mentally exalting, and the combined effect of which, being greater in Man than in Woman, renders him by so much her superior. But this is not their cardinal contradistinction.

much narrower, is of no certain consequence without a further affirmation as to whether the fact consists with an equal or un-equal expansion of the anterior and posterior portions of the brain. A closer observation assures us that the group of affectional organs in the region of the occiput are better developed in Woman's head than in Man's; whereas the opposite group of the perceptive are larger and more effective in Man's forehead than in Woman's. This double phrenological contradistinction is fully sustained by the diverse conduct of the sexes-on the one hand by Man's grander achievements in natural science and the mechanic arts, and on the other by Woman's greater interest in the social sphere; in human manners, domestic affairs, and all personal relations. Thus the claim of Woman to a longer head than Man's, when it is duly penetrated, results as unfavorably to her intellectuality as her claim to will probably demur at this point, and fancy there is something unfair in the comparison of skulls from which this induction follows. If so, I shall as in that canvassed above-the very contrast of heads from which Mrs. Farnham deduced the mental superiority of Woman. I shall rather insist on a comparison of homogeneous endowments, or of male and female capacities for representing given departments of mind, as the only method of measuring human character, and as serving best to elucidate my conception that the intellectual faculties shape the career of Man, whereas the moral forces sway the mind of Woman.

FEBRUARY 8, 1866.

This postulate is directly in the face of Mrs. Farnham's assertion of "the Supreme Self-Love of Man," whose "ruling activities," according to her showing, are

"1. Ambition-Love of Power,

2. Acquisition-Love of Gain,

3. Sensuality-Love of Pleasure."

This was true of Man in the earlier ages, and is true of many men to-day; but not of all men. Why should the undeveloped boy-man of antiquity be made to represent the more manly Man of advancing centuries? There are some men in every community who are better characterized by 1. Love of Science,

- 2. Love of Art,
- 3. Love of Progress.

Why are not men<sub>j</sub>of this class as much entitled to representation in an impartial estimate of manly qualities, as their inferiors in development? Surely, there can be no worthy reason for rejecting the claims of Mr. Emerson's "Representative Men" to personate Manhood, and selecting instead of them the worst men that have ever lived -" the Neros, Domitians, Vitellinses, Louis Elevonths, Philip Seconds, and Henry Eighths," with 'their hosts of imitators in private life," as Mrs. Faraham has done. It is remarkable, moreover, that she has pursued the very opposite course in commending her conception of Womanhood. Beside making no account of the extant Woman as represented by the sex's notorious love of Fashion. Frivolity and Flirtation, and not being satisfied with the best living examples of feminine excellence, of whom she has cited several names as illustrating Woman's claim to preëminence in certain departments of mental activity, she has put. the ideal for the actual by pertinaciously insisting that Woman shall be known and her capabilities estimated from first to last, not by what she is or has been, but solely by what she is to be; of which conception she says rather presumptuously;

"Reader, the Ideal Woman sketched in these pages exists, though you may not find her in your family, your circle, or your community. I draw from Nature, who has kindly sat to my poor skill, for want of a better to employ. I have put in the lines and shades that are visible to me; they seem been questioned. For a positive, clear, intelligent, purposed development of Womanhood will bear date from about these years of inquiry and agita-tion in regard to its capacities and offices."—Wo-man and her Era, Vol. II, page 409.

Very true and well said of a quite monocular vision. But I can't help asking whether the advent of this Ideal Woman is to be expected in the same old boy that Mrs. Farnham spited. Certain-

the is not always to the truth-loving, earnest souls, There has been many a poor Hungary in the religious world, when Truth and Right seemed crushed, and all lost to intolerant Oppression; but it was only seeming; fresh champions sprang forth, and a diviner enthusiasm gave life for fresh struggle. Men are constantly fearing, lest, their effort failing, the universe shall go wrong, and God's great cause fall. There is fear and anxiety in the ranks of conservatism when the lever turns the wheel with a too sudden jerk, lest the whole beautifully-arranged and seemingly perfect structure should be overthrown. And so, also, the radical free thinker repines when a spoke in his wheel gets loose, so that he has to lay by for repairs; but there stands the great mountain, firm and unmoved; still moves the world, unchecked, unjarred. The sublime triumph of truth-the constant upspringing, through the life-force, of better and higher expressions of that truth-should satisfy us all of the indwelling God, who, in his infinity, holds all thought.

We accustom ourselves to estimate the knowledge of others, and the world at large seems very benighted. There seems little room for an enlarged faith. We do not see flow light can creen in; but behold how the sualight penetrates the darkness: how through each little niche and crevice it brings the blessing of the day. The light that lighteth every man is from the infinite light. None are without it; underneath all the bigotry of sect, all the conservatism of party, there lies the vital, energizing spirit-force. It is creating, producing, perfecting; its life is inherent. The natural desire of mankind is for freedom; they would not be cramped or confined: they reach forth to the gladness and beauty, the the joy and perfection of life. Not more does the child rejoice in the freedom of the field, and the gladness of the sunshine, than maturity rejoices in enlarged ideas, in an expanded self hood.

The result of this love is not to make men infl-Ael to truth; it is to create an unbounded trust in it; it is to build up no theories, no plans, no schemes to save a world; it is to trust all plans and theories in the Infinite perfection.

Why do men seek to brand those who honestly differ from them with lack of faith? Why do we hear the ery of "Infidel!" spread through the land, as some man, more free and fearless than the rest, steps forth and declares his honest convictions? It is not infidelity to truth that is the hereav: it is infidelity to popularity-it is infidelity to dogmatism, to slavery, to Ligotry. It is the love of creed, of sect of party, that makes men fear. It is not the love of God they are jealous of-it-is the love of power. We hall every stop toward an enlarged selfhood in the individual. and an enlarged faith in Abs community, with unspeakable joy. We need have no fears for the year that is coming. See how the divine love works in the hearts of men. All the efforts of bishops and priests cannot stay the voice of truth; it will be proclaimed, whether men hear or for-

also, that we give forth constantly of all that we are; that we stamp ourselves on all that we do; that we constantly bind our spirits to matter, and give to matter the life that reveals ourselves. Do we need to be told of a retribution more solemn than this? Is there a redemption more glorious than awaits the spirit that, through its own perfection, has perfected the past?

How reverently do we learn of that past which has brought no such blessings for the present. We seem allied to the good and wise of all ages. We take from all that has been. We are also giving to all that shall be. We cannot conceive of an eternity beyond that which the influences from ourselves flow unto. No wonder that Jesus, recognizing this law of spiritual life, sought to make his followers understand the everlasting reward and punishment, meaning the farreaching influence of good and ill. The prophetic promise, "I will draw all men unto me," shows his recognition of the great spiritual law of sympathy that shall elevate and purify the world, drawing it into vital connection with the unseen, the spiritual and eternal; the world that floats like an atmosphere around this world of sense.

We believe the law underlying those words of Jesus. As he kept his link to his loved ones, after he went to the purely spiritual life, by sympathy, so are we kept by the loving and glorified ones of our hearts, who have entered that life. This past year what golden threads, that centered in our hearts, have drawn their linked glory out, and bound earth by new ties to heaven. There are bright, glowing threads, held by strong, ardent hearts; and their life, flowing back through all its past connections, is so much power of love and life for the redemption of the world. There are bright and luminous threads, delicate and tender, that it seems as if any circumstance could break; but they are strong as God himself: and on those tender threads of life go up the purest aspirations of the soul, and then descends the chaplet of hope, though it may come wet with tears, and its breath of sweetness be a sigh of pain. Yes; each such link bringeth nearer the day of redemption from all ignorance, error and wrong. To every soul thus united to the world of immortal life and love, the Redeemer cometh, even the spirit of love,

purity, holiness. As the sunlight blesses the day; as the dew blesses the night; as perpetual life flows through the air to all that lives; so the warmth of God's love, the benediction of God's tenderness, the inspiration of God's truth, flows to all mankind through sanctified affection; through every channel of spirit-life.

Oh, let us take the gift with grateful souls; and as we receive, so let us give-Truth, Virtue, Holi-De88.

Oh, ye to whom has come this glad new gospel -so speak the voices from the higher life-shine out as lights to the world this New Year. Ye are set for the light of the world; and he who, cen-

weak, is agile.

3. Man is brave, but harsh; Woman, though imid, is gentle. He has more courage than fortitude; she has more fortitude than courage.

4. Man is self-rellant, but selfish; Woman, though dependent, is confiding. He is more provident than generous; she is more generous than provident

5. May is mechanical, Woman esthetic. He is the bettir artizan; she would be the better artist. He has more ingenuity than taste; she has more taste thin ingenuity.

6. Man is a nascent philosopher; Woman is a nascon poet. He is more cognoscitive than sensitive; sle is more sensitive than cognoscitive.

7. Min is more rational than moral; Woman is more foral than rational. He is less ignorant than depraved; she is less depraved than ignorant. Man is Woman's preacher; Woman is Man'sexemplar.

Hen then are seven traits of character, each an essenial attribute of ideal Human Nature, (I do not petend to name them all,) wherein Man excels Woman; and as many equivalent though

unlike endowments wherein Woman also excels Man It is only the last-named, however, that I wish to set forth as being specially relevant to the resent attitude and object of my pen.

That Man is intellectually superior to Woman through the spirits of just men made perfect; and Woman morally superior to Man, is evinced by proper comparison of their respective phrenoligical endowments. "In form," says O. S. Foyler, "the female head is higher and longer the that of the male, but less developed at the

sids, or in the animal and solfish range," This steement is literally true, though partial, and not explicit enough to insure most readers against errdeous inference. No well-read phrenologist will fal to look through its fallacious implication as

The careless saying that "the female head is proportionally longer than the malo," which would "J. V. V. B.," in the Friend of Progress, No. 9.

has taken no pains to describe him. She seems to have determined to know nothing but "Woman and her Era"-nothing of the Masculine but the mere historic man: a character for whom she signified her small esteem by writing his name the purity of Woman-the selfishness of man and the goodness of Woman." Man, by her way of thinking, is a dog that has nearly had his day. She is quite sure that Woman is greater than the lives of women in all ages have verified; and this mainly because they, in their subordination to men, have never been allowed to show them-selves; whereas Man, with nobody to hinder him, has done his best and completely made his mark. There is no more to be expected of him. This is the drift of her whole labored argument, and her only show of reason for comparing, as she has in-sidiously done, the Actual Man with the Ideal Wo-man, and thence deducing the absolute and irreparable disparity of the sexes. Who doubts that Woman is to be greater than Man has been? No-Who doubts that body will dispute her right to triumph in the as-sumption of feminine superiority in this belittled sense. I shall grant her more than that logical reach of her argument, yet claim no less for Man. The truth is, Man and Woman are both progress. ment will surch save her; or if her failure to show herself hitherto is due to her intellectual inferiority, as I have said, then she is to be selfsaved through her own intellectual enlargement. and Woman are contemporancously progressive. They are so mutually dependent that they must grow together, and one cannot grow much faster than the other; though they grow in different directions, as we shall presently see. Mrs. Farn-ham's assumption that the past and passing ages are exclusively masculine, or any more Masculine than Feminine, and that the dawn of a brighter future is emphatically that of "Woman's Era"that one age of human progress is any more Man's or any more Woman's than another, is simply false. It was a mistake of the "Announcer," as she complacently styles a feminine thinker, unshe complacently styles a feminine thinker, un-reasoning as women generally and proverbially are, and due to her remarkable concelt of "hold-ing naturally a position in relation to Truth that man labors to reach," that is "between man and the Creator," whereby such a thinker suppositi-tioualy "receives the lower ultimates of Truth ar-tistically rather than logically." Bethis as it may, what she called "the Era of Woman" is no other than the Era of Human Maturity. That is of Masou-line as well as Feminine Maturity. That will be tho Era of Harmony, not only of the sexes, but of mankind as individuals; because it will be tho re-sult of universal rightpousness, otherwise denom-

manking he individuals; because it will be the re-sult of universal righteousness, otherwise denom-inated the Age of Virtue. Past generations have witnessed the reign of "the old Adam;" not that of the Ideal Man any more than of the Ideal Wo-man, for whose equal advent men and women have alike waited with hope-are waiting still, and shall not wait in vain.

[To be continued in our next.]

# BANNER OF LIGHT.

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

We think not that we daily see About our licerths, angels that are to be, Or may be if they will, and we prepare Their souls and ours to meet in happy sir." [LEIGH HUNT.

### [Original.] VIRGINIA PERKINS.

CHAPTER X. The Way up the Mountain.

The hot summer days had come. The heated air ripened the grain and the luscious blackberries, but it orisped the grass and made the fields look yellow and sere. Over the forest there trembled a yellow haze, and the hills seemed asking the sun to soften its light. The locusts made the breeze like the notes of a harsh, untuned instrument, and the hum of the bees gave a softened, dull tone, as if there were still comfort and peace in all the discomfort.

Virginia could not go out in the scorching heat of midday, and so slie sat in the shade of the piazza and listened to all the sounds of summer, and sighed for the cool breath of evening. When it came she was still restless, for she could not satisfy herself in anything she did. There was nothing for her to do, and the time hung heavily. Rumors often came to her of great commotion throughout the country, but since Hugh had gone she did not realize much that was transpiring outside of the crooked fence that enclosed her father's estate. Of her father, she only knew that he was away too far to come and attend to his lands or to her wants. Milly-faithful soul-contrived to harvest some of the crops as they ripened. Jo came over and helped cut some of the grass, by the leave of his mistress, who was a friendly woman, and who was to be paid by a fattened calf that Milly was raising, and whichpromised to be a valuable addition to any one's herd.

Virginia took no thought of these things, and as long as there was a good dish of milk and a up the beautiful mountain, and not stay idly in johnny-cake on the table, she knew no want, the valley. She was thinking of other things than how the corn could grow unless it was hoed.

is dat corn field all waitin' for to be looked to, for notin' has been done to it since dat spring day when de soldiers went from de camp, an'-""

Oh Milly," said Virginia, "do you supposo there will be a battle by-and-bye,"

"Like enuff, chile," snid Milly; "but I was 'serving dat we could n't spect heaps of corn when forced to gc somewhere where her chances of libde hoe had been hangin' in de shed, and de----" "Well, Milly, we'll let it hang there till the war

is over, and then we'll have plenty to help us,' said Virginia.

"But, honey," persisted Milly, "folks can't live widout entin', and dere mus' be corn." "But, Milly, I saw a great deal in the corn-

house,' "Why, honey, dat not enuff for one grindin'."

But Virginia's eyes were looking far off to the evening star, that sent its gleams as if to give peace and strength to the world.

"No use," said Milly to herself; "nuffin' makes her care for de corn or de clover, but jes for de goodness and de lub of tings in general. I must jest tell her dat Milly mind de shovel and de hoe while she mind de house, and den it be all cl'ar to her, an' she do eberyting, 'cause it be right."

And so it was. When Milly explained that if Virginia would see to the house a little that she could find time to work in the field and help Jo, and that they should be able to narvest more grain and ensure better crops of potatoes and corn; then Virginia went to work with a will. There was something needed of her that she could sort." do, and she put her tender hands into the water and washed a few dishes, and swept the rooms, and tried to do what she had seen Milly do.

been there since the spring. She learned that work was one of the means of climbing the mountain.

de Lord dat make dat ole hen hab its own way, an' allers be off somewhar whar it wan't wanted to be. Milly neber say hens dat hab dere way good for notin'."

And exultantly Milly went off by the fences and familiar haunts of her troublesome fowl, and soon found it, and not far off in the bushes was a snowy white egg. This she held in her hand as if it had been the golden egg that brought the prize. She soon had Virginia's supper ready, and both laughed merrily at its variety. There was the curdled milk, with its coating of cream, and fresh new milk, and johnny-cake warmed, with the egg bolled and sliced, and cottage cheese and berries. And Milly insisted on standing behind Virginia and brushing the files with the brush made of the long peacock feathers, as if she was serving a great feast.

But this was only the beginning of depredations. Almost every day some stragglers, having the authority of men in arms, would come and take something. The house was deprived of every useful article. The vegetables in the garden were gathered; the potatoes were dug before they were ripe; the cows were driven away, until, at last, there was really nothing left-not even a blanket or a bed.

Milly had taxed her ingenuity over and over again to prepare some comfort for Virginia, and Virginia had insisted that she was perfectly satisfied, and only wanted a few berries, or an egg that Milly's fractious hen kindly laid dally among the bushes. She shared everything with Milly, and together they tried to keep up some show of comfort in the desolate house.

Milly still trusted in the Lord, and prayed to him on her bended knees every night. She besought him to come and put the meal in the measure, and the bacon on the nail, and to drive off the enemies, and bring the great time when all should be free, and have plenty of fine grain, and bags full of gold.

Virginia sometimes heard these prayers from her room, and she wondered if indeed they could be answered, and if there was a good Lord that cared for Milly enough to hear her prayers. When the room was silent again, she sent up her petitions, not for bread or corn, but that she might go

Matters at length came to such a pass, that even Virginia asked what could be done. She Now honey, deary," said Milly one day, " dere proposed that they both start forth, and try to get some help. Virginia remembered that Estelle was with a relativo not many miles to the south, just over the blue hills that she could see like a wall bounding the horizon. But Milly would not for a moment consent, because she knew that it would be useless for her, and that she would be erty were less than where she was. Virginia, for the first time, really comprehended that Milly had now a chance to escape from a bondage that was irksome to her, and that if she did not improve it, perhaps she would never be able to leave the life of a slave.

She begged Milly to go and try her fortune, and she gave her all the information she could of the country, and the places that it would be necessary for her to seek. But Milly would not listen to a word. She said she would never forsake her darling; that if she did, she should never know any peace.

"Why, honey," said she, " do you tink I go and leave de little lamb wild de fold all open, and de wolves a prowlin' round? What would come of Milly's Lord den? Why, he jest go and leave her 'tirely, and den she hab notin'. Milly 'fer to he whipped ebery day, and hab de Lord, dan live in great grandeur, and neber know notin' of him. When missus go to glory, she say, ' Milly, do n't ionsand und inter ',' and Milly inter and 'Neber, neber.' But dat was enulf, for she neber will. So, honey, do n't you ask notin' 'tall ob dat

Virginia put her arms around the neck of her faithful friend, and kissed her heartily. There had came into her soul a great resolution. She She was much happier for this, and her heated read Milly's faithful heart aright. She knew that face had a gleam of pleasure in-it that had not she longed for freedom more than for anything else, but that she would not accept it at the sacrifice of what, to her, was duty. She determined to leave her, and then she knew that she would soon find her way to some place of refuge. She determined to carry her resolution into immediate effect. She knew that they could not remain where they were without being a burden to some one. She had forbidden Milly to beg of their distant neighbors; for, young as she was, she felt the nobler feeling of self-sacrifice to be better than that of dependence, and she knew that others were not much better off than they. When night came and Milly was sound asleep, Virginia carefully dressed herself, and making up a little bundle of clothing, she swung it on her arm, and stood in-her room looking like a little pilgrim. 'Her hair had grown long, and fell back citement in it, and her eye gleamed with strength in fixed lines, "I must, and I will." She paused at Milly's door, but she did not dare enter, lest she should waken her; but there went would care for her very tenderly. She stepped out under the light of the stars. How they glowed and sent their gleams through the darkened written for her up there that no one else could read. For a moment she stopped under the old locusts, and looked up to their branches. A little to her in a moment all the pleasant hours with Hugh under their protective branches, and the kindly care of Milly, whom she thought she was leaving forever. But the tear gleamed but a moment, and she began to walk briskly up the slight ascent that he used to call a hill. It was there that Hugh held her hand so gently, and tried to make her promise to stay at home until he should return. She wondered where he was, and if she should ever see him again. She went across the fields, thinking to look into the little cabin where her little friends lived, but the door stood open, and she knew it was deserted. Others, then, had been obliged to flee, as she was doing. This thought made her braver, and she stopped a moment to think what she should do, First of all, she wished to prevent the faithful Milly from following her, for she knew that she would go into any danger rather than forsake her, and she had no doubt but she would get Jo and Ann to roads. She remembered a little path that she had once traveled with Hugh in search of some laurel blossoms. The moon was just rising, and she saw distinctly the little opening into the woods. A little quiver came over her as she looked into the darkness of the path. But the lines of resolution were still on her face, and there was courage in her heart, and she went boldly de sun in de mornin'. But now dat ole hen dat 1 forward, trusting to the gleams of light that now allers call de children ob Ier'el, ap' I tie by de leg, | came aslant through the trees. Virginia walked an' I coax wid de porn, dat sure war not here, an' on briskly until she was beginning to be weary,

an opening appeared, and she recognized the little tion of God's government over his creatures, in log cabin where she had come with Hugh and Jo which he ever consults their happiness. You tell me of civilization, and that through it he bends log cabin where she had come with Hugh and Jo after her escape from the stream.

Rently pat her when the had gone to bid, and say, great indeed. "De Lord bless her dis night."

sweet thoughts passed through her mind, and it seemed to her as if the youth of her vision was near her, saying, "Now you ascend." Her dreams were sweet, and the hours passed sway as quietly as if in her own little room. The stars peoped through the chinks in the roof, as if protectingly watching her, and no fear came to her.

[To be continued in our rext.]

### Charide. My first is a part of my body, My second is known to the bird; And, in family conversation, My whole you have frequently heard.

BOPHIA

The Spiritual Convention in Vermont. I herewith send to the Iknner a brief account of a two days' Quarterly Convention, held at Bridgewater, on January 6th and 7th.

Saturday morning beaned forth bright and clear, but severely cold, the thermometer being know that it leads to universal peace and unity. twenty-four degrees below zero. Yet notwithstanding the severity of the weather, the people came from the adjacent towns and villages for miles around, and the large old church was respectably filled by 10 o'clock.

Mr. Charles Walker, of Bridgewater, was ap-pointed President, and Mrs. S. A. Horton, Vice President, and the writer as Secretary. Mr. Na-than Lamb, Dr. J. M. Holt, Mr. Washington Top-liff, and Dr. Wiley, were chosen as a Committee of Arrangement Arrangements, After a few brief, but well chosen thoughts

from the President, the hand regaled us with a very fine selection of music, when Miss Sarah A. Nutt was announced to give the opening dia-course. After an Invocation, she proceeded to speak of the many times we had met in Convention to listen to spirit utterances, and to drink deep into those glorious truths of inspiration which flow down from the realms of light to exalt and ennoble the human soul. She said Nature is a combination of elements and sublimated parti a combination of elements and sublimated parti-cles, and golden threads of love woven into a uni-versal fabric to bless man. Life is made up of finito particles; in their individuality they might seem to be of but little use, but look at them in combination, and behold the grand and sublime beauty and use, appropriated and designed to bless man. Man. as he comprehends these mights bless man. Man, as he comprehends these mighty principles as they flow before him, grapples with them, and as it were, scales the heights of heav-en's walls. And so when man shall more fully comprehend the beauties and glories of the Spiritual Philosophy, it will purify and enable him, and prepare him to enjoy more fully the sublime Every virtuous act, every pure thought, every lofty aspiration, are threads woven into the fah-ric, in the loom of life. Here she gave a fine anal-ysis of the laws of life, and a most graphic de-parintion of the parality attendant work the data scription of the penalty attendant upon their vio-lation. God writes his laws upon every avenue Man may not with share there upon every intention Man may not with impunity cast askide the du-ties of life, as a child does his toys. "Life is real, life is earnest," and man becomes accountable for all his acts. It is not sufficient to say man may simply believe in a God and be safe. He must work out his duties of to any, and they shall give he has done nothing to benefit either himself or others? God forbidi Let him ever remember that his angel-friends are eve, watching over him, and are rejoiced to see him springing forth to cheerfully do his duty. She closed with a few worls in reference to some remarks made by a brother when the meeting was called to order—

after her escape from the stream. How glad was she to see this resting-place, so much safer than the forest. She entered as if it had been her home, and soon found a snugcorner where some dried leaves made a dry, soft bed. Many thoughts passed through Virgini's mind. She wondered if Milly would awake and seek her; and then she wondered where she should go, and what would become of Milly. She longed to feel her kindly hand, as she was wontat night to gently pat her when she had gone to bid, and say.

"De Lord bless her dis night." It may seem strange that Virginia dd not think of going with her falthful friend; lut when she thought of it, it seemed as if her place was not there, and that she must climb the mountain some other way. As Virginia at last quieted hereif to steen As Virginia at last quieted herself to sleep, weet thoughts passed through her mind, and it seemed to her as if the youth of her vision was bear. If we should select any code of morals, we would present that of Jesus. We cannot define upon which of these rules you should act, as that must be left to individual consciousness. How can you demonstrate your ideas to others, unless

they stand upon the same plane of development? You Spiritualists of Bridgewater, do you say you only exemplify the same truths to-day that you did ten, five, or even one year ago? No, friends, you would not accept this idea; then let friends, you would not accept this idea; then let the generous and progressive thoughts be made apparent in your lives. If any of you have cause to complain of this, that, or the other society, which has had a name to live but is dead, we fear you will do no good; but if you have come with great moral lessons you will then feel that you have opened a way by which they may be bene-fited. You will send forth emanations from your forther and the source of the so need. You will send forth emanations from your countenances which shall rest upon them, and they shall return the same to you, and together you shall be blessed. In this you will sow the seeds of righteousness and spiritual growth, which shall be instrumental to the highest good of all. We believe in this spiritual growth, and they to the set of update to update and update Know that it leads to universal peace and unity. This forever fault-finding spirit is only a slime and degradation. If we could represent you as a people to day, we should represent you as a grade of people to that had made vast progress. Who can represent the great whole? Not the highest an-gels, but only the Father. (Here the influence, in solloquy, said, No thought of mine that has limit-ed the growth of that soul shall live any longer.) The band played "Old Hundred," and the choir and audience sang it with good effect. The meeting then adjourned till 6 o'clock in the ovening, at which time it was again called to or

evening, at which time it was again called to or-der, and Bro. A. E. Simmons was controlled by what purported to be the spirit of Isaac N. Cushwhat purported to be the spirit of ranke A. Cam-man, an eminont lawyer, formerly a resident of Woodstock, and made a plea for the Infidel, and also for the Ohristian. This was such an elabo-rate argument, and delivered so rapidly, that the writer could not get the consecutive thoughts. He said:

Infidelity to-day, my friends, exists more in name than in fact. Reason to-day stands magni-fied and dignified. Do n't let us say that Infidelity has been opposed to Christianity, for Christanity has been opposed to Univitability, for Univ-tianity has been opposed to itself. All these things have been done by a Church recreant to itself. Is it wonderful that Infidelity opposed a check to such mummery and dogmas, while the gentle Nazarene went about the senshores of Galilee do-ling good? But it may be said that Christianity is a beautiful thing. Who denies it? Where its morality is, and its sublime facts, it is beautiful. There are sixty-two thousand churches in China. Confucius was regarded by the Chinese as we regard Jesus.

I must claim to-night that what is called Infi-delity is a poor, wretched cognomen; and we ask, Are not the moral sentiments of the Jew, Turk or Infidel, as good as the moral sentiments of the Christian? The Infidel has had no racks, no tortures. Truth to can be inder has bad no racks, no tor-tures. Truth to can is riding trumphantly over all dogmas. Once they had revelation, but now no more. I deny that to-day there is such a being as an Infidel in existence. It is strange that a man must be called an Infidel because he cannot down to-night in the sanctity of our new natures? The cry of Infidelity has now gone down into the mad waters, and is buried in oblivion. We are pleased to-night to present the contrasts of the Second with the past. We have not forgotten the We know that Christian have not our fathers.

their doctrines, through the point of the sword. The Universalists of other days were called vile Infidels, because they had their own views of that woman should, in all the departments of human life, walk side by side with man. Wher-ever we look through the vast domain of Nature, we see the positive and negative elements in harand in other places, as well as in Christendom? The Indian, in his conception of his Manitou believes him to be what you deem your Gol to he. What Christian will say that he had no mor-als? Will it be said that he was a warrior? What are your Christians? We look in vain for the semblance between the Christian of to-day and that of Christ. Jesus Christ did not originate any doctrine; he was only an echo of Confucins; he taught the same as Pythagoras. The English language has no terms too strong to express their abhorrence of those vile dogmas and acts which have characterized the further tian world. Your Government is to-day an Infidel Government, and asserts the right of free thought and speech; and thus nothing, no, not even the Churches, can stand against it. We will narrow our argument to the point in dispute between the Christian and the Infidel we mean the point of *Inspiration*. Why does not the Christian do this? Because he has tried to speaks out her thoughts-and that in opposition to the doctrines of St. Paul-and this is the power of every sense it is a glorious principle. The power of marshaled hosts may improve our circum-stances, but this is a more glorious blessing. The power which presides over the machinery of State is great, but far greater is that which legis-lates in the soul of humanity. The idea of Liberty pre-supposes bondage. Jesus said, "Ye shall know the truth, and that shall make you free." Stand fast, then, in that truth wherewith Christ has made you free. It is good in giving unity to Let us giance at human nature as it existed be-did not do this. Men have arisen, and have the elements of Christian faith were incorporated with his character. Perishing want and clamor-ing passion would lead him to believe that su-preme happiness lies in the indulgence of the senses. Heaven seems so far away that he gives himself up to this world alone. I do not say, however, that he disbelieves all these higher beauties and principles of the spiritual excellence. Christianity has not appeared to him with all its responsibilities. A primeely residence is what any man may just. responsibilifies. A princely residence is what any man may just ly appreciate; the throb of pleasure may be felt as he looks upon his weath; but the delights of learning may bring no pleasure or spiritual beau-ty to his mind. His heart is like a dried-up foun-ty to his mind. ty to his mind. His heart is like a dried up foun-tain, and seeks in vain to find its streams. Some of his faculties will be mournfully perverted. But such men wrong not merely themselves, they wrong the whole nature of man. They proclaim the universe without God, and the future without hope. But the office of spiritual liberty is to give us a pure hope, a more vivid perception of the glorious realities of our spiritual hopes. Christianity came to assure man not merely of iffe, but life in a more glorious abundance. Its fundamental belief is in one God and Father. I acknowledge that it has threatenings—this I know it must have—and religion in this only acknowl-edges the convictions of conscience. If this teach-ing begets bigory and superstition, let it not lad to the charge of religion. True spiritual religion is a clear, calm convic-Veloped, out of that inharmonious condition. Take care not to go to Here she went into a beautiful analysis and fail down the precipice.

comparison of the various laws of being, causes and their sequences. But I must be brief. We are ever weaving the roles, that the soul wears; and, as man casts off one sin after another, he is drawn closer to his God, and wins yet another gom that adds lustre to his brow. It removes another shade from his spirit. The good daed done may not be seen directly, but has not the dark cloud a sliver lining? Could we look over the earth and see but one broad stretch of land, with no hills and monetars to discripting the the earth and see but one bread stretch of innu, with no hills and mountains to diversify it, we should not be able to appreciate. So with suffer-ings. As the mighty waters of Niagara have washed away the rocks so the torrents of Borrow have washed away the impurities of the soil. A poem; music by the band; intermission. The meeting was called to order by the Presi-dent at 9 o'clock.

lent, at 2 o'clock.

dent, at 2 o'clock. A. E. Simmons again spoke upon the subject of "Man's Free Agency." It may be, and sometimes-is, on the part of strangers, sold, that the doctrine of Spiritualism is one of unbridled license, and throws the manthe of Charity over all. But mar stands forth as an actor in this drama of life, and is amonable to the laws of Nature and his God. We record man as a help through whom God. We regard man as a being through whom Gol is made manifest. He is a teacher and a worker, and as he throws in the woof of life the silken threads, he here and there drops in a pearl of great price. Man grows through his own individual effort. There is no doubt that circumstances are powerful; but we see that he does, by strong effort, master circumstances. It was not Napoleon alone, but men of science, with others, that did so, and thus is human agency made manifest.

Carlyle declares that " Man is an aggregate of impossibilities." Moss-grown relations carnestly desire that you should not tear up things by the roots, but let the good Lord lead us gently on. The price of freedom is indefatigable action. Sometimes man soars so high into the great area-num of Nature, that it seems difficult to tell whether he is most angel or man. Spiritualism is today a thing of action, and does not claim anything upon the merits of a Jesus or a Paul, but stands upon its own practical merits. Those are the men who are found marching in the armies of practical reform. If Jesus lived and acted as a man, it was for the good of humanity. The child, when it leaves the parent, commences that career which makes him an individuality. What although he fails to-day, he succeeds to-morrow, Man, as a sololar, must grow out of his sins. The teacher may id the child, but cannot make the child a scholar. The child must attain that by his own efforts. Man's will must exist previous to his virtue. It was said by an Irish orator that Washington was as willing to shield his sword as to draw it.

Shakspeare says some men are born great, some men achieve greatness, and some have greatness forced upon them. Spiritualism is the only doc-trine which gives itself to man, and teaches him that he may aspire to everything that can make him just.

Forgive us if we say that what appears some Forgive us it we say that what appears some times to be virtue, is a poor cheat. Virtue must be something inherent, and must be worshiped for its imperial beauty. That which is sometimes called virtue, frequently grows up under the ma-nipulations of pride and shame.

Amid the Orthodox fraterhity of to-day, there are thousands that long to be free, and dare not, although they do not believe the authorities they have been accustomed to bow down to. The angels turn from the negative and obey the positivo.

Music from the choir and band.

Mrs. S. A. Horton spoke upon the subject of "Human Life, its Progress and Destiny." By that life which is termed human, we mean that that the which is termed human, we mean that life in the form, in its pre-matal existence. Hu-man life represents a great and grand necessity. We would not do away with free agency, as rep-resented by our brother. When man realizes his capabilities and his responsibilities, will be in-trude upon his neighbor's rights? No! He is a being belonging entirely to the great immortality. He will not dead his own weakness his own fr He will not plead his own weakness, his own ig-norance, because he is able to exercise his own will-power, and be becomes what the great Father abcomes that he abcord her the the second seco chooses that he should be. He begins to count the emotions of his own being. He says, In the grand cathedral I must stand to represent life, in some form or another. Would be like to represent tho coward, the libertine, the inchriste? He would represent what Dame Nature has given-the name f man or woman.

• You know that you are receiving temples for the indwelling of divinity. Then let the old idea be blotted out forever, that any part of man should be represented in the regions of the damned. We be represented in the regions of the dammed. We appeal, then, to your humanity, for there is noth-ing greater to which we can appeal than this. Let shall best educate your difficult we shall be the sonthen bear the sway, not believing, as in the past, that its use was wrong; but let this noble and God-given faculty reign in you, and let it not be limited by early education. Let those ideas that debase and control humanity be crushed for-ever. Let it not be said that the men and women of the inneteenth century were alraid to assert their prerogative to announce the great truth to the world, and to denounce the old idea of total

One day when she had called 'Milly for something, and detained her that she might hear something, if possible, that would interest her, there came dashing down the road a company of horsemen. The lender rode a fine horse, and suddenly reined him up in front of the gate, which was quickly opened. Milly cast one sharp look, and then ran as fast as possible down toward the spring, and far from sight. Virginia was all alone, but she was not afraid, for she thought of Hugh, and wondered if he was not coming back at last.

But the horsemen came up the avenue, and even while Virginia was wondering they were before her. All the faces were strangers, and the in soft silken curls. Her face had a glow of exquick blush came to Virginia's cheeks, for she was unused to meeting strangers. But she rose of purpose, and around her mouth seemed settled and asked them in. A quick laugh went from one to another, but the leader raised his hat and followed her into the house, giving a sly wink to the others. He talked of the weather, etc., and from her heart a prayer that the Lord she loved Virginia answered timidly. At length, as the company seemed ready to start, he bade her goodday and mounted his horse and rode away. Virginia noticed that their only remaining horse was sky! It seemed to Virginia that there were words harnessed to the wagon and driven away, while piles of grain and bacon were to be seen half covered with some blankets that Milly had left to be aired in the corn-loft. But Virginia suspected | tear gleamed in the starlight, for there came back no great damage, and she did not mind the rude laugh of the men as they went away. It was only when Milly returned and ascertained that all their corn and meal had gone, and that the smokehouse contained not a single piece of meat, that she began to understand what the dangers of war were.

"Now, honey, deary, we hab jest notin'," said Milly-" notin' for de corn cake in de mornin', an' Ole Pitcher, dat goes to mill, gone too. Oh lors, honey, what can Milly do?" and she began a low moaning.

"Never mind, Milly; I only want a little milk, you know, and there is plenty of cake baked for you, and then there are blackberries."

"Oh, you are jest like de roses in de spring agrowin' an' a 'fuming in de rain jest as in de sun. Milly begin to see clar herself now. Sure nuf, dare is de supper right here, an' de Lord take care of de breffust.

As the extent of their loss began to be known, Milly, with all her chcerfulness, felt very anxious; assist her, and search for her on all the public but she went to the field and gathered a bowl of luscious berries, and drove up the cows to be milked. Then she bethought herself of eggs, and went to the barn. What was her surprise to miss her best fowls, which had come early, as was their wont, to roost in the barn.

'Now of dat do n't beat de Jarseys," said Milly to herself. "I reckon on dem all de time, sure as it sure he somewhar, an'it be jest a Probidence of for the way seemed long in the darkness. At last

dilling & Jake to

monious working; thus with man and woman: they lose half their grandeur when robbed of the spiritualizing influence of each other.

The whole of this discourse was replete with practical truths and philosophic beauty,

practical truths and philosophic beauty. A few thoughts on the past, present and future of Spiritualism, were then given by the writer. The band again refreshed us with another beauti-ful selection of music, and the Convention ad-journed for an hour, that the Convention of Ar-rangements might make provision for the com-forts of those attending the Convention.

At 1 o'clock the Convention was again called to order by the President, when the band and the holr united most felicitously in playing and sing-ng "Coronation." After an Invocation through Mrs. S. A. Horton, the Rev. Mr. Abbott, a Universalist minister, gave a most excellent discourse upon "Spiritual Liberty." He commenced by saying Liberty is a distinguished word; it is asso-ciated with grand achievements; Liberty is the watchword of mar; Liberty is a term we use to express the happlest and truest condition. In its defence, Patriotism has achieved a fame second only to that of martyrs. But our subject is Spirit-spirit wear the coat of Moses, Joseph and Jesus, He discovers the same capacities in the Jow and the Turk, and in all humanity, and woman, who now only to that of martyrs. But our subject is Spirit-spirit wear the same capacities in the Jow and the spirit spirit wear the same capacities in the Jow and the spirit spirit spirit spirit wear the same capacities in the Jow and the spirit s ual Liberty—by the authority of its precepts, and the sanctity of its demands. In spirit it is adapt-ed to fire hearts. Its author is God, the universal and uncreated spirit. Its first teacher was Christ, whose theme was equality and brotherhood; in every seuse it is a glorious principle. The power human family; hence, the banner of Truth has of marshaled hosts may improve our circum- waved over hell itself.

fore Christianity came smong us, Some say, you assumed names, and have came up through may throw away your Bibles and rent your pul- hard-fought fields of blood. The poets, as Shelinay throw away your indices and rent your put-pits to money changers; thus do men speak who think that all the past was conducted by fools on bine side, and knaves on the other. He who looks thus and looks not hack upon the spirit, deserves our pity; but we return and look at man before the elements of Christian faith wars incornorated but we will call your attention to the thought the elements of Christian faith were incorporated with his character. Perishing want and clamor-ing passion would lead him to believe that an

the world, and to denounce the old idea of total depravity. We see depicted upon your counte-nances the radiant glory of these truths. Let the lead bury their dead. Go forth to meet the great future.

You have met in Convention, and you have had a great influx of thoughts from the spirit-world that shall enable you to promulgate these truths; and you have been stimulated and prepared to do your duty. You have not known your strength, but now you know your responsibilities, and they have made you strong. You have rolled away the stone from the sepatchre of the human mind. So arm yourselves, men and women, for the contest; let your arm hestrong, for it is held by that power that ing generations that shall rise up and call you blessed. You are waitin

. If you could shun the responsibilities and duties of life, we would urge them upon you, but you cannot; then go forth and do your duty, for it is

not all of life to live, but is only a part in the grand connection with the higher life. We shall expect, when one year has passed away, that we shall see the fruits of this Conven-tion, until the time when you shall meet in one grand Convention in the upper spheres, where we may bid you welcome — welcome to the summer-inad, and to the higher life. Music from the band, (Old Hundred) the choir

and audience singing in concert.

Thus ended one of the best and most harmonious Conventions it has over been my pleasure to attend.

Much credit is due to the Committee of Arrangements, who did everything they could to secure the comfort and happiness of the people. The kind friends of Bridgewater freely coöperated in this effort, by throwing open their houses and bidding the friends partakoof a generous repast, and a hearty welcome, which will long be remembered with gratitude. Yours in the cause of Truth,

THOMAS MIDDLETON, Sec.

Woodstock, Vt., Jan., 1898.

### Written for the Banner of Light. " THE CARELESS WORD,

Oh, do not say 't was a careless word The thought of a moment had left unspoken; I know it. So was it a careless move

When the wine was spilled and the goblet. brokent

I do not blame you; 't was yours to say, And mine to weep for, and sadly treasure; would forget it-perhaps I may

When my tears have meted their rounded mensure.

Let it pass, like a stinging dart; But oh, I weep that the stinging thought Ever lay in the hidden heart!

-Awthor of Clercelle.

The Chicago Times hopes for "the extinction of the descendants of the Pilgrims." The savages two centuries ago hoped for the extinction of the Pilgrims themselves. But Miles Standish and others objected.

Take care not to go to the brink of vice lest you

I do not weep that a careless lip

# BANNER OF LIGHT.

## SPIRITUALISM DONEDREARY. BY SOTHERN, ALIAS STUART.

4

The letter which Mr. Sothern some time since addressed to the Husgow Citlzen, is going the rounds of the secular press of this country. Intrinsically, it is of little or no consequence, inasmuch as its improbable, crude and contradictory affirmations can have little infinence in the minds of those who possess even a moderate share of discrimination. Nor does it derive its chief importance either from the character or the ability of its author; but rather from the fact that respectable journals have given it a wide publicity. It is on this account that 1 propose to review this poor effort to damage the just claims of Spiritualism, and to defame the characters of its honest disciples.

Conceding, for the present, that whatever occurred in the so-called "THE MIRACLE CIRCLE," was produced by the conscious and voluntary agency of its members, I will consider the contents of Mr. Sothern's letter. I will do him justice. He shall have the full benefit of his own statements-by his words and deeds he shall be fairly tried, and his case left to the public judgment. The estensible purpose of the gentleman who organized the circle, of which Mr. Sothern was a prominent member, is thus expressed in his letter:

It is restore:  $\mathbf{x}$  to device the ment, of high position in their respective pro-feasions generated by a commenceuriosity and interest, joined is a biocharge, proceed and exhaustive investigation of the phenomenon of spectrations. We were quite ready for efficien-result of other of its were true, to reject if false: and, in the latter event, at least, resolved, in due time, to expose it."

Now i find no evidence whatever in Mr. Soth ern's communication that he ever investigated. Spiritualism at all, except it may be found in his assertion that he once paid some fifteen shillings sterling, more or less, to see the Davenports. Was this the "thorough, practical, and exhaustive investigation" which was either to establish Spiritnalism on an enduring basis, or to result in a fearless exposure of its fallacies and its falsehoods? If this was not all, by what other means did he pursue the alleged investigation? We find the only proper answer to this question in the following description of his own peculiar method:

ing mescription of his own peculiar method: "The practice we had succeeded in producing not only all the work-trut transfectations of the producing not only all other chects will more startling. We simply tried to repro-duce the angle analysis and the results which we had heard of and read of and seen and we succeeded. I do not heither to say that we outdid everything ever attempted or accomptible 1 to flome, or the Davenports, or any of the other more notations spiritual exhibitors. Not the least of our discoveres was, that the whole thing was a myth."

I may remark in transity, that a myth is a fabulous narrative, having an analogy, more or less obvious, to some remote event or actual occurrence, the history of which has been obscured by time, or otherwise. Pray what and where is the reality to which Spiritualism sustains this relation? But if it be true that Spiritualism really joy the labors of a missionary, to redeem them consists in the present practice of such jugglery as Mr. Sothern affirms that he was engaged in, how did he make the important discovery "that the whole thing was a myth;" or, in other words, a fictitious story which vaguely presents the shadows of distant objects and events?

It is sufficiently obvious that the "exhaustive investigation of Spiritualism" that we read of juggler, and whose-boast is, that he has achieved (we cannot see it), consisted in practicing tricks of high distinction in the art of deception, legerdemain, which he and his associates succeeded in making their visitors believe were the manifestations of human beings who had "put on immortality." This was the "czpensive self" to which | and the darkness becomes palpable as his char-Mr. Sothern refers. To be sure it was practiced | coal delineation approaches completion. By imat the expense of truth; it required the operators to sacrifice their integrity-who, unlike commonjugglers, never intimated that they were deceiving, or attempting to deceive their visitors. Howover, in this aspect of the case, the expense may not have been so heavy, after all, as to be particularly oppressive to those who were pleased to subject themselves to this voluntary taxation. But whatever sacrifice of veracity and humanity many admit of any extenuation from the force of ordinary circumstances. The vagabond cheats who i ons and desolating influence on the minds and amuse idle boys, for a few pence, at the corners of | morals of the community. In other words, and the streets, practice their vulgar tricks that they j according to his own showing, he has multiplied may procure bread; but, according to Mr. Sothern, the knaves and fools when there were enough the "twelve gentlemen of high position in their re- | already; and it will require a new and skillful spective professions" had no such plausable excuse  $\pm$  illustration of his jugglery to avade this responsifor their conduct—they practiced their profane and cruel deception merely for their own annsement, he should be held to a rigid accountability by the This man would have us believe that twelve distinguished gentlemen spent much of their time for years in amusing' themselves by deceiving other people. While he never exhibited his powers in public, he yet claims to have carried on the business of deception on a larger scale "than any of the professional exhibitors." . Others may have been honestly deluded, or subject to some foreign and irresistible power; but this is a case of unblushing imposture-the result of deliberate design and elaborate preparation. Mr. Sothern presumes there are no swindlers but those who are paid for deceiving their fellowmen. I entertain a different opinion, and strongly suspect that among the most distinguished examples of that class are those who are willing to serve their master without pay. The great philosophical and dramatic Poet makes one of his characters regard his purse as "trash" when compared with the wealth of a good name; and I believe there are several things, in heaven and on earth, more valuable than money. They, surcly, are the most incorrigible deceivers who are ready and anxious to work for nothing. The professional trickster who entertains a promisenous crowd for a few shillings an hour, but frankly tells the spectators that he is all the while practicing a deception, is a paragon of moral excellence compared with the man who invites his friends and neighbors to visit him-ostensibly at the request of "Ben. Johnson "--- to witness a private spiritual exhibition, and yet permits them to go away without so much as intimating to any one that he has only exhibited his counterfeit appearances of the most sacred realities. The profane trifler who thus purposely, and for his own amusement, leads the sincere inquirer astray from the truth; who artfully deceives others-inspiring delusive hopes, and deepening convictions there hay hold of the noblest faculties of the mind, who tantalizes his visitors with phantom shapes and mystical voices of the loved and lost, only that he may ridicule their credulity, and mock like a senseless infidel when at last the crushing disappointment comes home to his victims-surely, of all swindlers such an one is most to be dreaded. If one is constitutionally prone to select so base an occupation, he should go to Hindoostan and experiment on the wandering pariahs that people the deserts. Let those, at least, be spared whose sensibilities have been refined by the better forms of civilization and religion. If we may credit the statements of Mr. Sothern, he practiced this heartless deception for years, making "some of the most intelligent men in America believe" that they were really holding intercourse with anirits. And yet, strange to say, he now considers bimself " free from the imputation of having. . . encouraged idle superstitions or perpetrated biasphemous burlesques of sacred things" | Civilized communities have enacted laws to punish all die endinary forms of swindling, and also against torturing the animal crea-

provision for the suppression of such wanton and criminal cruelty as I have described, it is doubtcharacter that no humane lawgiver could have ample must suffice. anticipated the necessity for such legislation.

Mr. Sothern says: "The things that these people do, are not done by spiritual or supernatural table, and of necessity visible to all, one of the means. I know that-I have proved it-I have parties was directed to hold one hand under the done all that they can do, and more." Evidently table, wereupon a sealed package was placed in he neither knows nor has proved anything of the the hand On breaking the seal it was found that tial phenomena of Spiritualism, and others of a the several parties whose names were undersignstill more extraordinary nature, he abruptly con- ed had bein guilty of violating the Seventh Comcludes that there are no genuine spiritual phenomena. Were we to admit the antecedent propositions, we should certainly question the shape of his conclusion. A limited acquaintance with the principles of logic will not enable us to perceive Nr relations. If we grant that Sothern, with ances, by methods which he does not choose to to straddle an ask and ride to market, may as logleally infer that neither post coaches nor railroad conveyances have any real existence, and that all the better informed and well behaved people whom he meets must have come to town by his own conveyance.

Mr. Sothern's description of Spiritualism is indeed a very dreary affair. It requires no genius to execute such a picture. When no lights are admitted, no objects are revealed that are worth seeing, and only darkness is visible. Viewing the whole subject through the confusion and desolation of his own mental and moral constitution. he thus sums up its European and American history: "On the one hand a chronicle of imbecility, sowardly terror of the supernatural, willful selfdelusion and irreligion; and on the other, of fraud, impudent chicanery, and blasphemous indecency." After "such a practical investigation , , , as few other men have made," he of course felt

authorized to denounce the species of Spirifualism with which alone he was familiar-which he had practiced "for more than two years"-as "a mockery, a delusion, a snare and a swindle." If the shadows preponderate here, it is because this doleful picture was executed in the absence of light, by one whose "exhausted investigation" of Spiritualism consisted in the tricks whereby he deceived many sincere and earnest inquirers after truth. Spiritualists believe in reform and acknowledge the necessity for a work of grace and practical improvement among themselves. But it is respectfully suggested, that if they are to enfrom their irreligious character and indecent blasphemies, they may have a right to express their preference in the selection of a suitable person, We cannot expect to find the most acceptable preacher of righteousness in one whom common fame and his own profession have declared to be most at home in the character of a cockney or a

The author of Spiritualism done dreary speaks of the believers generally in terms of unmeasured contempt. The shadows in his picture deepen, plication he compares the conductors of the London Spiritual Magazine to "pickpockets." Again he says, "I look upon any Spiritualistas either an impostor or an idiot"; and when he visited the Davenports, he "came away powerfully impressed with the conviction that . . . their support-ers and believers were mad." If Sothern's tricks made some of the most intelligent man in Aprualist is either an impostor or an idiot," it inevitably follows that he has exerted a most mischiev bility. For these melancholy results of his efforts conservators of the public welfare. But Mr. Sothern is convinced that the believers in Spiritualism are "mad." Among the indications of madness, which first and chiefly attract the attention of the ordinary observer, are a want of coherency of language and consistency of conduct. The individual talks at random and exerts himself without a rational motive for action. It will be perceived that Mr. Sothern answers the description very well, though it may be admitted that he exhibits less "method in his madness" than ordinary lunatics. We search in vain for any plausable pretext for his conduct. He devotes himself to a most thankless task without the least hope of reward. He is not prompted by his necessities; nor can he so much as offer the poor excuse for his conduct which avarice might suggest. With no rational purpose in view, he labored for years, with untiring zeal-worked for nothing and found himself. And this was not all. He even assures us" that the evening invariably wound up with a jolly little supper, provided solely at his own expense." This is surely more than could rationally have been expected of human nature in its normal condition. If we set aside those whom Providence designs to crown with martyrdom, it must be apparent that such utter self-abnegation is wholly incompatible with the natural instincts of a sound mind. What I have written involves the implied admission of the truth of Mr. Sothern's present claim, namely, that he was not a spiritual medium, but only a mere triffer, who amused himself by jesting about things which possess a sacred significance; and in making (as he virtually assumes) knaves and idiots of " some of the most intelligent men in America." And yet I am reminded, that many things occurred in the "miracle circle" which do not favor the supposition that they originated with Mr. Sothern and his confederates. Among other things I refer to the stern reproofs and earnest moral lessons that were often expressed and forcibly inculcated; to say nothing of the threats of a public exposure of the secret conduct of a number of those "gentlemen of high standing in their several professions." It is not usual for men, whatever may be their moral condition, to threaten and denonnco themselves; much less would they be inclined to do this in the presence of strangers. And yet such threats-purporting to have emanated from a spiritual source-were made in my presence. The writer was an invited guest at the Miracle Circle, (courtesy of "Ben Johnson,") but went away with an empty stomach. A fair opportunity for personal observation leads to the conclusion, that the "jolly little supper," with which " the evening invariably wound up," may have been "a myth." A generous hospitality requires but a small sacrifice, so long as it is chiefly manifested on paper, Some of the distinguished gentlemen " were thus brought to a severe reckoning for alleged sedret practices that could not be reconciled with the "Ten Command-

tion; and if our legislators have hitherto made no 'muts." The subject might be edifying to the redler, but as it is not altogether pleasant to the writer, and may not be agreeable to the parties less because the iniquity is of so monstrous a most concerned, a special reference to a single ex-

The persons forming the circle, being properly seated around the table, with their hands on the kind. Assuming to have produced all the essen- the envelope contained an open confession that This confession was expressed in mandment humble and penitent language, and seven men who were present-a majority being among the alleged autions of that "erpensive sell"-found the names by which they were respectively known attached to the confession, each in his own pecuthe Ad of his confederates, produced such appear- liar chirography. This paper was carefully inspected by every member of the company, and I disclose it by no means follows that true Spirit- have not forgotten the sensation it occasioned. ualists produce all the phenomena that occur in Now I submit that whilst men of depraved morals their presence by voluntary effort, and in the may converse with each other respecting their lisame fraudulent way. The huckster who prefers centious practices, they are not likely to invite in strangers to listen to such a confession. If this was not the work of those who managed the affairs of the circle, where are we to look for the author or authors of that humiliating confession? If, on the contrary, it was dictated by themselves, is it not manifest that they were hardened enough

to glory in their own shame? If this was one of Mr. Sothern's practical jokes, he is entitled to the writer's thanks for having graciously omitted to place his name on the roll of infamy. Moreover, such a confession, voluntarily made, in the absence of religious convictions, and of any and every circumstance requiring such an indecent revelation, would naturally be regarded as conclusive evidence, that its author was as unsound in his mind as he professed to be in his morals. It is alleged to have been the original intention of Mr. Sothern to expose the falsehood of Spiritualism had his investigation of the subject resulted in such a discovery. Now if he really ascertained that it had no foundation in truth, why did he not admonish the public at once by a speedy and fearless exposure? It appears that his sluggish sense of duty permitted a period of several years to elapse without one word of condemnation, publicly expressed. It is a suggestive circumstance that his exposition only comes to us, at least, when a contributor to a foreign journal had taken the liberty to openly identify his name with the subject. However, had Mr. Sothern been satisfied with a simple denial of the spiritual origin of the facts observed in his presence, I should not have taken up my pen, and his communication would probably have elicited no reply. But when he makes his denial the occasion for an unmerited assault on the characters of a large and respectable portion of the people of both Europe and America, he deserves to be sharply rebuked.

Spiritualism has nothing to fear from the childish passion and opposition of its enemies; nor can it suffer from any ordeal which the progress of civilization and the developments of science can possibly institute with a view to test its claims Old falsehoods must die and be buried; materialism returns to the dust from which it sprang; the theories of popular skepticism change like the shifting sands beneath the waves; the deceivers go their way and the Iscariots to their own place; they doubtless perish and disappear; those who mock become silent, and darkness covers their memory. All infidel philosophies and soulless systems are left to decompose together. No light shines above their common sepulchre, save the pale, phosphorescent illumination that reveals the cenes of corruption and defines the empire of the

But Spiritualism has the inherent elements of an indestructible life. It rests on the fundamental laws and relations of the human mind: the Religions of all periods and countries are based upon its positive facts and eternal principles, while its illustrations are found alike in the sacred books of Pagans, Jews and Christians, and in all history. The illuminated seers and spiritual heroes of other times are not dead-such men never The hour of their martyrdom is the ho die their resurrection. They ascend to the conditions of a more exalted life and yet remain with us in spirit to strengthen the weak, and to rebuke the inworthy. The effigies of the Apostles are still in he temples of our religion; Jesus is risen from the lead; and every great inspired teacher also rises in spirit and in power as the world advances to he comprehension of his teachings. Confucius. Pythagoras, John and Swedenborg are living teachers of to-day; and, in some sense, every saint stands before us a vital and inspiring presence. Great souls shine out like stars in the firmament to light our pathway, and the common faith of mankind is a prophetic revelation of their sublime estate. Here and there, even now, the light breaks through the clouds of time and sense. Strains of broken but divine music float down to us through the still atmosphere of our spirit; and forever "beautiful upon the mountain summits of human life, are the white feet of those who bring good S. B. BRITTAN. news."

## J BURNS, PROGRESSIV LIBRARY, 1 WELLINGTON ROAD.

CANBERWELL LONDON, ENG. KEEPS FOR SALE THE BANNER OF LIGHT AND OTHER SPIRITUAL PUBLICATIONS.

This Paper is mailed to Subscribers and sold by Periodical Dealers every Monday Moraing six days in advance of dute.

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

Banner of Light BOSTON, BATURDAY, FEBEUARY 3, 1866. OFFICE 158 WASHINGTON STREET, ROOM NO. 3, UP STAIRS. WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS. LUTHER COLBY, - - - - EDITOR.

### Real and Rational.

It appears to have become a positive need with certain preachers to bring the claims of Spiritualism before their congregations, at stated intervals. Some do it from one motive, and some from another. On one side, there is an admitted necessity for discussing this matter, on account of its growing influence over the minds of their flocks. On the other, there are, here and there, men who are willing to study the matter in the light of growth, and an inward desire for more light, and one of the phenomena of human progress. We have little or no sympathy with the former class, while with the latter we should have far more if it were not so patent beforehand that they were to all practical purposes prejudiced as to the result at which they mean to have their discussions arrive.

The Rev. Mr. Frothingham, of New York-certainly one of the most advanced among liberal Christians, who styles himself a Unitarian, and has been thought by many to be the man worthy to be named before others for the place left unoccupled by the death of Mr. Parker-Mr. Frothingham, we say, is at present engaged in delivering a series of what are called "eloquent discourses" on Spiritualism before his congregation; the burden of which is, we are glad to say for once, not the old stock objections to Spiritualism on the score of prejudice or hatred, for of that he shows none -but the fact that spirit communion is no new thing, nor modern fact, no recently developed faith, but has rather been an inspiration for the mind of man for centuries, and would really be of practical value to the race now if it were fairly aid by the side of reason, and demonstrated to be sound and reliable by the [patent process of Rationalism. Mr. Frothingham insists that this is the age distinctively of Rationalism to which all things must be rigidly referred, and by which their value must be proved.

He makes a show of candor, in fact, in his apbroach toward his subject, that he may gain advantage for coming to his insufficient conclusion with the more apparent fairness and force. While he admits the antiquity of the belief in the presence and personal communications of spirits, and quotes Milton and Longfellow in favor of that universal belief, and refers to literature as being a complete treasury of allusions to the fact and subscriptions to it also—he nevertheless is reso-Intely unwilling to put any credence in any of the theories or philosophies that are crected on the countless evidences of spirit-communion, until mended themselves to his reason. In this conclusion of his, he is simply inconsistent with himself. He does not deny facts at all, and yet he insists that reason shall dominate over them. This is in order to make it appear that the present is the age of reason indeed. The inductive method teaches us to first collect our facts, then classify them according to their natural relations, and then proceed to the conclusions to which they manifestly point us. But Mr. Frothingham wants the facts to give way to the reason. How this can be, he does not pretend to make plain to us, nor even to touch upon at all. In his zeal for Rationalism, he becomes just as irrational as possible. He admits the full reality of Spiritualism, therefore, but demands to be satisfied of its rationality. If the former, then the latter follows as a matter of course. But to make the facts of Spiritualism insufficient and comparatively unimportant, he speaks of them in one passage as being the same with the delusions, trances, oracles, and other manifestations to which he obviously attaches no rational importance. But in another place he comes back again to the truth, and admits, because there is no other way left open for him, quite all that we could ask of him. And he frankly confesses that it will not do to exercise positive disbelief-respecting these manifestations. They are matters, he says, on which human judgments are to be suspended; men are neither to believe nor disbelieve. "We neither accept nor scout we suspend judgment "-is his language. And thence he passes to a word of praise for the good, and true, and pure men and women who do believe, and profess their belief, in these well ascertained facts of Spiritualism. In spite of their character, he refuses to accept their hypotheses. His mistake is in supposing there is any hypothesis about it. Had he personally investigated it, as many another man of at least equal capacities has done before him, he would not speak now of hypotheses; he would be stating the facts, and upon them building the philosophy which is their merited superstructure and crown. If Mr, F. would for once let his own preconceived theories go, particularly on the single subject of Rationalsm, and open his mind to the reception of facts wherever he found them, he would find that he had come nearer to a truly spiritual faith than ever before.

## FEBRUARY 8, 1866.

### Wm. Lloyd Garrison.

This life-long champion of human rights and human liberty went out of editorial service on the 1st of January, at which time the Liberator went out of existence. He said that, inasmuch as slavery was overthrown in the United States, his special work was done. For thirty-five years he has wrought with untiring zeal and energy for the cause nearest his heart, and feels that he has received his blessing in advance by reason of having lived to see the consummation of his wishes and the perfect realization of his hopes. Human slavery does not exist as an institution in the United States. This single fact is the crown to his long-continued labors.

.The Liberator had numerous enemies during its historic career, as was naturally to have been expected of so distinct an enterprise. Slowly but surely it grew to be a power, and a great political party at length came up to the plane on which it had originally taken its position. The name of Mr. Garrison is known wherever the word slavery is spoken over, the face of the civilized globe. He will be remembered by friend and foe alike; and it is but a proof of the soundness of his principles, that those who began with bitterly opposing him, now freely accept the conclusions to which they inevitably lead. Some of the strongest abolitionists are to-day to be found in the Southern States

themselves.

### Sulcide of a Clergyman.

On Thanksgiving Day, Mr. Reuben Townsend on Loansegiving Day, Mr. Actuent Lownsend, residing in Wilton, Me., committed suicide by banging himself in his barn. He was a preacher of the Galvinist Baptist denomination, and was one of the most respected citizens of the town. He was in good circumstances.—Boston Herald. Wonder if Spiritualism was the cause that induced Mr. Townsend to commit suicide? Being

a "Calvinist Bantist" preacher, we think not. Seeing that the theological and secular press are strenuously endeavoring to fasten murders, suicides, and the whole catalogue of human crimes, upon the backs of Spiritualists, by the circulation of the grossest falsehoods ever invented by man. we have been requested by several friends to chronicle everything that the Church has really been guilty of from time to time, and what sins are daily occurring in their midst; but we shall not do so, for the reason that the catalogue would occupy more room in our columns than we could possibly spare.

It is about time this mean, contemptible business of people who call themselves Christians, cease. Spiritualists are just as respectable as any other class of people in the community, and their Scientific Religion has more backbone in it than anything of the kind that was ever vouchsafed to mankind.

### Chelsea.

The Spiritualists of Chelsea are in a very flourshing condition. They have had, some of the finest speakers in the land to address them, and of every variety. Whilst Lizzie Doten and Mrs. Smith held the audience spell-bound by their beautiful and transcendent eloquence, Todd, the fearless pioneer, blazed forth like the rays of a rough diamond, his native and powerful eloquence, which penetrated the thick gloom of the old school of Theology, and showed it forth in all its deformities, contrasting it with the new and glorious light of Spiritualism. Like unto the oak which sprung from the acorn, in his own words, so has he grown up from the Old Theology; and it would be as possible, so he says, to crowd him back to his starting point, as it would be to push back the sturdy oak into the acorn.

The Children's Lyceum is thriving well. Next Wednesday evening, some of the friends of the Society will give an entertainment of Tableaux, me benent of the Lycenm. We liope that a goodly sum will be the result, for a little material aid is needed to help this new and glorious institution along.

Adin Ballou, the good old solid veteran in the cause, lectured to a full and appreciative audience a week ago last Sunday night.

F. L. H. Willis next Sunday. We are pleased to announce that arrangements

### To the Spiritualists of Massachusetts.

Brothers and Sisters-The Call for a Convention. which you have seen in the Banner of Light for rome weeks past, has been responded to, and the result is before you in the report of said Convenvention. The object of this appeal is to invite your careful attention to the affirmation of principles there made, the Constitution adopted, and the practical measures proposed to spread the new Gospel everywhere in our State, and also solicit your cooperation in the good work. What we wish and hope to secure is from one to three thousand names appended to this Constitution within the next four weeks, together with the dollar, or more, as the expression of our determination that the work shall go forward. But if any one objects to signing the Constitution, they can still aid in sending the Agent through the State on his mission of good. If every place will equal Worcester, we shall have more than that sum very soon. We have no idea that we have made our plan perfect at first, but we have made a beginning, and you can perfect in the future, what is defective inithe present. The old organizations are making the most gigantic efforts to maintain the supremacy of falsehood, and the mental slav-ery, and spiritual degradation of man. The world looks to us, and rightly, too, for light and help. We ask you, not to dispense your worldly means by the bundrede of the mental share the mental slavby the hundreds of thousands, and even millions as do the Churches; but we do urge that the Spir-itualists of the Old Bay State expend a few hundreds, the present year, in the way proposed in our Constitution. Brothers and Sisters, let us do one practical thing. Send in your dollars to the Corresponding Secretary, care of the Banner of Light Office, and they will be promptly acknowl-edged through that paper, and paid over to the Treasurer. freasurer,

In places where any of the officers reside, it may be more convenient to pay over to them, and they forward it. In any way you please to send your name and money, will be acceptable to the Association, and we doubt not to the angel-world, which has inspired this movement. Hor the Evennittee Committee

For the Executive Committee, J. S. LOVELAND, Cor. Secretary.

### The Rescue from Shipwreck.

Boston has scarcely recovered from the excitement caused by the appearance of nearly three hundred shipwrecked emigrants in our midst, two Sundays ago. The incident was excellently adapted to work just the results it did work. Our stronger, after all, than selfishness, by pouring most bountcously of what they had into the laps of the sufferers. The whole scene was calculated to move the hardest heart. It is not often that the popular sympathies are so powerfully appealed to. It never does them any harm, but, rather, good. We all need to be told, now and then, that we are brothers by birth, and that blessed charity is as blessed for those who give as those who re-

### Dr. Willis's Lecture.

ceive.

Our readers this week will find a mental feast in perusing Dr. Willis's able lecture delivered in ists. All will be interested in it.

have been completed whereby F. L. H. Willis, M. D., of New York, is to speak before the Lyceum Society of Spiritualists in this city, next Sunday, He will repeat the two splendid discourses he gave here in December, on a very stormy Sunday, which discourses many have asked to have repeated, viz., "The Gospel of Spiritualism," and The Experiences of Theodore Parker on entering Spirit-Life." Two more interesting discourses are rarely heard even from spiritual platforms. We hope he will be able to speak here the Sundays during the month. The public are invited free to attend these meetings, and no doubt those who feel any interest in the spiritual philosophy, will take this opportunity to attend. We know they will hear something that will interest, and, if they so desire, benefit them.

### The Indians as Voters.

A bill has been introduced into Congress by Mr. Raymond, of New York, making provision for what its author supposes to be equal suffrage, by allowing almost every class of males in the country to vote, under certain qualifications, except the Indians. These are not to be entrusted with the elective franchise on any terms. The Constitution prescribed that those Indians who were taxed should be counted in with the representative part of the general population; which is as far as it had authority to go; but modern legislation travels out of its way to brand Indians as unfit, under any circumstances, to exercise the elective franchise. We protest against the grossly cruel character of such an assumption. Let the Indian be treated at least as fairly as the black, if not the white, man."

### The Anti-Slavery Societies.

The American Anti-Slavery Society held a session in this city last week. The question of dissolving the Organization was freely discussed and defeated by a large majority. The Society will continue to work for what its members consider the unattained rights of the colored race. The Massachusetts Anti-Slavery Society also met in this city last week. It also resolved to continue its organization, and engage more zealously in the work of securing to the colored race people showed that the instincts of humanity were | their entire freedom and equal rights. John T. Sargent was elected President and Charles K.

### Meetings in the Melodeon.

Whipple Corresponding Secretary.

Fifteen hundred people were crowded into the Melodeon on Sunday, Jan. 21st, to hear each lecture given by Mrs. Cora Daniels, and many more went away for want of room. Education was the subject spoken upon in the afternoon. In the evening, the controlling influence purported to be that of Mrs. Eliza Farnham, who spoke with great ability upon the Position of Woman.

DEATH OF A WRITER,-The inte foreign papers this city before the Lyceum Society of Spiritual- announce the death of Frederics Bremer, at Stockstar in and women, p holm,

## FEBRUARY 8, 1866.

# BANNER OF LIGHT.

### Philadelphia Lyceum Exhibition.

Below we give the programme of the exercises at the grand annual celebration of the Children's Progressivé Lyceum, to be held in Concert Hall, Chestnut street, above Twelfth, Philadelphia, on Wednesday evening, Feb. 7th, to which we alluded last week. The proceeds of this entertainment go to defray the expenses of the Lyceums. In addition to the fine programme, we learn that they will have the use of the beautiful and expensive scenery which is being prepared for a series of select musical entertainments to be given by the celebrated Master of Music, Mr. Perelli, thus making the attraction unusually interesting. M. B. Dyott, Esq., the conductor, and C. E. Sargent, musical director, are zealous in their endeavors to perfect the Lyceum, and place it in a self-sustaining position. The first part of leaux-with Chorus-by the entire Lyceum; Marching-with Flags; Silver Chain Recitation; soon. Dialogue between Sir Peter and Lady Teazle-(School for Scandal); Song-Come now and haste away; Parlor Gymnastics-Dumb Bell Exercises with Music-in costume by Infant Group; Dialogue-Miss Kuhn and Miss Blackwood; Trio-'Neath the Greenwood Tree-Misses M. E. and L. Fithian.

The second part embraces a pleasing variety: Musical Tableaux-Court of the Fairles-by Juvenile Groups; Dialogue-Brutus and Cassiusby F. Gourlay and A. Chase; Song-Home of my Heart-Miss M., Blackwood; Comic Duett-Quaker Courtship-Simon and Ruth; Recitation-Life -Mr. F. Gourlay; Song-She sang among the Flowers-Miss Mary Fithian; Comic Recitation-Pin, Needle and Scissors-Miss Minnie Harris; Emblematical Tableaux.

The exercises will commence at 8 o'clock, precisely. Admission thirty-five cents, or three for one dollar. A more agreeable evening's entertainment cannot well be found.

### New Publications.

HARPER'S MONTHLY for February comes in season, as usual. There is a rich assortment of foreign and domestic literature, some of the most popular and prolific English novelists taking up their share of room on the pages. The illustrations are spirited and attractive. Say what we may of the other magazines, Harper holds its own cents. Hereafter we shall receive it regularly grandly with the people.

The ATLANTIC is also at hand. Mrs. Stowe, Ik. Marvel, and a select company of the staff of regular writers for the Atlantic, appear in this number, which is vigorous, fresh and readable. It has entered on the New Year with full proof of its ability to go through it with honor to our national literature.

A. Williams & Co. have both the above Magazines for sale on their counter.

We have also received from Williams & Co. a handsome pamphlet, which has already reached By Joel Prentiss Bishon." The author advocates simply turning over the control of the Southern States to the hands of the negroes.

The LADIES' FRIEND for February, and also BEADLE'S MONTHLY are out, fresh and readable.

Addresses to the Colored People. Mrs. Cora L. V. Daniels and Col. N. W. Daniels will speak in the Melodeon on Tuesday evening, Jan. 30th, for the benefit of the Freedmen's Association. There is quite an interest felt here to licar the gallant Colonel on the rostrum. He is a gentleman of education and has the reputation of being a fine speaker. Of Mrs. Daniels's ability to entertain an audience all are well aware. Many will be anxious to hear what the invisibles have to say on the important subject of doing justice to the freedmen, which is now absorbing the attention of our National Councils. Let the hall be crowded.

Mrs. Daniels deliver d an address before

### Cholers on the Continent.

This fearful pestilence is at last at the door. It In which he shows up in his true light H. Melville was brought to Guadeloupe, one of the West India Islands, on board a vessel from Marsellies, France, there having been two cases on board, and the pilot neglected to communicate the fact to the authorities of the island. The clothing of the diseased passengers was suffered to be taken ou shore and washed in the family of some laborers, who all died in consequence, and the plague rapidly spread over the island. Nearly one hundred and fifty deaths a day occurred, out of a population of ten thousand. The ravages of the nestilence were fearful in the extreme, and it was feared the island would in a short time become depopulated altogether. Intercourse with other islands was practically at an end. From the West Indies to our own large cities is but a stone's the programme will be as follows: Patriocic Tab- throw, The spring approaches. Our preparations for defence cannot be undertaken a day too

### New Music.

From Oliver Ditson & Co's, 277 Washington street, we have received the following new musical compositions: "I'm as happy as the day is long," song and chorus, by Clement White; "Byron's Farewell," a song, by J. H. M'Naughton; " Bury me at sunset," words by F. E. Arnold, music by Frank Wilder; "I will be glad," No. 5 of Morning and Evening Collection of Music for Public Worship, composed by L. H. Southard; "Felina Redowa." a gem for the plano, arranged for two performers, by G. W. Howitt; "Eureka," a grand polka brilliante, composed by S. B. Whitney; "The Monastery," a conposition by Brinley Richards.

### Catalogue of Reference.

Stevens Brothers, No. 17 Henrietta street, Covent Garden, London, W. C., have issued a pamphlet catalogue of Books for sale by them. It also contains the names of all the newspapers published in Europe, as well as the principal ones in this country, for which they act as agents; this making a useful reference book.

### The London Spiritual Magazine.

We have received a supply of the January numher of this ably conducted monthly, and can furnish a copy to those who wish for twenty-five very month.

### The Bail is Moving-Another Convention.

The Spiritualists of Rhode Island and Connecticut will meet in Convention in Providence, R. I., Feb. 15th, for the purpose of initiating Missionary labor in those States, by forming a similar association to that recently organized at Worcester. Friends of a spiritual gospel, come and let us begin a work, which shall overthrow the enslaving

dogmas of the old superstitions. J. E. Ballon, S. H. Vose, Seth Shaw, L. K. Josits second edition, entitled "Secession and Siav-fits second edition, entitled "Secession and Siav-ery; or the Constitutional Duty of Congress to give the Elective Franchise and Freedom to all Loyal Persons, in response to the act of Secession. Loyal Persons, in response to the act of Secession. Loyal Persons, in response to the act of Secession. Loveland, for Connecticut.

# ALL SORTS OF PARAGRAPHS.

This paragraph will inform our cotemporary, the Religio-Philosophical Journal, that we sent a copy of Hudson Tuttle's new work, "The Origin and Antiquity of Physical Man," to that office some time ago. If they have n't received it, " Uncle Sam" is at fault—not us.

The Governor of this State has appointed Major E. J. Jones High Constable of the State Police, in place of Col. W. S. King, resigned. The Council has confirmed the appointment. Major Jones commanded the Eleventh Light Battery Mass. Vols. for nine months, and also went out in command of the battery of which the nine months' battery was the nucleus, and 'remained in command till the battery was mustered out of the service. He has been connected with our Police Depart-

ment, and as a civil and very obliging officer of our courts, is highly esteemed.

### Letter from William M. Fay.

Fay-alludes to the Bros. Davenport in France, etc. Friends of the Banner-I was not much sur-

rised in reading in one of the New York dailies in advertisement announcing that" H. M. Fay, late confederate of the Davenport Brothers," would give a public exposure of Spiritualism in Cooper Institute. Now I should not consider this Home of America," (as he formerly styled himself,) or his advertisement worthy my notice, were t not for the fact that he happens to bear my name; and that fact, together with the artfully worded, "late confederate of the Davenport Brothers," may lead many to believe that I have proved myself a modern Judas, and a traitor to

the cause of Spiritualism. He has now come out and shown his hand open-ly, and therefore cannot do the same amount of harm to Spiritualism, or the Bros. Davenport and myself, that he did while passing himself off as a spiritual medium and palaining off his her to be a super the second seco spiritual medium, and paiming off his bungling tricks and imitations of our scances as genuine spiritual manifestations.

There are but very few persons who are aware of the immense and violent opposition which the Brothers and myself have had to contend against, and most generally from quarters where we least expected it, and the unjust suspicions that have een aroused against us by such charlatans as H. Felville Fay, Bly, etc., who have traveled about the country under the guise of mediums, practicing their impositions, and imposing upon the credulity of unsuspecting persons.

To all who know anything of the private character of this now self-condemned, swindling imnostor, this last act of his is no surprise. That this man did nossess cortain mediumistic powers. but prostituted them to the vilest of purposes. I have positive knowledge; and finding that his nower was by no means sufficient to enable him to give satisfaction to inquiring skeptics, he substituted the most bungling and shallow tricks, which, as a matter of course, were always detected. Thus finding that his career was one continual race is nearly run, however, and he will soon go and be heard of no more,

Your readers have heard of the treatment that yet with all the opposition and brutality we have had to encounter, I know that we have advanced in our work with a great measure of success, having appeared before the nobility of England, and the Emperor of the French and Court, at the Palace of St. Cloud. They all, after the seances, expressed their greatest satisfaction at the wonderful manifestations they had witnessed.

We go to morrow to Dublin, Ireland, where we are fully warranted to receive a hearty welcome, and in February we think of going to St. Petersburg, Russia.

Hoping that the cause is still spreading in America, as I know it to be in Europe, I am, yours for the truth, WM. M. FAY.

London, England, Jan. 1, 1866.

### **Business Matters**.

### DR. W. K. RIPLEY, OF FOXBORO', MASS

Psychometric and Magnetic Physician, Can be consulted at Room No. 3, Hancock House, Court square, Boston, Thursday and Friday of each week, from 9 A. N. to 9 P. M. Examination free.

AT PIANOFORTES.-Always on hand, a large and carefully selected stock of second-hand Planofortes of various styles and prices. A. M. LELAND, No. 289 Washington: St., up stairs.

WANTED .- The address of David C. Dinsmore is anxiously wished for by A. W., "Griswold Opera House," Troy, N. Y.

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

corner of Congress and Eim sirects. Free Conference in the forenoon. Lectures alternoon and evening, at And 70 clock. Novin AND FOXOROFT, MR.—The Apiritualisis hold regular meetings every Hunday, forchoon and evening, in the Univer-salist church. A successful Nabbath School is in operation. NEW YORK CITZ.—The FIRSt Society of Spiritualists hold-meetings every Hunday in Hope Chapel, 720 Broadway. Beats free.

meetings every Nunday in Hope Chapel, 720 Broadway. Seats free. The Rociety of Processive Relativations hold meetings every Nunday, morning and evening, in "Eublit Hail No. 55 West 334 airCet, near Broadway. The speaker at present en-gaged is J. G. Fish for March. The Children's Progressive Ly-crum meets at the same hail every Nunday afterhoom at 34 o'clock. Speakers wishing to make engagements to lecture in Ebbit Hail should address P. E. Farmworth, Nec'y, P. O. box 5619, New York. This NFIRITY AL LYCEUN, corner of 23d street and Broadway, will be open every Sunday during the winter at 7K r. M. Dr. Horace Dresser conducts the merilings. Rents free. Meetings at the "Temple of Truth." Will Broadway. Lec-tures and discussions every Nunday at 10%, 3 and 7K o'clock. The hall and rooms are open every day In the week as a Roirt-ualists' deput for information, mediums' home, etc., etc. All are invited to come and make themelves at home.

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

Br. Lovis, Mo.—The "Society of Spiritualisis and Friends of Progress' have rented Mercanille Library (small) Hall, and have regular lectures every Sunday at 101-2 A. M. and 71 2 F. M. Scalis free. Speaker engaged :—Miss Lizzle Doten dur-ing February.

WARHINGTON, D. C.-The Spiritualists of Washington hold regular meetings every Sunday, at 11 A. M. and 14 P. M., in icaton Hall, corner of D and Ninth streets. An able list of ecturers is engaged.

### To Correspondents.

KWe cannot engage to return rejected manuscripts.)

J. G. A., NEW YORK .- Received, and on the for publication. M. A. T., NEW BRIGHTON, PA.-Doc. received. The book

was sent by mail.

### Special Notices.

### DR. URIAH CLARK'S HEALTH INSTITUTE.

OURES WITHOUT MEDICINE!

When we consider the number of human beings that die with Consumption every year, the importance of a medicine that will cure all pulmonary affections that tend to repetition of open exposure and disgrace, he now this complaint, and even to arrest the destroyer after it has undertakes to play the same game at which so indicated its presence in the system, must be admitted to be many of his stamp have played before him. His beyond all estimates. This wonderful hower is claimed to be possessed by Allen's Lang Balsam. For sale by GEO. C. GOODWIN & CO., Boston.

the way of the Blys, Von Vlecks and Andersons, 2w-Fh. 3.] Also, by the healers in Family Medicine generally.

TT MAKE YOUR OWN SOAP WITH P. T. Your readers have heard of the treatment that BABBIT'S PURE CONCENTRATED POTASH, or READY we have met with, both in England and France; SOAP MAKER. Warranted double the strength of common Potash, and superior to any other sapomider or ley in market. Put up in cans of one pound, two pounds, three pounds, six pounds, and twelve pounds, with full directions in English and German, for making Hard and Soft Soap. One pound will make fifteen gallons of Soft Soap. No time is required. Consumers will find this the cheapest Potash in market. B. T. BABRITT.

64, 65, 66, 67, 68, 69, 70, 72 and 74 Washington street, New York. Oct. 14 .-- 1y

# PERRY'S MOTH AND FRECKLE LOTION.

PERBY'S MOTH AND FREUKLE LUTION. (D) Chosma, or Mothpatch, (also Liverspot.) and Lentigo, or Preckles, are often very annoying, particularly to ladies of light complexion, for the discolored spots show more plainly on the face of a blonde than a branctic, but they greatly mar-the beauty of either; and finy preparation that will effect ally remove them without injuring the *texture* or *color* of the *thin*, is certainly a desideration. Dr. B. C. FERRY, who has made discolsrations, which is at once prompt, intallible and harmeless.

Prepared only by B. C. PERRY, Dermatologist, No 49 Bond street, New York, and for sale by all druggists. Price \$2,00 per bottle. Call for PERRY'S MOTH AND FRECKLE LOTION.

Sold by all Druggists everywhere. 6m-Nov. 11

(F' Perry Davis's Pain Killer,--If rarely happens that in our editorial capacity our readers find us premeditatedly and with matice aforethought engaged in pufling any patent medicine, but during our late visit to l'itsburgh Laud-ing, 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 PERRY DAVIS'S VEGE TABLE PAIN KILLER. All make loudly in its favor, and the kind-hearted surgeon of one of our indiana regiments informed us 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 mong the army sutlers, that it is one of the remedies they should ever be out of .- Larcy tte (Ind.) baily Courier. Jan. 27 .--- [10]--2w

### ADVERTISEMENTS.

Our terms are, for each line in Agate type, twenty cents for the first, and fitten cents per line for every subsequent insertion. Payment invariably in advance.

A Memoir and liketory of the Courtship and Secret Marriage between Dr. E. K. same (the Aretic Explorer) and Mar-garet Fox: together with correspondence, [ac-simile letters, portrait of the indy. An extraordinary work. 12mo., beauti-fully bound in cloth.

DR KANE'S LOVE-LIFE.

HIS COURTSHIP AND SECRET MARBIAGE.

REMARKABLEBOOK!

Store and Store and Store

A

and the second second

THOUSANDS OF COPIES ALREADY SOLD.

### THE LOVE-LIPE OF DR. KANE,

AND MISS FOX, THE SPIRITUALIST.

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

"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 Braddon may find in it materials for scores of hovels, and yet none of them can tell the story more graphically, more enter-almingly than it is set forth in these capities, that beins with the deep emotions of their author."—Albuny Errang Journal,

"Though long delayed, the book will not fail to interest the public. • • It is a book of the most romantic and charm-ing interest, and every one who has read anything of the cele-brated Arctic Explorer, who has not desire to read the daily outpourings of a great and true heart, will permacht. • • There is also a point alt of Mrs. Kane, \* beautiful as a dream. \*\* Portland Transcript.

<sup>14</sup> Another history is disclosed in a volume of letters just published by Carleton, of which, it is said, fifty thousand copies are already called by, <sup>6</sup> <sup>15</sup> There is the usual to-manite perversity of the passion at the very outset of the story. The persons were live K. K.Knne, of the U. S. Navy, whose Artic discoveries have a world-while fame, and Miss Margaret Fox, well known as one of the original Roelester Rappers, or 'Nedluma' of spiritual communication, "-New York Herald.

THE LOVE-LIFE OF DR. KANE. \* This remarkable book will be sent by mail *free of post-*e, on receipt of the regular price-\$1.75. TP For sale at the Banner Office, 158 Washington street, lowion, and the Branch Office, 274 Canal street, New York.

This Day Published, January 2d, An Original and Startling Book! THE ORIGIN AND ANTIQUITY

### PHYSICAL MAN, SCIENTIFICALLY CONSIDERED,

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

### BY HUDSON TUTTLE.

THE design of the author is well set forth in the fille of his work. The manuer of its accomplishment may be un-derstood by our raying that he seems peculiarly endowed with the rate faculty of presenting the suot dry nin observe quer-tions of Science in such a vivid and striking manner, that the mast unscientific reader can readily comprehend them. He stands directly between the Scientist and the man of common education as an interpreter; and as is proved by the success of he former publications, understands the meeds of the popular heart, and the best manner of meeting it, in a most surprising manner.

heard, and the best manner or meeting across successing any manner. The wanders through no wearisome detail, but at once pre-sents his subject, clear, terse, god comprehensive. He dors not write so much for the man of lefeure as the laborer who has only a spare hour. No one values that hourso much as the author, and he crowds it to overflowing with knowledge of richest practical yane. His scatteries cleant in their scen-and clear defailteness of statement, as he presents its subjects with the calm logic of Science. Originality is stamped on every large, which he does not cone of in high boundag tech-micalliles, but finds the plainest Saxon the next expressive. """"" before all an - For sale at our Booton and Sew Yerk "I" Price \$1,50. For sale at our Boston and New York Offices.

THE GREAT LYRICAL EPIC OF THE WAR!

# GAZELLE,

A TALE OF THE GREAT REBELLION.

A Purely American Poem.

It is an Autobiography. Its Characters are from Life.

Its Scenes are the Great Lakes,

NIAGARA FALLS, THE ST. LAWRENCE, MONTREAL, THE WHITE MOUSTAINS, and the sanguinary BATTLE-FIELDS OF THE SOUTH. It episodes the weird legends which cluster around these places. Its measure changes with the subject, joyful or sad, and by its originality and aire lightness awakens at once the interest of the regist, and cho as it to the end. It has all the beauties of a poem, the interest of a romance, and the truthfulness of real life. TW Price \$1,25. For sale at our Boston and New York Dec. 30. Officer

A NEW BOOK-JUST PUBLISHED. THE BIOGRAPHY OF SATAN;

OR A DISTORICAL EXPOSITION OF

THE DEVIL AND HIS FIERY DOMINIONS Disclosing the Oriental Origin of the Beliet in A DEVIL AND FUTURE ENDLESS PUBLISHMENT, A 180, the Pagan Origin of the Scriptural Terms, "Horton-Boss PH," "Lake of File and Bilmstone," Keys of Hell," "Chains of Darkness," "Casting out Devils," "Ever-lasting Purishment," "The Worm that never Dieth," etc. etc., all explained.

5

colored people, in Joy Street Church, on Wednesday evening last. It was the freest outspoken time. The want of further action on the part of freedmen in a worse condition than they were before.

### Pioncer Work.

It will be seen by the proceedings of the Worcester Convention, that Benjamin Todd has been selected as the missionary to do pioneer work in places where our friends are not, as yet, numerous enough to hold public meetings. He is an able and eloquent speaker and well calculated for the work assigned him. He informs us that March. He desires friends to write to him or the Secretary as soon as possible from places where they wish a speaker, so as to enable him to arrange his route geographically. He can be addressed care of this office. We hope this movement will prove a success, for some such effort is greatly needed and is loudly called for.

Mr. Todd has been obliged to withdraw his engagements previously made, beyond the close of February.

### Spiritual Painting.

Last week we received from the medium artist, N. B. Starr, of Cincinnati, O., a picture four and a half feet by five and a half in size, representing a landscape scene in the Summer-Land. We have hung it in our free circle room, where it can be seen by all who choose to visit the room. Mr. Starr says it was painted by him while under inspirational influence, and he values it at \$300. It is a beautiful and fitting ornament to adorn spiritual lecture-rooms, libraries, &c. The picture is for sale, and we trust some liberal person will feel disposed to purchase it, and thus enable a deserving medium to devote more of his time to the invisibles who used him to produce this.

### Denton's Lectures.

Prof. Denton commenced his course of lectures on Geology, before the Mercantile Library Association, at their hall in Summer street, on Friday evening last. We regret that the crowded state of our columns precludes the possibility of giving even a synopsis of his first lecture of the course. He is the ablest lecturer upon this subject of the present age.

### Thanks.

We tender our worthy brother, Thomas Middleton, Esq., our thanks for the excellent report he has furnished the readers of the Banner of the proceedings of the Quarterly Convention recently held in Bridgewater, Vt.

### Mrs. Willis's Lectures on Geology.

The next lecture of Mrs. N. J. Willis's course, on Wednesday evening, will be on the" Antiquity of Man.". There was a large increase in the audience at the last lecture.

Six freighting ships are now on the stocks at expression of thought we have heard for a long East Boston, of an average tonnage of one thousand tons each, and will be ready for launching the Government, she maintained, had placed the in March. Two steam propellers of eight hundred tons each, and a number of smaller vessels, are also in process of building.

> Cheap coal from Pennsylvania is out of the question. The Philadelphia and Reading Railroad has absorbed the other roads east of the Susquehanna, and now owns six hundred miles of track from the coal regions; so they make their freight tariff as high as they choose.

Four and a half millions of letters went to the dead letter office at Washington, last year, fiftyhe will be ready to begin his labors by the first of | eight thousand of which contained money. In one of the letters were two \$1000 bills, and in another bonds worth \$200,000.

> The inevitable Dr. Cumming has just issued his "Last Warning Cry." It is dedicated to the Duchess of Sutherland. He fixes the end of all things in 1867, at least the prophecies, according to his theory, run out in that year.-Ex.

Many old things will doubtless he done away with in 1867—among them, "Old Theology."

Hiram Powers is making a statue of Swedenborg for some of his disciples in England.

The Western farmers complain that it takes three bushels of corn to send one one hundred miles to market, one hundred bushels to get a pair of boots, one thousand to get a suit of clothes, and two tons to get a ton of coal. But then, corn is plenty out there.

Prudhon's Commentary on the Bible has been seized by the police in France. The book is now selling at twenty francs, instead of three francs and a half, the price before the seizure was effooted

The Massachusetts Army and Navy Union which met in this city recently, chose Brig. Gen. E. W. Hinks. President; Lieut. E. W. Cheney, Secretary, and S. F. Keyes, Treasurer. The Association had seven members ten months ago, and now has over three thousand. Among the speakers was Lieut. Cheney, who said that if the present Legislature did not do something for the soldiers in the equalization of bounties, as an act of justice, the State House next year would be filled by returned soldiers or their representatives.

The prettjest skater in Chicago is a Concord (N. H.) young lady named Carrie Moore. She wears a crimson silk skirt, a velvet basque trimmed with ermine, and a jaunty skating cap. Her evolutions are described as very graceful.

The "pouncet box" that Shakspeare's for applied to his nose, when incommoded with the fuines of "villanous saltpetre," was out of place in the field; but our military heroes returning from their victories rightly deem that a libation of Phalon's "Night-Blooming Cereus" on their handkerchiefs, side a charm to the social reunions which welcome the advent of peace. Bold everywliere.

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

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

BT THIS IS THE BRASON when sore throat, bronchial affections, diseases of the lungs and kidneys are most prevalent. A slight cold, or a kidneys are most prevalent. A signt cold, or a hacking 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.

ings, at 3% P. M. CHARLESTOWN.—The First Society of Spiritualists hold meetings every Suuday in City Hall, at 2% and 7% o'clock P. M., under the supervision of A. H. Richardson. The public are invited. The Children's Lyccum meets at 10 A. M. Speak-er engaged:—Benj. Told during May.

er engaged :--Benj. Told during Mac. URARLESTOWN. -- The Spiritualists of Charlestown have commenced a series of free meetings, to be held at Meetanica Ifail, corner of Chelsea street and City square, every Sunday afternoon and evening. These meetings are to be conducted by Mr. Jannea B. Hatch, (to whom all communications must he addressed), assisted by a Committee of well known Spirit-ualist. Many good speakers have been engaged, who will fec-ture during the season. The public will please take notice that these inectings are free, and all are faviled to attend. Speaker engaged :--Mrs.Build A. Hutchinom during February. Curtuse..-The Associated Boirtualists of Chelses have en-Speaker engaged: -- Airs. Build A. Huichinson during Feleriary. Curkusz. -- The Associated Applitualists of Chelsea have en-gaged Library Hall, to hold regular meetings Sunday afternoon and evening of each week. All communications concerning them should be addressed to J. B. Dodge, 127 Hanover street. Boston. Speakers engaged: -- Mirs. M. S. Townsend, Feb. 4 and 11; Susie M. Johnson, Feb. 18 and 25, and March 4 and 11; W. K. Ripley, March 18 and 25. Uncertor Mars. - Meetings are hold in Union Scenare Hall

11 W. K. Riptey, Match to and 20. Builditos, Mass.-Meetings are held in Union Square Hall, Bundays, at 256 and 7% P. M. Good speakers engaged.

Bundays, at 23 Ann 15 T. a. Good speakers engaged. LowsLL.—Rhiftualists hold meetings in Lees street Church, afternoon and evening. The Children's Progressive Lyceum meets in the forenoon. Npeakers engaged.—Sniss M.John-son, Feb. 4 and 11: Benl, Todd, Feb. 18 and 25, and during April: Mrs. Anna M. Middlebrook during March; J. G. Fish during May and June.

Itavenuith, MASS.-The Spiritualists and liberal mind of Havenhill have organized, and hold rogular meetings at Music Itall. Speakers organed :-Fannie D. Felton during Febru-ary Mrs. E. A. Blies during March.

TAUNTON, MASS. -- Spiritualists hold meetings in Templar Hall regularly at 2% and 7% P. M. Admission free.

WORCESTER, MASS. -Meetings are held in Horticultural Hall every Sunday afternoon and evening. Speakers engaged i-Benj. Todd, Feh. 4 and 11: Mrs. M.S. Townsend, Feb; 18 and 25; Mrs. Mary M. Wood during March.

Norri WRENTIAM, MASS. - The Spiritualisis have brgan-ised a society, and will hold regular meetings in Harmonial Hall at 10% A. M. and 1% P. M. Beats free, and the public are invited. Kpeaker engaged :- M. Henry Hongbton until April.

HARBOX, MASS. -- Meetings are held in the Universalist Church in Hanson every ollier Sunday. PROVIDENCE, R. I. -- Meetings are held in Pratt's Hall, Wey-boast street, Sundays, aftermoons at 18 and evenings at 19 o'clock. Progressive Lyceum meets aver Annday togenoon, at 194 o'clock. Repaters engaged i-J. O. Tish during Feb-ruszy. Adin Bailou, March 18: Henry, O., Wight; March 28. Burneys Oouw -- Weetings are held at Content Hall see at 16W o'click. Resters engaged 12.3. (f. Fish dorffig Feb-ruary 4. Adin Bailou, March 18: Jienry G. Wright; March 28. PUryAN, COMM.—Weilings are beid at Control Hall every Annday afternoon at 1% o'clock. Programmer Lyceum at 10% In the forenoon, Bpeaker for the present, A. Z. Carpeniar. Portrano, Ma.—The Spiritualist of this oily hold regelar meetings every Bunday, in Congress Hall, Clapp's Block, PUTNAM. OONN .- Meetings are held at Contral Hall every Ronday afternoon at IN o clock. Progressive Lyceum at 100 in the forenoon. Speaker for the present, A. E. Carpentar.

Letter Postage required on books sent by mail to the following Territories: Colorado, Llaho, Montana, Nevada, Utah.

### CHOICE PHOTOGRAPHS

ILLUSTRATING THE PRESENCE OF SPIRITS. THE following the Photographs are executed in the bighest style of art, and are gents which every Spiritualist should

A style of art, and are gens which every Spiritualist should posses: THE Spirit's FLIGHT. THE Correations of GLORT. THE Correct Streng, No. 2.4 THE SISTERS, No. 2.4 THE MATER'S WINPEER. THE MOTING'S DEEAM. THE MOTING'S DEEAM.

NOTICES OF MEETINGS. BOSTON-MELODEON. The Lyceum Society of Spiritualists Will hold meetings on Stundays, at 2% and 7% o'clock. Admin ston free. Speakers engaged: -Fred. L. H. Willis, M. D., of New York, during February: Mrs. Laura De Force Gordon during March: Mrs. Anna M. Middlebrook, April 1 and 8; J. G. Fish, April 22 and 28. THE links Clusteria Norman Street, at 10% A. M. and 75 r. M. Mrs. M. A. Ricker, Fugular speaker. The public are invited. Works. The Clusteria Norma Street, at 10% A. M. and 75 r. M. Mrs. M. A. Ricker, Sup't. CHRISTIAN FURITUALISTS hold meetings every Sunday at 10% A. M. and 3 r. M., at 121 Binekstone street, corner of Hands, J. Music by Miss Minnie Poury. - THR C. S. D. M. U.'s Finst PROGRESSIVE BIBLE Society Mill hold meetings every Sunday and Friday even-ings, at 76 r. M. Society of Satetimeters for the street der-street for the AFFLICTED. - THR C. S. D. M. U.'s Finst PROGRESSIVE BIBLE Society M. CHARLEFTOWN. - The First Society of Satetimeters for the street for the Street der-mings, at 76 r. M.

TO THE AFFLICTED. D. R. EVANS-the seventh son of the seventh son-owing to the great mercase of patients, has been obliged to remove his office from list Washington street, to his Health Institute, 23 Pixe straker, Boston, so as to accommodate all that may need his aid. As a duty we, the underspined, owe to our fel-low-man, we give this that all may call and see him, and he healed under his skillful and kind it reatment. The boeter has had a large practice in Boston for the last ten years, and now has pleasant rooms, free from noise, where patients will re-ceive every attention. In addition to the Doctor's renowned skill, he has produced the services of Mais. J. B. Shurt, well-known as one of the best Electic decling and Business Clar-voyant Mediums, and she fully inderstande applying the Bat-tery. All chronic complaints treated with great success. Ad-vice gratis to the poor Fridays, from 2 r. M. to 4 r. M. Call and see the Doctor, and you will not regret it. Office hours from 9 A. M. to 5 r. M. N. B., The Doctor will attend the sick at their homes, I needed.

N. B. The Doctor will attend the nick at into non-rest. Reded.
 Reded.
 REFERENCES-BOSTON: Miss Sue Mand Davis, J. R. Rowe, Capt. Wn. Barnicont, Mrs. L. A. Clowes, Mrs. Eliza- beth R. Petrec, Miss E. Beile Clowes, A. Gaven, A. Porter, NKRDHAM: Mrs. Augusta Manufield. ROXMERY: J. W. Lord, Mr. and Mrs. T. S. Fernina, Mrs. Olt Sonic, Mrs. E. Caraley, Mrs. Mary A. Brown. Boston: Mrs. and Mrs. T. M. Wells. Bu. Evass-frame Ric: A scence of colligation to you, an well as to the stilleted, prompts me to state that as a kind friend and skillari physician. I have ver found your attendance in- dispensable.
 Boston, Jan. H. 1866. No. 1199 Washington street. Du. Evass has been our family physician during the last

norrow, Jan. 11, 1800. No. 1199 Washington street. Bu, Evans has been our family physician during the last four years. It gives me great plensure to easy that we consider him very skillful in his practice, and a kind-hearted, sympa-thizing friend to his patients. Rev. J. 2. RINLEY. Feb. 3.-1w



THIRD EDITION-JUST ISSUED.

The Children's Progressive Lyceum.

BY K. GRAVES, Author of "Christianity before Christ, or the World's Sixteen Crucified Saylours."

JP Price, 50 cents: posinge prepaid. For sale at the Ban-ner Office, 155 Washington street, Boston, and the Branch Office, 214 Canal street, New York. Jan. 12,

### A New Pamphlet by A. J. Davis. -

DEATH AND THE AFTER-LIFE. THREE LECTURES.

BY ANDREW JACKSON DAV18. Phonographically Reported by Robert S. Moore. A1.50.

### A VOICE FROM THE SUMMER-LAND.

CONTEN18:--1. DEATH AND THE AFTER LIFE. 4. SCENER IN THE NUMBER LAND. 5. SOCIETY IN THE SUMPRILAND. 4. VOICE FROM JAMES VICTOR WILSON.

These three complete some of the most interesting of Mr. Davis's lectures, and will be read with interest and instruction. CP Price 35 cents. For sale at the Banner Office, 158 Washington street, Boston, and at our Branch Office, 274 Canal street, New York.

> SOUL AFFINITY. BY A. B. CHILD, M. D.

THIS BOOK breaks through the darkness and affictions of earthly alliances, and tells each and every one who his and her own other hairs. It transcends the taugle and wrangio of Free-concism, that falls grow brighter and purer forever. This book is warm with the author's life and earnest feeling. It contains terce, hold, original, starting thoughts. It will be asolace to the affilicted and downtrodden of earth. Price, 20 cents; nostage, 2 cents. For sale at this Office.

BANNER OF LIGHT

## BRANCH BOOKSTORE, 274 Canal Street, New York.

WILLIAM WHITE & CO.,

SUCCESSORS to A. J. Davis & Co., and C. M. Plumo & O Co., will continue the book-setting business at the above-named place, where all books advertised in the Banner can be procurred, or any other works published in this country, which are not any of urbut. are not out of print

ALL SPIRIPUAL WORKS.

ALL HIPIRITIVAL WORKS. and other LIBERAL OF REFORM PUBLICATIONS CONSTANTLY ON hand, and will be sold at the lowest current rates. The BANELIC can always be obtained at retail at the New York Branch Office i but it is mainted to subscribers from the Boston Office only, hence all subscriptions must be forwarded to the "BANELIC of LIGHT, BOBTON." Ilaxing thus taken upon ourselves new burlens and greater responsibilities—the rapid apread of the grandest religion ever vonchasted to the people of earth warranding it—we call upon our friends everywhere to lend us a helping hand. The Spirit-malists of New York especially we hope will redouble their efforts in our behalf. J. B. LOOMIS, who superintends our New York Branch Office, has long been connected with the former conductors of that office, and will promptly and talthfully attend to all orders sent to him. Dec. 2.

### SOMETHING NEW IN SCIENCE.

SOMETHING NEW IN SCIENCE. A COULSE OF LECTURES ON GEOLOGY will be deliv-A cred at the MELODEON, commencing on WEDNEADA EVENING, Dec. 1311, by MIRE, N. J. WILLIN, who will deliver said Lectures in a trance state. The principal controlling in-fluence will be that of the late Phoy. SILLINAN, who will give his views on this subject, as they have been received, revired, and corrected since his entrace into the spirit-world. The course will consist of ten lectures, which will be continued every succeding Wednesday evening multi completed. Boors open at 61-2, to commence at 71-2 o'cluek. FOT sale at THE COURS. 62001 Single Tickels, 25 cents. For sale at THE DOUR. Dec. 9.

# PHOTOGRAPHS OF MR. AND MRS. ANDREW JACKSON DAVIS. CARTE DE VISITE PHOTOGRAPHS of the above-named persons just received. Price 28 conts. For sale at our Boston and New York Offices. Jan. 20.

• .

# Message Department.

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

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

These Messages Indicate that spirits carry with them the characteristics of their earth-life to that beyond-whether for good or evil. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition. We ask the reader to receive no doctrine put forth by Snirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive-no more.

### The Circle Room

**Our Free** Circles are held at No. 158 WASHING-TON STREET, ROOM NO. 4, (up stairs,) on MON-DAY, TUESDAY and THURSDAY AFTERNOONS. The circle room will be open for visibus at two below reader to be open for the two the theory of the transfer theory of the state of o'clock; services commence at precisely, three o'clock, after which time no one will be admitted. Donstions solicited.

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

### Invocation.

Oh God, from the deepest vales of human sorrow and disgrace, from the loftiest mountains of human joy and wisdom, from all places and all rated three years from the friends of my child. can read. things there goes out to thee an ever deepening melody of praise, until all Nature seems one grand, harmonic rythm of perpetual joy. The artist, when he transfers his glowing thoughts to canvas, praises thee, oh God. The sculptor, when he chisels beauty from the rude block of marble, praises thee. The new-born babe looks the joy it cannot speak. The little child, as it lisps its first mouthed atterances at the mother's knee, praises thee. The midnight assassin who slays his victim in the public streets, does but open the door through which an angel enters with flaming through death to spirit-life. sword, becomes physician to his soul and teaches of thee. Oh God, teach us to understand thy ways, that all thy manifestations are perfect and holy, are in time and in place. But, whether we know this or not, we shall be true to our diviner natures, and ever utter praises unto thee. Nov. 30.

Questions and Answers. CONTROLLING SPIRIT .- If you have inquiries

from the audience or correspondents we are ready to answer them. QUES .- By S. Simons, of Williamstown, Vt.:

Which is the most to be relied upon, the History of Jesus, as given by Saul and Judas through the mediumship of Alexander Smyth, or the History of the same Jesus, as we find it in the New Testament?

ANS .- These two records-for such they are-of the human life of the man Jesus, are both good in themselves, and, to a certain extent, are both reliable. Mistakes seem to be everywhere. Nature perfects herself through them, not only in the physical, in the external, but in the mental world, also. We do not believe that there over was, in the absolute, a perfect record of anything or anybody. All historians, or all writers, give but their own highest inspirations, founded upon their observations and the observations of others. All these several things are liable to err. Your observations may be perfect, and they may not be. Your inspiration may be perfect, and it may be somewhat stained by the crudities of human life; but because a thing is not absolutely perfect, not the highest of the kind, you should not reject it. On the contrary, you should weigh and carefully criticise all that is handed you from a higher life for your own inspection. If you do not weigh and measure all things in the great scale of human reason, you lose something, and by your loss all Nature suffers. So receive all, weigh and measure all carefully and well. Seek to understand what there is of truth in both records spoken of. It is not for us to say which is the most perfect, which the most reliable. They are both as much so as they can possibly be, considering the conditions under which they were written. The old Biblical record has been handed down through a long line

But to-day there are many thousands that nourn, thought that God has forsaken them; that, although he may remember others in mercy, he looked, stranger, to see anything of the sort. will perhaps forget them; that they are suffered to go this way and that way without any Power or intelligence to guide, to lead them on. When in coming ages much of this will be swept away, humanity will learn its relation to its God. Oh, then the wildernesses of these human hearts will bloom like the rose, and the stagnant places of life will be filled with activity and joy, because they will feel God is with them, and, because he is,

he will be their Saviour. Q.-By J. B.: Will the spirits inform me why the hand did not appear last night at the window of the cabinet of the Eddy Brothers, at the Melodeon, when it was called for by the audience while one of the Committee was in the cabinet?

A.-It is very possible that the physical sphere al, interfered somewhat with the process of producing the hand. We say this is possible; we believe, furthermore, this was the case. We cannot always tell what bodies are best adapted to the so they can get it, so they can have it. giving of these manifestations, until we try them. Nov. 50.

## Olive Watson.

It is fourteen years since, in the city of New Orleans, I passed through death. I had been sepahood. Circumstances of which I care not to speak here, took me from my home and sent me out to battle with the stern waves of life. Sometimes I was happy, but often I was unhappy. My mother, my sisters and brother never learned anything concerning-me after the first four months of my leaving them; and I have learned, since my death, that they have sorrowed much because of this, and they, even now, are hoping, in some way and at some time, to hear from me, that I may come home, for they do not know that I have passed

There are many things of which I would speak were they here, or I alone with them. My purpose in coming here to-day is simply to announce to them that I am no more on the earth; also to tell them where I died, under what circumstances: also to point out a way by which they may corroborate this my letter from the land of shadows, I died of consumption following fever, on the 19th day of February. It will be fourteen years next February,

Many times during the first part of my sickness had a thought of writing to my friends, for I felt as though I should die. But I failed in this, and so no wish of mine ever reached them. I was ever haunted with my mother's face.

she says, "Olive, my child, consider well what you're doing. I beg of you to take back those words. Stay with me, for I cannot live without

you.' But I went, and was haunted by those words and that face even to the last moment of my life. And to-day it is as fresh in my memory as ever. I had made arrangements with the Captain of a sailing vessel to come from our place, from Hal | Christ a material man, as he was on this earth? ifax, to these shores, hoping to find peace and employment, intending to return if I did well, but | Everything that has form is material, else it could determined never to return again should I do ill, have no form; could occupy no space. All indi-And so I never did. I wandered from place to vidualities have form, therefore are material. An place, until at last I pitched my tent in New Orleans.

Now, if my mother would know of the circumstances attending my death, and would be assured of my death, and that I do return speaking to her, let her send to J. Thomas Doyle, of New Orleans, informing him that she is my mother and desires to know concerning my death. Fare- that he was a God. How does this theory of a well, sir. Olive Watson, of Halifax, Nova Scotia. Nov. 30.

## Lieut. William Hudson.

Lieutenant William Hudson, from Fort Lara-

myself as well off on the other side.

[folks that aint of the same sort. [Weare not a fraid.] who are in fear; tortured day and night with the Well, you don't like us Southerners, I know. [Do you see any feeling here of that kind?] I haint

I got two boys I come to see about to-day. I was engaged, before I went away from my body, in nigger selling. You sell white folks; I sold niggers. [There's a difference.] Yes, there is: one's white, t'other's black. But I'm come about my two boys.

I made something when here. I was smart enough to take care of it. I turned it all into gold. and I took care af it. But my boys don't know what I did with it. They 've not done well, They have a chance-somehow they did n't understand how to get along. I wanted 'em to rough it as long as they could themselves, before I helped

Now they 're hard to do, can't do what I did, and do n't know what to do, because they 've got or emanations of the human life of that individu- no money. They don't know that I can come back and talk. I want 'em to know it, too. I want them to let me come back and talk with them, and I'll tell 'em what I did with the money,

I'm not one of the sort that would please you, I know. Well, will you do that for me? [Certainly.] Old Miles-Thompson, everybody knows him. [Do you think your sons will get your letter?] Yes, because somebody there will gin it to 'em. [Are they educated?] Not much; they Nov. 30.

### Invocation.

Our Father, through the mists and shadows of human life, through sickness, through sorrow and crime, through all places and at all times, thy love beams in upon us, thy blessing is with us. Where'er we turn, there thou art to bless, to guide, to strengthen, to uphold and to assure us by thy presence that we are safe. Eternal Power, we hear thy voice in the palace and in the hovel, in places where sin abounds. Everywhere we hear hee, everywhere the soul perceives thou artthere. There is no place, no condition of Time, from which thou art exempt. Oh, Holy Spirit of Life, for this consciousness more than all else, we thank thee. Through this consciousness we are made to feel that wherever we go, even through the shades of death, that thou art with us, and thy strength subdues our weakness, thy wisdom our ignorance, thy love banishes all our hate, thy mercy overcomes all our sin, and makes us pure and holy as when we first came from thy bosom, Oh God, for all that thou hast bestowed upon us, we praise thee. For everything that is around us, we praise thee. For those bright pictures that are foreshadowed to us of a divine and holy existence, we praise thee. We praise thee for all When I said to her the last time we met, "I am darker tints that serve to make bright and glorious all life's pictures, we praise thee. Amen.

### Questions and Answers.

CONTROLLING SPIRIT .- Mr. Chairman, we are ready to answer inquiries, either from correspondents or the audience.

Dec. 4,

QUES,-By P. C., of Hewanee: Is not Jesus ANS.—Form presupposes a something material. aggregation of thoughts possessing form is material. In this sense, then, this Jesus the Christ is material.

CHAIRMAN.-J. E., of Philadelphia, sends the two following questions:

1ST Q .- I see it stated in the Banner of Dec. 2d, that Jesus should be worshiped;" this implies plurality of Gods accord with reason, or the "Harmonial Philosophy?"

A .- It should be understood that there are as many Gods as there are minds needing Gods to worship; not only one, two, or three, but many. As regards the Harmonial Philosophy, much As return seems to be the order of the day, I might be said. That which is in itself perfect, as thought I would try my hand at it, and report related to all other forms in existence, is beyond the law of progress. We contend that all things, I was out on duty during the last struggles of all minds, all spirits, all souls, ever live within the bounds of the law of progress. This being true, the enemy, in the shape of Indians, who handled then the theory of the Harmonialists amounts to me pretty rough, so rough that I was obliged to but little. There ever will be these varied imperfections among humanity. Every conceivable But I do not for one moment cast all the blame grade of thought will be exhibited in every age. npon the Indians, for I well know they have been, Nature, in the outer world, demonstrates this to in one direction or another, forced to defend them- you. This same variety of thought is to be found in all the experiences of your inner lives. You It was but a few days before my death that I have need of this vast diversitude of form, and hetold Colonel Connor that I really believed that cause you have need of it, you will always have the Indian Agents in that vicinity were all to it, in our opinion. You should worship all things blame, and if I had my way I would string up in life that are beautiful, for it is right. The flowevery one of them; then I would substitute men | er should be worshiped for its beauty. The grand in their places whose hearts were large enough to piece of workmanship, that is the result of brain take in all God's family, black, white and red. | labor, is worthy your worship. The noble forest Despite my sympathy for the red men, I suffered tree, sun, moon and stars, all things are Gods death at their hands, because they distrusted me, to you, for they minister unto the needs of your as they do others. To them the Indian Agents soul. It is vain to suppose you can all bow down were as vice-regents of the Great Spirit, to be to, and truly serve one God. You cannot. You obeyed and followed, until they find they have each have Gods of your own, and those Gods you lured them on to murder them, to take away their | will serve. Whether you think it right or not, in the external you will all bow down to your own 2D Q .-- If we have two Gods, why not include it; others know it. Not one of them will give up the Holy Ghost, and thus adore the Trinity, in compliance with the old creeds?

Twenty years since, who would have believed that thousands and thousands of intelligent men and women, in this enlightened age, so-called, would have so far departed from the teachings of Jesus as to claim that 'it is not fit for the developed mind of the nineteenth century'? Yet such mfidel expressions have become so common, as hardly to attact attention, and men who make or society, who hold the first positions of office in our nation. Where will this thing end?"

A.-In a glorious harvest. We predict a harvest of great thoughts. It will culminate in great good to humanity. Your correspondent has accented the letter and forgotten the spirit, as is usually the case with all Church members. He has

ever been looking to the body, blood and bone of satisfied with myself over since. Jesus Christ, rather than the spirit. We accept I've a good many friends round on this which. all the spiritual teachings of this Jesus. We fully endorse them all. But the cold, dead letter of Christianity we trample under our feet. And we any of 'em get. again tell you this is unfit for the present age.

But the Spirit of Christ, which is the Spirit of Truth, is fit for all times, for all people in every age. That is undying. It changes its form, but and hopes of me. They hope I've gone to heav. in principle it is ever the same. Truth, as spoken en. Tell them I rather think to a little bit of a through a Jesus Christ or a Theodore Parker, is the same. You should not seek to deny this, for I'm wholly in, but I am in a fair way to see as when you do, you deny him whom you try in your | much of heaven as any other chap; yes, sir. weakness to love and serve. This Spirit of Truth that lives to-day, has ever lived. Why, you might as well declare that it will be annihilated, because a few minds rise up and say it is wrong; the human mind is depraved, and ever has been, the Churchman tells you, but this doctrine is a fallacy, as you will all sooher or later learn. Dec. 4.

### Evelyn Sawyer.

A little less than one year ago, I was living and acting through my own human body. When I was here I had hoped, if these things were true, I should know it. But I never was convinced of their truth, until I saw for myself, and realized for myself beyond death.

I was the daughter of James K. Sawyer, of Savannah. My name, Evelyn; my age, nineteen. [Savannah, Georgia?] Yes.

In reply to a question that may be asked, what I died of? I can only say, I cannot tell. I was never in perfect health. At any rate, I have no remembrance of feeling strong and well, as I supposed others felt. I am just told that a sickness in infancy produced my physical weakness in after life, and was the real cause of my death. I am very anxious to be able to speak with my friends, very anxious. They are thinking, some of them, that I might have been saved; that had a different course been pursued with me, I might have lived many years longer. This is not so, and my friends should not distress themselves about it: for my own part, I am not sorry for the change. and would not come back to earth to live again, if I could. I am getting more and more reconciled to my new condition, new life, more and more happy. Some persons on outown side of life tell me that their former life seems like a dream. They see it so indistinctly that they never sigh for the scenes of earth. It was not so with me; for the scenes of my earth-life seemed very clear to me, and there was a time when I felt as though I would rather come back. But now I would n't come if I could.

My mother, pure spirit that she is, sends kind greetings to all her friends. She was from the North. Her name was Wheeler, Evelyn Wheeler. She'll be glad to talk to friends as I would, and will do so, if conditions are only offered.

My father should not mourn, because of the change that has come over his affairs. He should rather rejoice that he has been liberated from the meaningless monotony of slave life. For my part, I rejoice for him. Good-day. Dec. 4.

### James Smith.

· I am not much accustomed to public speeches but I thought, like all the rest, I should like to say something that would show my folks that I am very comfortably off on this side.

I was James Smith; an Irishman by birth. The most of my life was passed in this country. was a tailor by trade: but when the war con

for the developed mind of the nineteenth century." point, whether on this side or the other. Yes, she's a whole team, and a span to let besides. Well, if the old lady's got anything agin 'em, I

rather think they had better pay up. She's one of the kind that won't be put off. Talk about shetting down to such an individual as she is! If she wants to be round, I rather think she will be, I am, or was, Tim Bridges, of Albany. [New York?] Yes. If you wanted any advice in horse believe them are among the honored members of flesh, I could give it to you as well as any man; but if you wanted a coat cut, or your hair frizzled, I don't think I could do so well. Or, in other words. I was a horse jockey-did n't deal in niggers, but in horses; that, I take it, is most honorable

I died in a fit, they say, but I rather think it's a pretty good fit; at any rate, I 've been pretty well

ing ball of yours, that I suppose think I'm rather bad off. I'd just like to inform them-oh, I'm pretty well satisfied with myself-that's about as

To those folks that are more liberal minded 7 would say, accept my thanks for your good wishes distance their hopes are realized. I do n't think

I lived here upwards of forty-three-between forty-three and forty-four-years. I never see anything to make me believe I was going to live here just a little while, then go on the other side, and because you happen to have made some mistakes, be chucked into a pit of brimstone and fire, When the tract distributors used to come into my place to sell their religion, as I called it, I used to ask them how much there was to pay. If it was five or ten dollars, I was willing to pay it; but I did n't want their tracts. So, you know, I kind of got a bad name. I was n't up to the mark of some people, you see.

There's one man among the crowd out there. who thinks I've swindled him outrageously, Now that is n't so. He swindled himself. Because he would try to make a good thing out of a bad thing, I just let him, that's all; I just let him. Now he turns round and blames me, and says because he's lost all his property, I got him into the scrape; that he's miserable, and he's this, that and the other; and it's all on my account, all charged to me. Well, tell him to keep cool, and I'll pay him when he gets on the other side. [You had better give his name.] Judkins.

Now to all the folks just say a good, kind word from me. Inform them that I'm very well off. By-and-bye I expect to be clear up the ladder. I don't follow the same business as I did here. I go there quite often, and enjoy myself in looking round. I'll pay up when you come over, Dec. 4.

### Annie Goodwin.

I am Annie Goodwin. I was deformed in body, and died of consumption, which was a result of an imperfect circulation.

It is most a year since I left my parents. Tell them all my dreams, all my wildest expectations are more than realized. I am surrounded by beauty, by everything that makes the soul feel that it is in heaven.

Oh, I was so rejoiced, when I found I was free from the body through which I had suffered so much, that I think I spent some time in praising God

When Mr. Moulton, who was with my father, visited a medium, which he did a short time since, was there, and tried very hard to make myelf known, to send some word to my father. And my father thought if Spiritualism was true, he thought I would have sent some word.

It is true, I do live, I do return, and I am happy. [Where does your father reside?] Here in Boston. My father is a grocer. Dec. 4.

### MESSAGES TO BE PUBLISHED.

Tuesday, Bec. 5. – Invocation; Leander C. Stinson, 6th Maine Yols, to his mother, in Oldtown, Me.; Louiss Grey, who died in Baltimore, 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 Georgetown, D. C.

Mary and James Donnovan, of this city; omnes Laurie to friends in Georgetown, D. C. Monday, Dec. 11. — Invocation; Questions and Answers; Theo, L. Smith, who lost his life on locari the Cumberland, to friends in Broskiyn, N. Y.; James Murdoch, an actor; Barah Jane Taylor, wife of Col. Wm. Taylor, to the friends having charge of here children, near Montgonery, Ala, ; Glies Green-wich, Asst. Surgeon at Fort Darling, desires to communicate with friends at home; James Murray, to his gousin, Ellen Murray. Murray. Thesday, 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 Dearborn, 32d Mass. Vols., to iriends; James Martin, drummer boy, 73d New York, to Gen. Robert Ould, and rela-Charles Desriporn, žil Mass. Vole., to iriends; James Martin, drummer boy, Täl New York, to Gen. Robert Ouid, and rela-tives in New York. *Thursday, Dec.* 14.—Invocation; Questions and Answers; Edward Burrows, Iawyer, of New Orleans, La., to his friends; Charlie Osgood, of Charlestown, Mass., to his parents; John Shannon, of the 3d New Hampshite Yols., Co. C; Joseph Thompson, of Boston, to his friends. *Monday, Dec.* 18.—Invocation; Questions and Answers; Carolino L. Wiseman, to Samuel Wiseman, of Portsmouth, Ya.; Major Wm. H. Dixon, of Georgia, to his brother Augus-tus; James Weish, who resided in High street, Boston, to his wife Mary; Arabella Stearns, whose father keeps a store in Canal street, to her mother, New York City. *Twesday, Dec.* 21.—Invocation; Questions and Answers; Osgood Eaton, of this city, to friends; John Gilercase, to his mother-in-inw; Ebenezer Francis, to somo of his distant rela-tives residing in Boston. *Thursday, Dec.* 21.—Invocation; Questions and Answers; Lieut, Allen Davis, to his father, in New Orleans, La.; Thos. Williams, (colored,) cook on board the "John Ellot," to his wife Marzia, in New York City: Annie Slade, of Thompson-ville, O., to her mother; Harry Marston, of Flichburg, Mass. *Twesday, Dec.* 28.—Invocation; Questions and Answers; Frederick Lane, of Union Park street, Boston, to his children; Mary Suilivan, to Patrick and Mary McCarty, of this city; John Frost, to his brother, Walter Frost; Hiram ("HI.") Tubs, to his grand father, in California. *Thursday, Dec.* 28.—Invocation; Questions and Answers; Frederick Lane, of Union Park street, Boston, to his children, Mary William, (son of John Williams), who lived at Xo. 11 Louisher Sarah Ann, and friends; Charlotte Taylor, of War-renton, Va., to Major Henry Taylor, fand friends; Anthony Burna, to friends in Scotland and America. *Monday, Jon.* 1.—Invocation; Questions and Answers; Freetry, Mark, 20 Wisconsin, to friends; Ida Whitney, of Chm-bridgeport, Mass., to her parents, and Sister Lizzle; Horace Taylor, to friends

of sources. It has become marred, and has lost much of its original beauty, but it has lost nothing of its truth. That remains just the same, for truth can never be destroyed. The record of later times bears much of truth in its heart and upon its surface. It brings the man Jesus upon a more rational plane, and causes you to look toward him in his humanity, and divinity also. It tells you, as far as it can appeal to your human senses, that this man was divine and human as well.

Q .- Will you explain the passage of Scripture found in the third chapter of Acts, forty-first verse; "Then they that gladly received his word were baptized. And the same day there were added about three thousand souls." Has this Scripture been fulfilled in the past, or is it to come? A .- The spirit and the letter thereof, in our

opinion, have already been fulfilled. Q .- Will the intelligence controlling the medi-

um please to give us an opinion on the subject of fate, considered in relation to free will, as applied to the acts of human beings?

A .- It is useless to deny that you are in the hands of inexorable fate. Call it fate, call it God. Jehovah, Bramah, or whatsoever you will, the principle remains the same under all names and circumstances. You had no voice in the way and manner of your birth, and, whether you think so or not, you have had no voice in anything that has occurred to you since that time. If there is a Supreme Intelligence overruling all things, he never forgets his duty; he does not leave his work to the hands of others to perform, for that would be a libel on his omnipotence. We do not believe, as we have ever declared, in a second ruling Power. We believe in one Supreme, Intelligent Good; we believe that Intelligence governs everywhere, under all circumstances.' There never was a time when you were not controlled by this Supreme Intelligence, and there never will be a time when you will cease to be controlled by that Power. This has ever been our belief, and we certainly, if true to ourselves, can hold no other to our souls and call it good. But this belief by no means robs you of your free agency, neither does it divest you of your divine accountability. You-each one of you-judge yourselves, hold yourselves responsible to your inner self. This is the agent of the great Intelligence, God. It has been given for your especial benefit, for the benefit of no one else. It is to become your guide to Heaven, or your highest ideas of perfect life. It can guide no one else. It is to this you are accountable, and this very accountability is part in the great plan of fatality. Do you shudder at the word? It belongs to God. You should not; it means God. It is God. You should not fear it. It takes in all, and never loses anything. Shall you be lost? No. When once humanity learns to understand that, as humanity, they are in the hands of an all-wise and ever watchful Intelligence, guiding them in wisdom and love through life, then their aspirations will be grander, loftler, diviner. Nature will shine forth more gloriously in human life, | at the North, and I know you're mighty afraid of Bauner of Light for Sept, 30th, 1865, It is not fit

this Southern rebellion, and was surrounded by travel across.

selves from the injustice of your Government.

lands, and leave them homeless and to starve.

They go out there for the express purpose of God. filling their own pockets. They do this. I know the chase until they are sure of having made one hundred thousand dollars.

Then blame the Indiana! No; I charge my murder upon the Indian Agents. I know many others who do the same.

I thought I'd like to come back here to tell the folks I can come home and speak in this way. I've a brother I'd like to speak with, if there is a way open. I hear there is free communication with the South now. The last time I heard from him he was shut up on Southern soil. I never heard he was in the Southern army, so I presume he was not. I don't think he's dead, for if he was I should have been likely to have seen him on the other side. I should be very glad to open correspondence with my brother if I could, and through him I should like to meet all the rest.

Now, as to being a good deal better than when ere, I aint. I claim to be just as good, and no better. And if my friends did n't fear me when I was in the body, they need n't fear me now I' ve lost it, for with it I've lost many of my rough oints; that is to say, I don't wish to take anything that makes the brain reel, and I don't smoke or chew. So in those respects I am a better man, and they should n't fear me.

My brother's name, perhaps I'd better give it. | true? David Hudson. [Do you remember where he last accounts, located near or at Prattaville, Alabams. I never heard he went into the army, forces fall below the proper standard. Then, of do n't think he did, but it's very possible he did. Nov. 30. Good-day, sir.

# Miles Thompson.

Miles Thompson my name, from Galena, Georgia. I'm not one of the sort that would please | The Orisis says: "When speaking of 'the religion you, anyhow. I know you're Abolitionists here of Jesus Ohrist,' a spirit says, as reported in the

A .- That I have answered.

Q .- Explain what is meant by the "unpardonable sin?" or if there are sins committed in this world not to be forgiven here or in the spiritworld, and how we may best live in order to avoid that sin?

A .-- All sins are unpardonable. You are called upon to pay for every sin committed, always, Nature never pardons you, if you commit a socalled sin against your physical form. That form suffers, and through suffering you go beyond the sin. All sins are unpardonable; no one more than another.

CHAIRMAN.-I have two questions from O. C., of Amesbury:

1sT Q .- Does the use of tobacco prolong physical life? It has been stated by an eminent physician that this is the fact. I doubt it; hence I propound the above question.

A .- You have positive proof that tobacco is inimical to physical life; and because it is, it can by no means prolong it.

20 Q .- Tobacco allays nervous irritability. From this fact it is argued that it has a tendency to prolong the physical life. Is this allegation

A .- No, it is not true. It holds the nervous was when you last heard from him?] He was, at forces, while it is in the ascendency, in control. But as soon as its power is withdrawn, then those course, you are made worse, instead of better.

CHAIRMAN.-With your permission, I will read an extract from a late editorial in the World's Crisis, handed to me by a friend, who requests your views as to "Where will this thing end?"

on, old as I was in years-for I was between sixty and seventy years of age-I put on my uniform. and went into the ranks to serve my country. It was mine, made such by my love for it. I was ashamed, many a time, to see young men born under the old flag of the United States shirking their duty as soldiers, doing anything to get away from a soldier's life.

It was said by some of the folks that I enlisted when I was drunk. It's a mistake; I was sober. I know very well that I was in the habit of taking too much here, for which I'm very sorry. I was sorry then, but I could n't seem to break off from it, and every once in so long a time. I must go on a spree. The folks think if I was drunk, I must have regretted that I went to war. It's a mistake. I was sober at the time, and I enlisted not because I was hired to go, not because I was obliged to go, for I wan't,

I have a wife here, who is a firm believer in this thing, and is hoping to hear from me. I'm very well, Isabel, very well off on the other side of life. There's no more stitching, no more pressing to be done now. My children are helping me along on the other side. There's my Lizzie, who was a medium, and did well for the great company of spirits that used to come to her here, is a medium now, and helps me to come here to-day. I'm now in the ranks for doing all I can for everybody. I never talked much about Spiritualism here. It was n't known that I believed in it at all. I heard a good deal said about it. I heard of it in my childhood, and always believed in it. There is a tradition among the Irish that corresponds so nearly to Spiritualism, that an Irishman can stick the two together just as easy as you can eat an apple. I be bound to say there is not a priest in the land but what is a Spiritualist at heart.

I was no Catholic at all, but a Protestant Irish. I had no interest in the Church, was entirely out of favor with it. It's generally supposed every Irishman must be a Catholic, but I know a good many who are very far from it. Dec. 4.

### Aunt Ruth.

Some of 'em, some of the fathers in my town, are consoling themselves with the belief that Aunt Ruth is silenced. I'm the Aunt Ruth who used to come to you. They're thinking, because I have not been for a good while, that their will has silenced me, crushed me.

I'm alive, alive now. I'm alive as much as I ever was, and I'm happy to inform them of the fact. They are more dead than I am. Thank God! I am rich and they are poor, miserably poor, more so than I ever was when I was in the Poor House. Aunt Bath's alive, alive and happy. Good-bye. Dec. 4.

### **DONATIONS**

IN AID OF OUR PUBLIC FREE CIRCLES. RECEIVED FROM

Friend	85.00
Friend. R. M. Adams, North Bangor, N. Y.	75
B. 8. Glibert, Canaserago, N. Y. S. D. Clark, Dummerston, Vt.	50
S. D. Clark, Dummerston, Vt.	1.00
Dr. Flynn, Jemey City.	. 10
Dr. Flynn, Jersey City. W. Wheeler, Boston, Mass.	5.00
N. Purple, Lowell, Mich.	1.00
N. Purple, Lowell, Mich. E. Foater, North Vassalboro', Me.	50
Friends at Circle. H. Smilli, Walertown, C. W.	4,00
H. Smith, Watertown, C. W.	1,75
G. Greve, at. Beleng, Oregon	. 119
". J. DRUTAID, PPLAINMA, UAL	. 1.00
alsh, A. Beckwith, Rammonton N. J. 🔹 🔺	2 10
Wm. Lawrence, Sag Harber, N. Y.	. 1.00
Mr. Colburn. C. U., Springfield, Wis.	1,00
C. U., Springfield, Wis.	50
w. Anten, Lynn, Dinks,	. av
<b>F</b> Fillu,,	
A Western Man	5,00
A Western Man. S. Chamberlain, LeRoy, N. Y.	2.00
Friend. O. Eigen, Philadelphia, Pa. M. O. Bont, Rmith's Blaain, N. Y. S. S. Richardson, North Fairfax, Vt.	1,00
O. Elgen, Philadelphia, Pa	1.00
M. C. Bent, Smith's Basin, N. Y.	, 1,00
S. S. Richardson, North Fairfax, Vt.	. 1,00
Friends. Q. White, Toledo, O.	1,17
O. White, Toledo, O.	25
N. Weeks, Butland, VL	. 2,00
Friend.	1.00
Friend. P. S. Woodman, Groveland, Mass.	. 60
J. Staples, Poolville, N. Y. Mrs. A. N. L. Forree, Leesburg, Va.	. 50
Mrs. A. N. L. Ferree, Leesburg, Va.	60
A. Nhollanherger, Marvaville, Cal.	. 07
J. R. Rayner, Lafayotto, Ind. 8. B. Logan, Musquodoboit, N. S.	25
H. B. Logan, Masquoaoboit, N. S	1.25
Friend. M. Thornton, Blackberry Station, Ill	1.00
M. Thornton, Discuberry Station, Ill	1,00

BREAD TICKET FUND.

RECEIVED FROM mear. N. Y..... Tim Bridges. Humph! ha! That old duck rode over me nicely. Let a woman alone for carrying her Mrs. A. M. L. Ferree, Leesburg, Ya. urs, Ya.....

### 1998日,这一学习者打烊星星 FEBRUARY 3, 1866.

### Obituaries.

Passed to Immortality, from East Princeton, Mass., on the 2d inst., Mrs. Sarah M. Mirick, wife of Moses Mirick, and eld-est daughter of Deacon Joshua T. Everett, in the 57th year of

2d flatt, Alts. Galan and an althout, who be stored to the store of solution of the purest, most bengmant, and most lovely of spirits that yet remained a mortal form. And she was loved accordingly. No wife, daughter, sister, relative, friend, or neighbor was ever more descreding or actually ensirined in the shere of affection and esteem of mourners. Her companion, left in charge of their daring boy, too young to know this loss, breather years of comulaid birtues, make the contrast at almost unendurable to him; yet, which the proportionate spiritual consolutions which diatil on this yet, with the proportionate spiritual consolutions which diatil on the south the looks up to know the lock of the strike of an or strike and the second of the strike of a strike from the south the proportionate spiritual consolutions which diatil on his south, he looks up the bright pathway of her ascension, and hopes on.
Other hearts in the strike from and strike with the proportionate and shear bla heavenly soothings. And as none knew but to love and asteem her, a tender sympathy pervades all the circles of more than two years continuance, which she has borne with a gentlement, heap failed at the strike from the strike a future of the sole, heaved of the section of the strike and pattence owerity of herself. Not a murnur, or despendent sign has broken from her tips. With holy contage, calumess and firmers, she here the super the whole earth life, was started with the beautiful genus of her faith. Her sout was store of the test, started and built and here spiritual started as a store of the spiritual started with the beautiful genus of the specific vector of the specific with the solution in the spiritual started with the beautiful genus of the faith. Her sout was store of the sate of the test has a first hyper solution the spirit containes and philametes of the sate and residences of the sate of the sate of the sate here spiritual started with the beautiful genus of the faith. Here sout was the test of the sate of

Died, in North Fairfax, Vt., Dec. 22d, 1865, very suddenly, Onisa D., only child of widow Sarah Ann Wells, and grand-

Onisa D., only child of widow Sarah Ann Weils, and grade-daughter of Joseph Story, aged 18 years 5 months and 11 days. At an unexpected time the Death-Angel came, in the form of dlptheria, and, in the short space of four days, took from a fond and devoted mofiler her only child, and one who was the solace and delight of an aged grandfather, to whom she was most affectionately statched; and a large circle of more dis-tant relatives and friends, who had learned to love her by wit-nessing her sweet temper and kind and only light disposition, sad-ly mourn her early departure to the happy home of the blessed inmortifie.

iy mourn her carly uspation immortate. "Thus a golden link is broken "Thus a golden link is broken In the chain of earthly bliss; Thus the distance shorter making 'Twixt the brighter world and this.'' North Fair/ar, Vl., Jan. 14, 1866.

Passed to Spirit-Life, from Hermon, Me., Jan. 8th, Solon L. Miller, aged 45 years.

Miller, aged 45 years. With full faith in the Spiritual Philosophy, he prepared him-self for death, and met it with cheerfulness, happy in the thought that he should be released from suffering, and with added powers work on in the newer and higher life. He died of consumption, and for two years struggled with its pains, the body wasting, but the spirit growing nearer the great truth of immortality, spirit communion. Funeral services by the writer, Mrs. H. T. STEARNS.

New Books. An Original Book!

JUST PUBLISHED, MAN AND HIS RELATIONS

ILLUSTRATING THE INFLUENCE OF THE MIND ON THE BODY;

ILLEATERATING THE IMPLIENCE OF THE MINDON THE ACCLATES AND AFFECTIONS TO THE OBOANS AND THERE FUNCTIONS, AND TO THE ELE-MENTS, ORBECTS, AND FIRMOMENA OF THE FERLATIONS OF THE PACTLATES AND AFFECTIONS TO THE OBOANS AND THEME FUNCTIONS, AND TO THE ELE-MENTS, ORBECTS, AND FIRMOMENA OF THE EXTERNAL WORLD. BY PROF. N. H. HRITTAN, M. D. FOR factor years the author hashren comployed in researches which have at length resulted in the production of this extraordinary book, covering the wide range of Vital, and Men tal Phonomena, as exhibited in MAN and the Animal World. Its, however, especially devoted to MAN-to the constitution and immortal exstence of the Sout; its present Relations to the Body; to the external forms and internal principles of Nature, and to the realm of Universal Intelligence. The curious mental phenomena that haver along the horizon of our present existence—which the learned have either re-garded as illusions of the senses, or halluchations of the mind, while they have nursed the supersitions of the ginorant—are here carcfully classified and explained with peculiar aptness and great coplousness of fillustration; with singular independ-cute of thought, and rare philosopheal ability. In the inn-guage of one of our albest liferary reviewers, The author has a happy faculty of so illustrating obscare and protound subjects, that they are comprehended by the common mind. The HUITTAN grapples carnesity with the facts that have review of the ballosophen of every age and coun-try i and has grasped in his masterly classification and the great ever WONDERS OF THE MENTAL WORLD! In this respect his tremarkable book is a COLLECTION OF RARE CTRIONTIES, and must aftract universal attention. At the same thue, the student of VIII Chemistry, Physiology and Medicine; the Divine and the Moralist, the Metaphysical Phil-osopher, and the Political Reformer, will fault replete with projound and profitable instruction. TABLE OF CONTENTS:

profound and profitable instruction. TABLE OF CONTENTS: The Tenant and the House: Electro-Physiological Discover-fes; Circulation of the Animal Fluids; Conditions of Vital Harmony; Physical Causes of Vital Derangement; Voluntary and Involuntary frequilties; Influence of the Passions on the Secretions; The Mind as a Destructive Agent; Renovating powers of the Human Mind; Mental and Vital Powers of Be elstance: Evils of Excessive Procreation; Mental Electrotyp-ing on Vital Surfaces; influence of objects and Ideas upon the Nind and the Morals; Relations of Mind to Personal Ideasity; Relations of Mind to the Character of Offspring; The Senses and their Functions; Psychological Haltactions; Magnetism as a Therapeutic Agent; Importance of Magnetism in Surgery; The Phantom Creation; Psychological Haltaction; Philosophy of Silvep; Psychological Mysteries of Silvep; Inspirations; Mental Fleque Inter Inter Structure; Appartitions of the Living; States Resembling Death; Philosophy of Inspiration; Ration-ale of Worship; Natural Evidences of Impiration; Ration-ale of Worship; Natural Evidences of Inspiration; Ration hes Ples, Rolls, First, ecc. Together with valuable information to all Housekeepers, with rules for purchasing all kinds of Meats, Fish, Poultry, and all things apportaining to the Comfort, Regularity, and Welfare of the Household; heing the most complete and per-fect Cook Book ever issued from the press. CP Complete in one large volume, strongly bound, full gilt ornamented back. For sale at this office. Price, \$2.00; past-age free. May 27. MORNING LECTURES. Twenty Discourses One elegant volume, 8vo., tinted laid paper-extravel DELIVERED BEFORE THE FRIENDS OF PROGRESS IN NEW YORK, IN THE WINTER AND SPRING OF 1863. steet Engraved Forth For sale at this office. BY ANDREW JACKSON DAVIS. A Splendid Poetic Work. BY ANDREW JACKSON DAVIS. CONTENTS : Defeats and Victorics, The World's True Redeemer, The End of the World, The Shortest Road to the Kingdom of Heaven, The Belortest Road to the Kingdom of Heaven, The Reipn of Anti-Christ, The Reipn of Anti-Christ, The Roy Into Anti-Christ, Truths, Male and Female, False and True Education, The Equalities and Inequalities of Human Nature, Rocial Centers in the Summer-Land, Poverty and Riches. The object of Life, Expensiveness of Error in Religion, Winter-Land and Summer-Land, Material Work for Spiritual Workers, Utilimatics in the Summer-Land, Material Work for Spiritual Workers, Tuitinatics in the Summer-Land, Material Work for Spiritual Workers, Tuitimatics in the Summer-Land, Material Work for Spiritual Workers, Tuitimatics in the Summer-Land, Material Work for Spiritual Workers, Tuitimatics in the Summer-Land, Material Work for Spiritual Workers, This Spiritual Workers, The Summer-Land, Material Work for Spiritual Workers, The Summer-Land, Material Work for Spiritual Workers, This Spiritual Workers, BLOSSOMS OF OUR SPRING BY HUDSON AND EMMA TUTTLE, 
 TABLE OF CONTENTS:

 America: a National Poem.
 A Hopo.

 Vision of Death.
 Bpirit-Voice

 The Course of Empire.
 A Dream.

 A Visit to the Occan.
 Light.
 A Hope. Spirit-Volces. A Dream. Light. The Three Patriots. Memorics. Why Dost thou Love Me? The Snow. Pet. Loulou. Bodings. Weary. The Second Wife. An Indian Legend of the Al-An Indian Legend of the leghandes. The Old Bachelor. Bridal Musings. Lele. The Dying Rohin. Death of the Year. Lights and Shadows. My Home. On the Sea. An Invocation. The Undeceived. Life's Passion Story. Heaven. Heaven. Nutting. I 've Been Thinking. The Destitute. Sleighing. Ween. Sleigning. Weep, Strange, Utilities in the remnine range, 1 vol., 12mo., price \$1.75; postage free. For sale at this of-Nov. 5. fice Love. How She Came. THIRD EDITION-NOW READY. verallyn. oan D'Are. ommissioned. WHATEVER IS, IS RIGHT. Published by WM. WIIITE & CO., 159 Washington street, Boston, Mass. Frice, in cloth. \$1: postage, 20 cents. For sale at this Office; also at our Branch Office, 274 Canal street, New York. BY A. B. CHILD, M. D. BY A. B. CHILD, M. D. THIS popular work has now reached its third edition, and is still ip good demand. The following are the subjects of each chapter:-Truth; The Pursuits of Happiness Nature; Nature Rules; Whith Appears to be Evil is not Evil; A Spirit-ual Communication; Causes of What we call Evily Evildoes not Exist; Unhappiness is Necessary; Harmony and Inhar-mony; The Soul's Progress; Intuition; Religion-What is it? Spiritualism; The Soul is Real; SciFikghicousness; SciFix-cellence; Vision of Mir. Adams; Human Distinctions; Ex-tremes are Balanced by Extremes; The Ties of Sympathy; All Men are Immoria; There are no Evil Spirits; Harmony of Soul that the All-Right Doctrine Produce; Obsession; The Views of this Book are in Perice tharmony with the Precepts and Rayings of Christ; What effect will the Doctrine of this Book have upon Men? Price & 1,00, postage 16 cents. For sale at this office. May 14. A NEW EDITION JUST OUT. THIRD EDITION. HOW AND WHY I BECAHE A SPIRITUALIST. BY WASH. A. DANSKIN, BI WABIL A. DANSALS, BALTINORE. THIS popular work has already reached a third edition. Ev-cry one will be interested by a perusal of its pages. Thice 75 cents; postage 12 cents. For sale at this of fice. Oct. 15. JUST ISSUED FROM THE PRESS OF WILLIAM WHITE & CO., 158 WASHINGTON STREET, BOSTON, A NEW EDITION JUST OUT. A VERY NEATLY PRINTED VOLUME, PRE-ADAMITE MAN; Comprising one hundred and eighteen pages, titled, PRE-ADAMITTE MAN; THE STORY OF THE HUMAN RACE, from 35,000 to 100,-000 years ago. BY GRIPPIN LEE, of Texas. (P. B. Ran-dolph.) INTRODUCTORY.-Adam not the first Man; Men bullt cities in Asia thirty-five thousand years ago; Luke Burke and tho credibility of History; The Fate of lichlas; The New York Tribune and Leonard Horner on Egyptian Pottery 1,500 years before Adam's date; Tho Articelan Well borings of the French Engineers in the Egyptian Delta; Discovery of the Colossal Kiatue of Rhampees H., and what followed it; Syn-cellus and the Chaldean Chronology, stretching back 30,000 years; Chinese Kings 18,000 years ago; Price, 04,25; postage, 20 cents. For sale at this office. Mept 30. THE WONDERFUL THE GIST OF SPIRITUALISM, BY WARREN CHARS. BY WARREN CHARS. BEING A COURSE OF FIVE LECTURES delivered by him In Washington last January, embracing a concise and con-densed review of the Philosophy and Destiny of Spiritualism, viewed separately in its relations to Science, to Philosophy, to Religion, to Government and its Social Life. These Lectures are sharp in their criticisms, pointed in their comparisons, and clear in their statements. The strong, rational grounds as-sumed will particularly interest thg thinking and Intellectual reader, and are well calculated to fill a place in Spiritual Life erature heretofore not filled. EPA Allberal discount made to the trade. Price, at retail b cents. For sale at this Office. THE WONDERFUL HASHEESHI A FRESH LOT, JUST RECEIVED FROM THE BINDERY. STORY OF RAVALETTE; ALMO, TOM CLARK AND HIS WIFE, HASHEESHI THE WILDFIRE CLUB. BY EMMA HARDINGE. TOM CLARK AND H18 WIFE, THEIR DOUBLE DREAMS AND THE COBIOUS THINGS THAT BERKL THEM THEREINS (OR, THE COBIOUS THINGS THAT BY DE. P. B. RANDOLFH, suthor of "Pre-Adamite Man," "Dealings with the Dead," etc., etc. The author, in his introductory, asys, 'Ingving what fol lows to the world, no one can be more alive to the fact that this is the latter half of the nincisenth century, and that tho present is emplatically the era of the grandest Utilitarianism, Revolution, Matter-of-Fact, and Dout, that the world ever knew, than is the editor of the following extraordinary tale. Ile has no apologics to make for offering 1-no excuse, even as a novelist, for departing from the beaten track of 'War, Love, Murder and Revengu' 'Politics, Tassion, and Prussic Acid, which constitute the staple of the modern nove;." Price \$1,26, postage free. For sale at this offics. May 28. DY LEMA INFORMATION ONTENTAL The Princess: A Vision of KoyAW in the Spheres. The Monomaniac, or the Apiri Hilde. The Haunied Grange, or The Last Tenant: being an Account of the Life and Times of Mrs. Hannah Morrison, sometimes styled the Wilch of Rookwood Life: A Fragment. Margaret Inkilk, or a Marrative concerning a Haunied Man The Improvisatore, or Torn Leaves from Life History. The Wilch of Lowenthal. The Phantom Mother; or, The Story of a Recluse. Haunted Houses. No. L.-The Storn Spectres. Haunted Houses. No. L.-The Stranger Quest-An Incl-Christmas Stories. No. 2.-Failt or, Mary Macdonald. The Wildfre Club : A Tale founded on Fact. Wote. "Children and fools speak the truth." ABLE MEDICINE. Box 5093, Boston, Mass. WANTED. JESUS OF NAZABETH; Oct.15. Price \$1,25; postage 20 cents. For sale at this office. A TRUE HISTORY OF THE POEMS AND BALLADS. MAN CALLED JESUS CHRIST, BY A. P. MCCOMBS. BY A. F. MOUVARD. In this collection are some Poems which, in point of beauty and originality, are far supported to much of the published poetry of the day. EP Frice, neatly bound, \$1,00; poetage 12 cents, For sale tour Boston and New York Offices. Dec. 30. THROUGH ALEXANDER SMYTH, There is no one that feels an interest in a good book, that will not feel it in the peruval of this curious and unparelieled BOSTON. production. Price \$2,00; postage free. For sale at this office. Mar. 25.

She Son Wind Wind Barris to a set

Rew Books. THIRD EDITION.

First Volume of the Arcana of Nature. BY HUDSON TUTTLE. Carefully revised and corrected by the author.

BY HUDSON TUTTLE. Carefully revised and corrected by the author. CONTENTS: PART I. CRATER I-A General Survey of Matter. Chapter II-The Origin of the Worlds. Chapter III-The Theory of the Origin of the Worlds. Chapter IV-History of the Earth, from the Gascous Ocean to the Cambrian. PARTIL. Chapter V-Life and Organization. Chapter VI-Plan of Organic Beings. Chapter VII-Influence of Conditions. Chapter VIII-Dawn of Life. Chapter IX-The History of Life through the Silurian Formation. Chapter X-The Old Red Sandstone Series. Chapter XI-Carboniferous or Coal Forma-tion. Chapter XII-Fernian and Trins Periols. Chapter XIII-Oolite; Lifes; Wealden. Chapter XIV-The Creta-ceous or Chaik Period. Chapter XV-The Teritary. Chapter XVI-A. Chapter of Inferences. Chapter XVII-Origin of Man. PARTIN. Chapter XVIII-The History of Thought. Chapter XX-The Source of Thought, Studied from a Philo sophical Standpoint. Chapter XXI-Retrospect of the Theory of Dovelopment, as berein advanced; Conclusions; Facts followed from their Source to their Legitimato Results. Ap-pendix-An Explanation of some of the Laws of Nature, their Effects, Ze. Price, \$1.25; postage, 18 cents. For sale at this Office, May 17. their Effects,

### SECOND EDITION-JUST ISSUED.

Second Volume of the Arcana of Nature.

OR, THE PHILOSOPHY OF SPIRITUAL EXISTENCE AND OF THE SPIRIT-WORLD. By HUDSON TUTLE Reaven, the home of the immortal spirit, is originated and sus-timed by natural lass.

The publishers of this interesting and valuable work take pleasure in announcing to their friends and valuable work take pleasure in announcing to their friends and patrons, and the world, that the second edition of the second volume is now ready for delivery.

world, that the second edition of the second volume is now ready for delivery. CONTENTS: Chapter I-Evidences of Man's Immortality, Drawn from His-tory; Pipritualism of the Nations. Chapter II-Proots of Immortality, Drawn from Illistory, concluded. Chapter III-Evidences of Man's Immortality, Derived from Modern Spiritualism. Chapter IV-The objects of modern Spiritua-alism. Chapter V-Consideration of Spiritual Theomema-and their Distinction from such as are not Spiritual Theomema-and their Distinction from such as are not Spiritual Theomema-and their Distinction from such as are not Spiritual Theomema-ene VII-Philosophy of the Imponderable Agents in their Relation to Spirit. Chapter VII-Philosophy of the Impon derable Agents in their Relations to Spirit, concluded. Chap-ter VIX-The Imponderable Agents as Manifested in Living Beings. Chapter X-Spiritual Elements. Chapter XI-Ah-mai Magnetism. Chapter XII-Ahimal Magnetism, its Phi-losophy, Laws, Application and Relation to Spiritualism. Chapter XIII-Philosophy of Change and Death. Chapter XIV-Spirit. Its Origin, Facultiesand Power. Chapter XVI-A Clairvoyant's View of the Spirit Spirits Spirits Chapter XVII-Philosophy of the Spirit World. Chapter XVII-Apiticalism. Chapter Spirit. Spirits Spirits Spires. Chapter XVII-A Clairvoyant's View of the Spirit Spirits Spires. Chapter XVII-Philosophy of the Spirit. For sale at this office.

A BOOK FOR THE CENTURY I WOMAN AND HER ERA! BY MRS. ELIZA W. FARNHAM.

Two Volumes, 12mo., nearly 800 pages,

THIS REMARKABLE and POWERFUL WORK comprehends an exhaustive treatment of the WOMAN QUESTION. The ar-gument embraces the following divisions : THE DEGANCE

gument embraces the following divisions: The Arborn THE ORGANIC, THE RELIGIOUS, THE STILETIC, THE RELIGIOUS, Arborn the action of the servation of the servatio

"A remarkable, original, powerful work."-Buffalo Courier. "One of the most remarkable productions of the age."-N. Y. Dispatch.

"One of the most valuable books of the century."-Daily News. "A book which is likely to attract no little attention."-Ecening Post.

"Unlike any of the works on Woman that has proceed it, broader, deeper and more comprehensive."—New Corenant. "A very thoughtful and suggestive work."—Ilus. Nets. "I thas profoundly impressed us, both in regard to the gran-deur of its object, and the ability of its author."—Liberator.

5 Price, plain muslin, \$3,00; extra glit, \$4,00. For sale June 4.

PETERSONS' NEW COOK BOOK;

USEFUL AND PRACTICAL RECEIPTS FOR THE HOUSEWIFE, AND THE UNINITIATED,

CONTAINING EIGHT HUNDRED AND FIFTY-EIGHT NEW AND ORI

012	<b>VP RECEIVED FOR COOKE</b>	NG AND
	PREPARING ALL KINDS	OF
ultry,	Vegetables,	Made Dish
ddings,	Terrapins,	Preserves,
ulets,	Pastles,	Desserts,
liles,	Pickles,	Potting,
eats.	Syrups,	Sauces,
nps,	Wines.	Cakes.
er,	Rolls,	Fish, dec.
· · .		



TP Price, 75 cents; postage, 12 cents. For sale at this October, 1865.

THE EARLY PHYSICAL DEGENERACY OF THE AMERICAN PEOPLE. A GREAT BOOK FOR YOUTH. Send two red stamps, and obtain it. Address, DR ANDREW STONE, 96 Pinh street, Troy N.Y. Jan 6,

Kepler's Vision, Love and Latin,

# Miscellancous.

### THE GREAT WORM REMEDY.

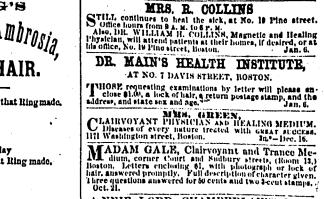
It has been said by more than one eminent physician, that more sickness among children is the result of Pin Worms than all other causes;--that worms initiate the symptoms of most other diseases, often producing fatal results, without being suspected. From this cause of so much sickness, every family may have an effectual remedy, by procuring a bottle of

It will remove ordinary stomach worms oftener than any of the vermituges in the market, and for Pin Worms it has no reque... It will relieve children or adults from all annoyance in twenty-fours hours, and effect an entire cure when taken ac-cording to directions. It is a mild o thortic, and can be given to the vongest child with perfect anderly. It improves the health by removing all impurities from the system.

At Wholesale, in Boston, by G. C. GODWIN & CO., WEEKS & POTTER, M. S. BURR & CO., JOHN WILSON, Ju., & CO., and by all large dealers. At retail by druggists



DEEASANT to the palate, cause no pain, act promptly, never require hierenae of dose, do not exhaust, nui for ci-derly persons, females and children, are just the thing. Two-taken at night move the bowels once the next morphics. War-ranted in all carso of Piles and Falling of the Rectum, We promise a cure for all symptoms of Divergenta, such as Op-pression after calling, Sour Stomach, Spitting of Food, Palpita-tions: also, fleadache, Dizzinesa, Paln in the Back and Loine, Vellowness of the Skin and Eyers, Siek Headache, Conted Tongue, Billousness, Liver Compilaint, Loss of Appetite, De-bility, Monthly Falns, and all freegalunities, Neuralgia, Faint-ness, &c., Trarelers, find the Lozenges just schal they need, as they are so compact and involvents that they may be carried in the rest pocket. Price 60 cents per box; small boxes 30 cents. For sale by J. S. HARRISON & C.O., Proprietors, No. 1 Tre-mont Temple, Boston. Will be malled to any address on en clowing 60 cents. \* Only DWN 15 MIGHTER THAN THE CANDY To pay us a visit. Every machine WARRANTED, and full in structions given by competent and courteous attendants. Send for Pamphlet. "THE PEN IS MIGHTIER THAN THE SWORD," SNOW'S ROUND-POINTED PENS. TO BEAUTIFY THE COMPLEXION, TU BEAUTIFY THE COMPLEXION, USE "SILUTS'S WHITE LIQUID ENAMEL." The "Ename!" will remove the worst cases of Tan. Freekles, Pimples, Moth Patches, or Sunburn, in from four to six days. It whitens the skin permanently, and imparts a freekless and transparency to the complexion, which is perfectly natural, and without injury to the skin. No tollet is complete without it, Price by mail, scaled and postpaid, 50 cents. Nv.251 Address, C. F. SHULTS 285 River St. Troy, N. Y. BEAUTY. -- Auburn, Gold-en, Flaxen, and Silken OF Produced by the uso of Frofessor DE, BIELUXS One application warranted tubborn hair of either sex into wary ringles or heavy the hair. Price by mail, sealed and postpaid, al. De circulars malled free. Address, BERGER, BIPLETZ Chemisa, P. O. Drawer 21, Troy, N. Y., sole Agento Chemists, P. O. Drawer 21, Troy, N. Y., sole Agents for the Juited States. Nov. 25. with the most fattering success. Similar and the interest and leaders, st. Sole Agents for the by manager of and the success. Similar and the success of all purchasers will be cheerfully refinded. Price by math, sealed and postfall, Descriptive circulars and the prime success. Similar and the success of all purchasers will be cheerfully refinded. Price by math, sealed and postfall, B. Descriptive circulars and the success. Similar and the success of all purchasers will be cheerfully refinded. Price by math, sealed and postfall, G. Descriptive circulars and too, the children and the success. Similar and the success of all purchasers will be cheerfully refinded. Price by math, sealed and postfall, G. Descriptive circulars and too. Chemists, P. O. Drawer 21, Troy, N. Y. Sole Agents for the children lister. June 25. HASHEESH CANDY! - A MOST PLEASANT, EXHILARANT AND VALU-151 Washington Street, Boston. Jan. 27-3w\* MICROSCOPES & 60 cts. THE FRENCH TUBULAR MICROSCOPE! A VERY powerful lustrument, sent by mail for 60 Two for \$1.00. Address, GEO. G. WASHIBURN & 3m-Jan. 27. WANGED. THE address of one or two halles in every Town and Vil-lage in the New England States, who desire a profitable business to fill their leisure time. Also, a few young men. Full particulars sent free. Address, M. C. BRIGG & CO., Box \$90, Boston, Mass. (w-Jan. 27.) D. F. CRANE. ATTORNEY AND COUNSELLOR AT LAW, 28 COURT STREET, House, 18 Webster street, Bomerville. April 15.



A NNIE LORD CHAMBERLAIN'S MUSI-

Mediums in Boston.

MRS. R. COLLINS

A NNIE LORD CHAMBERLAIN'S MUSI-CAL CHULES are held TERMAN, THERMAN and Put-DAY EVENINGS, at 17: 20'Clock; also, WERKEDAY AFTR:-NOISS at 3, at 158 Washington street, Room No. 7. Pay at the door. DR. WILLIAM B. WHITE, Sympathetic, Clair-voyant, Magnetic and Electric Physician; curvs all dis cases that are curable. Nervous and disagreeable feelings rem weat. Advice free; operations, \$1.00. No. 4 SHEYERSON PLACE (leading from South Hennet Street), Boston. Jan. 6.

MRS. FANNIE T. YOUNG, Trance Medium, student. Paychometrical Declineation of Character given (Sun-student. Psychometrical Declineation of Character given (Sun-days excepted). Also, will receive calls to betture Sundays, and attend funerals. Hours from 9 A. M. to 6 P. M. 4w Jan. 20.

CLAHRVOYANCE. -- MIRS. COLGROVE may be consulted personally, or by letter, respecting Business, It of the Act, as 34 Whiter street. Boston. Directions by letter \$1,60; bust or stolen property, \$2,00.

MISS NELLIE STARKWEATHER, Writing Hours from 9 A. M. to 6 P. M. Circle Thursday evenings. Jan, 6.

MRS. T. H. PEABODY, Successor to the Inte M. Mir. M. S. Pike, Chirveyant Physician, 12 Davis street, noston. Hours from 10 (ill 2 p. st. 3m-Jan. 20, M.R.S. PLUMH, Business and Healing Medium, may be seen at So. 10 Tremont. Temple, Call and you will be satisfied. Circles every evening during the week.

MRS. A. C. LATHAM, Medical Chairvoyant and Healing Medium, 292 Washington street, Boston, Treatment of Body, Mind and Spirit.

MRS. A. J. KENISON, Test, Business and Healing Medium. Hours from 9 A. M. to 5 P. M. Rosans No. 15 Hudson street, Boston, Mass. 3m. Jan. 6. SAMUEL GROVER, HEALING MEDIUM, No. SAMUEL GROVER, HEALING MEDIUM, No. 13 DIX TLACE, (opposite liarvard street.) Jan. 6. E. R. YOUNG, Magnetic and Chairvoyant Phy-Jac-Nov. II.

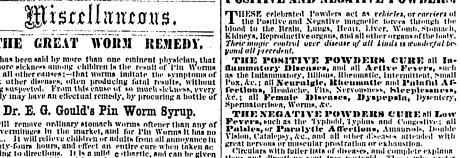
PARALYSIS CUBED WITHOUT MEDICINE ! After being Bed-Ridden Fourteen Years!

After being Bed-Ridden Fourteen Years I Innke this statement with the convict in the first statement with the first statement is a goal was related with pains almost it or ermy body, and in a short time loss the entire tase of my limbs, and for twelves the state of any limbs, and for twelves is a goal was related with pains almost it or ermy body, and in a short time loss the entire tase of my limbs, and for twelves is a for blan, and dad him treat me. At the issue for a model, and almost on the paralyzed and help took treatment from blan 1 was not only paralyzed and help took treatment from blan 1 was not only paralyzed and the state moment for the minutes, and asked me to get up and walk stress. My learning has cone back, all pain bi-and walk the statement hear thin system that. At the state of any set of the minutes, and asked me to get up and walk the statement and when the me chart of a specific and walk the statement and when an end the fore from and walk stress disappeared, and the of that 1 and charter and walk stress and before me this 9th day of December, A. D. Sob. More the altern the adjoining comes. It is that any of the the state mather is in the "Taimer House," and year is so the treat pathents in the "Taimer House," and year is the treat pathents in the "Taimer House," and year is the treat mather of the Triassoft, a curve and year is body to the treat pathents in the "Taimer House," and year is the treat pathents in the "Taimer House," and year is body to the treat pathents in the "Taimer House," and year is body to the treat pathents in the "Taimer House," and year is the the treat pathents in the "Taimer House," and year is a the streat the bain and other setter. A D. HOUSE MA

Or Psychometrical Defincation of Character. Or Psychometrical Defineration of Character. M. AND MIS. A. B. SEVERANCE, would respectfully manuance to the pathe that those who wild, and will visit then in person, or send their autograph or bock of hair they will give an accurate description of their heading traitis of char-arter and peculianties of disposition : marked changes in past and future life; polydeal disease, with preservition therefor; what business they are best adapted to pursue in order to be successful; the physical disposition to their former lay. They will give instructions for self-improvement, by telling what facilities should be restrained, and what calificated. Seven years experience warmto them in signing that they can do what they advertuse without fail, as hunde disare will-ing to testly. Seventies are particularly invited to investigate.

ing to testify. Skeptics are particularly invited to investigate, Everything of a private character KEPT STRICTLY AS BUCH. For Written Delineation of Character, SLOO and red stamp. Hereafter all calls or letters will be promptly attended to by either one or the other. effb

enner one of the other. Address, MR. AND MRS. A. B. SEVERANCE, Jan. 6. (f. Whitewater, Waiworth Co., Wisconsin.



evervwhere.



AC:, an Female Disenses, Dyspepsin, Dyschery, Spermatorison, Worns, &c. THE NEGATIVE POW DERS CURE all Low Fevers, such as the Typhold, typhus and Congelive: all Paisles, or Partily tic Affections, Amanrosis, Double Vision, Catalepsy, &c., and all other diseases attended with great nervous or misseniar prostration or exhaustion. Circulars with fuiler lists of diseases, and complete explana-tions and directions as to which kind of the Powders to use, and how to use them, will please send usa brid descrip-tion of their disease when they send for the Powders. Liberal Terms to Agenta, Draghter and Physicians. Malled, postpaid, for 81,00 a box; 55:00 for six. Money sent by mail 1s at our risk. Office b7 St. MARSS PLACE, New York City. Address, PROF. PAYTON SPENCE, M. D., General Deliv-ery, New York City. 6t cow-Dec. 9. ery, New York City,

For sale at the Bauner of Light Office, No. 158 Washington St., Boston, Mass. Nov. 19, SINGER'S LETTER "A" FAMILY SEWING MACHINE.

Jan. 13-1y

THIS splendld Machine combines all the good qualities of our vell-known manufacturing machines, with many new and valuable improvements. It is wift, quiet, and positive in its operation; sews the very finest and coarset materials, and anything between the two extremes, in a beautini and substantial manner. It *fients, Fells*, (*coils, Breaks, Tarks, Gathers, Stitches*, etc., and will do a greater pange of work than any machine heretofore offered to the public. We re-spectfully invite all in want of a

OHARLES H. FLINT, Dayton, Ohio,

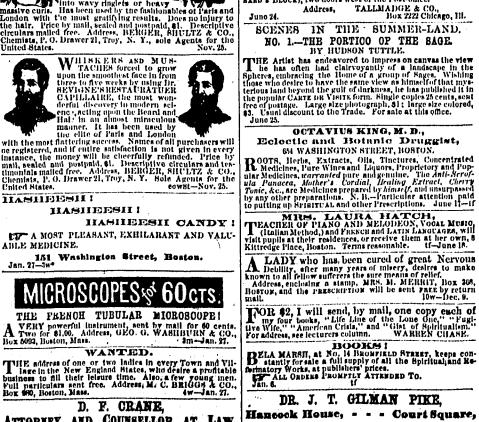
MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS.

THE POSITIVE POWDERS CURE all In-

Wholesale Agent.

SUPERIOR FAMILY SEWING MACHINE

Nov. 19,



THE SINGER MANUFACTURING COMPANY. 69 Hanover Street.....Boston 458 Broadway.....New York. Sept. 30-6m MEDICAL NOTICE. DR. G. W. BABCOCK

RESPECTFULLY informs his former friends and patrons that he has removed to

LU that he has removed to NO. HAVON PIRCE, ROSTON, Where he will continue to treat, as heretofore, all Chronic Diseases, Dyspepsia, Liver Complaint, Diseases of the Kid-neys, Gravel, Derangements of the Nervius Nystem, so com-mon to the defleate and feelide of both sexes. Faritcular at-tention given to Fenate Complaints; also to the examination and cure of Lung Diseases. Diseases affecting the skin and scalp attended to as usual. Patients 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. 100 Monroe street (LOM-BARD'S BLOCK), two doors west of the Post-office. Address, TALLMAD)GE & CO., Box 2222 Chicago, Ill.

OCTAVIUS KING, M. D.,

BA WASHINGTON STHEAT, DOSTON. ROOTS, Hierbs, Extracts, Olis, Tinctures, Concentrated Medicines, Pure Wines and Liquors, Proprietory and Pop-ular Medicines, tearranted pure and genuline. The Anti-Kertof-ula Panacea, Mather's Cordial, Heating Extract, Cherry Tonic, &c., are Medicines prepared by himself, and unsurpassed by any other preparations. N.B.-Particular stiention paid to putting up Bristituzt and other Prescriptions. June 11-11

MIRS. LAURA HATCH, TEACHER OF PIANO AND MELODEON, VOGAL MUSIO, I (Italian Method.) and FINNCH and LATIN LANGLAGES, will visit pupils at their residences, or receive them at her own, 8 Kittredge Place, Boston. Terina reasonable. If-June 18.

A Debility, effer many years of misery, desires to make known to all fellow sufferers the sure means of relief. Address, enclosing a stamp, MRN. M. BERRIT, Box 268, Bostow, and the PRESCRIPTION will be sent FARE by return usait.

IUW-IJEC. B. FOR 42, I will send, by mail, one copy each of my four books, "Life Line of the Lone due," "Fugi-Uve Wife," "Anner Crisis," and "Gist of Ryiritaliam." For address, see lecturers column. WARITEN CHARE.

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.

HEALING THE SICK, BT THE 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 like. Our institution is commodious, with pleasant surroundings, and located in the most beautiful part of the city, on high ground, overlooking the lake. Our past success is truly mar-velous, and dails the sintering find relief at our hands. The institution is located in MLWATKEE, WISCONSIN, on Marshall, two doors south of Division street, and within one hundred feet of the street railroad. Post onice Drawer 177. Ins. PERSONS, GOULD & CO. Midwankee, Wie. Dec. 23, P65.

DR. HATHAWAY'S HEALING INSTITUTE.

No. 119 Wisconsin St., Milwaukee,

No. 110 Wisconsin St., Milwaukee, OPPOSITE THE POST OFFICE, HAS been refitted and newly furnished, and is now open for most improved methicals, to interest the various wants, so that each patternt will have the especial treatment required, wheth-er it is Eclecute Medicines, Water Cure, Electricity, or Ani-mal Magnetism, good operators being always in attendance, DK J. P. BRYANT, one of the greatest liculers of the acc, will practice at this institute for three months from the 15th of August, 1855.

DR. J. P. BRYANT

HEALS THE SICK

153 DEARBORN STREET,

CHICAGO, ILL. Jan. 20.

CHARLES H. FOSTER,

TEST MEDIUM,

1335 VINE STREET,

PRILADELPHIA, PA. Dec 23. THE CELEBRATED MAGNETIC PHYSICIAN.

DB. J. A. NEAL, HAS returned to NEW YORK, and taken Rooms at 162 Sick. His plan of manipulation is peculiar to lumsel, and uniformly successful. Jan. 6.

Millormly succession. M.R.S. J. W. DANFORTH, Magnetic Physi-clair or letter. Will visit parties at their residence, if re-quired. Rooms No. 59 East 4th street, near Bowery, New Tork.

MRS. COTTON, Successful Healing Medium, by the laying on of hands. (No medicines given.) No. Ill East 29th street, near 3d Avenue, N.Y. 13w\*-Jan. 6.

G. & P. B. ATWOOD, Magnetic and Clairvoy-aut Physicians, 1 St. Marks Pl., opp. Cooper Inst., N. Y. Jan. 6.-Zin

MRS. M. SMITH, Healing and Trance Medium, No 1908 Mervine St., Philadelphia, Pa. 6w-Jan. 13.

CARTE DE VISITE PHOTOGRAPHS

ALL the following in: MCC, for 25 CENTR RAM. MA HARDINGE, HUDSON TUTTLE, MRS. J. H. CONANT, LUTHER COLBY, WILLIAM WHITE, ISAAC B. RICH, CHAS. H. CROWELL, "diress on receipt of the above Dec. 18. TD OF the following named persons can, be obtained at this office, for 25 CENTA KACH: EMMA HARDINGE,

price. Bent by mail to any address on receipt of the above Dec. 18.



THE Multi-World has looked in mercy on scenes of suffer-ing from tho are of airong drink, and driven a taken of suffer-takes away all delire for it. More than three thousand have been redeemed by its use within the last three years. Rend for a Cincutaka. If you cannot, call and read what it has done for thousands of others. Enclose stamp. EP N. B.-It can be given without the knowledge of the patient. Address, C. CLINTON BEERS, M. D., 11 Essex street, Boston. Jan. 6.

WANTED.-To know of the friends of Pro-matches listing in the second place to commence a frat-class listing instructz. Please direct to II. B. M. C., Bochester, N. Y.

# BANNER OF LIGHT.



The Child Murderess of Battle Creek.

Only because pressed by private letters of inquiry and slips cut from secular prints, do we pen this article. It is no pleasant task to refer to the vices and errors of a common humbality. The insfincts of our nature rather prompt us to see the good than the ill-the sunshine than the dark shadings of civic life. Nevertheless, facts are stubborn things, and often quite lideous enough without the malicious exaggerations of a secular press that almost uniformly caters to the popular opinion, without the least regard to the principles of truth and justice. Such was the case with the "Chicago Tribune," "Detroit Free Press," and other periodicals of less influence, relative to the inte Battle Creek tragedy.

Though we had resided in that city the past nine years, (our family still living there,) lecturing six of them every alternate Sunday to a highly intelligent congregation of Spiritualists, the parties involved, with one exception, were entire strangers to us-newcomers, in just, into the city. Mrs. Haviland we have no recollection of seeing but once; then at a picule. She impressed us as a poor, ignorant, uncultivated woman-a monomuniac, ambitions to become-what she was entirely unfitted for-a public speaker.

The lawyer of Ypsilanti that, as counsel, obtained her divorce, told me that " Leonard, the husband, was a quarreling, drunken Irishman." This, with other troubles, auxiety, poverty, and a psychological infatuation of one Dr. Baker, no doubt drove her into insunity, ultimating in the poisoning and death of the three children. She confessed the whole matter, with inducing causes, which were not spiritual. Certainly, no mother, aglow with a mother's love-a mother's tender affections-could in a calm, same state of mind, polson and destory her own dear children! The whole sad affair had just about as much to do with genuine Spiritualism as the rebellion had to do with the glorious "Republic of Heaven." True, she had professed to be a Spiritualist; so the Rev. J. S. Harden, Methodist clergyman, of Belvidere, N. J., professed to be a Christian, yet was hung for poisoning and murdering his wife, giving her said poison in an apple, while she was tenderly caressing him. Also Rev. Mr. Breckenridge, of the Baptist Church, Lafayette; Rev. T. Abbott, Baptist clergyman, of Blue Point, Ill.; Rev. P. S. Turley, of Kanawha, Va.; Revs. Onderdonk, Van Zandt, Barrett, Pomeroy, Littlejohn, Maflit, Morse, Dally, E. K. Avery, C. G. Barnes ("Marshall Expounder" being authority in the last case,) with very many other of the clergy, even, have, within a few years, been tried; some convicted of wife-whipping and drunkenness; others, of leadness, adultery and murder. The "Kanawha Star" gave the full confession of the Rev. Mr. Turley, before he was hung. The Governor of Toronto Jail, Canada, furnished, awhile since, the following facts in reference to the "religions opinions of about two thousand inmates." This official says there are one thousand nine hundred and ten criminals under his care, and one thousand mine hundred and five are professors of religion, or Church members. They are divided among the denominations of Christian worship thus: Catholics, nine hundred and eighteen; Episcopalians (Church of England) seven hundred and sixty-five; Presbyterians, one hundred and fifty-two; Methodists, sixty-four; some Baptists, with eight Infidels. No Spiritualist reported. If possible, Spiritualism is more unpopular in Jails and Penitentiaries than in the most bigoted of Sectarian Churches. Suppose we moralize upon the facts and figures.

as stated above, relative to the terrible crimes of clergymen and Church-members, as is customary with secular and sectarian journalists concerning Spiritualism. Oh! the demoralizing tendency of Orthodox theology! It opens the flood-gates of raining the morals of the country Prisons and jails are filled with theological "dupes!" Though "revivals prosper "crime is on the "increase." Preachers insist that Christians have a hard and burdensome cross to bear; that religion is an up-hill business; while sinners trip o'er flowery beds of ease. They, also-referring to the "thief on the cross "—promise the most incorrigible criminal and murderer eternal salvation, if, upon the gallows even, he will repent and apply the atoning blood; for they believe the pious couplet.

all." Briars and herries, chaff and wheat, flowers and weeds abound in close proximity on earthly grounds; and, in eradicating the weeds, let the reformer be careful not to trample down even one tender, half-hidden plant that is struggling to get up into the clear sunlight. All hearts must be touched, all souls reached and saved. The greater the criminal, the longer should be the arm and the more carnest the effort to redeem. The Gentile apostle says to the Romans," We then that are strong ought to bear the infirmities of the weak;" and, referring to one overtaken in a fault, he safs," Ye which are spiritual restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted. Bear ye one another's burdens," Blessed are those who have been instruments in the hands of angels for the salva-

### Congratulatory Letters.

tion of souls. Great is their reward now.

We have received letters of congratulation, relative to our position with the " Banner of Light," from Hudson Tuttle, Cora Wilburn, Moses Hull, and many, very many other authors, lecturers and prominent laymen in the ranks of Spiritualism, with some officiating clergymen, all of which we not only appreciate, but derive strength and courage therefrom. Thanks, THANKS, dear friends! Your hearts speak to ours, and your pleasant words of encouragement inspire us to labor faith fully for the practical interests of the Spiritual Philosophy, thus building up and beautifying hu manity.

### Dr. J. H. Ruttley.

This celebrated Magnetic Physician opens rooms in this city. Feb. the 5th, for the healing of the sick by the "laying on of hands." See his advertisement in another column.

### Cincinnati Meetings.

The Religious Society of Progressive Spiritual-The Religious Society of Progressive Spiritual-ists of Cincinnati held their aunual election for officers Sunday morning, Dec. 31st, 1865, and the following persons were elected to serve as the Executive Board of the Society during the year 1866; President, Hon. A. G. W. Carter; Vice Pres-ident, M. W. Cary; Secretary, A. W. Pugh; Treas-more Lowerth H. Taylor: Trustens A. Hudington; urer, Joseph H. Taylor; Trustees, A. Hudington, Henry Beck, H. T. Ogden; Collector, J. B. Taylor. The last report we sent you of our meetings was up to the first of October. During October E. V. Wilson occupied the desk, eliciting the usual amount of interest in lecturing and delineating character. Bro. Wilson is doing a good and "big" work along the Ohlo River, having been the means, within the past four or five months, of

starting several new organizations. Rev. J. G. Fish spoke during the month of No-vember, and was received with the usual appreciation due him as an earnest worker in the cause of humanity

Nellie L. Wiltsie, in December, created such a lively interest it might be termed a "revival." brought out minds that do not often frequent our ball. As a speaker, she ranks among the best. Her voice is clear, distinct, and well toned, and fills every part of the hall; periods well rounded, and no confusion of sentences. The subject matter of the lectures, selected by the intelli-gences controlling her, is a continuous analysis of the sout's experience in search of happiness and unlocking the mystic seal that leads thereto. She will be with us again in May and June to be warmly welcomed by many glad hearts that drank at the fount of her inspirations.

Rev. J. M. Peebles is with us now, for this and next month. His manly bearing, and true, noble qualities insure for him success, and no doubt the audiences that frequent our hall will feel more than glad to have sat under his ministrations.

The old board run the meetings through the whole year without any vacation, paying all speakers one hundred dollars, per month, and making their total expenditures for the year about twenty-three hundred dollars, including a debt of two hundred dollars due by the Society when they came into power.

We have not been able, as yet, to institute a We have not been able, as yet to institute a "Children's Progressive Lycenm," because we cannot procure the ball at the proper time to hold the Lycentm; but we hope that Cincinnati ere long will not be beland in this God-given movement. The hearts of the people and the officers of the Society are in the work, and fully appreciate its practicality. Yours fratemally.

# A. W. PUGH, Sec'y. Cincinnati, O., Jan. 16, 1866.

Proceedings of the Massachusetts State Convention,

blend. Faith and hope are upliftings; but an edly an improvement on fheirs, both in the man-apostle declared that "Charity is the greatest of ner and the result. We were free from the restraint of priestly forms and priestly presence, and, therefore, there was no impediment to the full flow of genial soul life. We shall long re-member the pleasant hour passed with those noble and devoted ones, who work for the upbuilding of Truth and Justice.

The plan of organization, as adopted, is as follows:

PREAMBLE. Whereas, the so-called Christianity of the

world, known in modern times as Popular Theol-ogy, has, after many years of constant effort atterly failed to meet the present religious demands of nankind; and instead of bringing about a state of harmony between man and God, has, on the contrary, taught that there is an eternal enmity existing between them; and still further, has sought to close up all means of communication between humanity and the spirit-life; it therefore becomes us as Spiritualists, enjoying, as we claim to do, the light of a superior, more complete and daily revelation, to make to the world a clear and lefinite declaration of what Spiritualism teaches, and the benefits which flow therefrom. And fur-thermore, we feel that the time has fully come when, as a body of Reformers, we should put orth a stronger and more united effort to disseminate the principles of our heaven-born philoso-phy among the people. We feel that hitherto much of our power for usefulness has been frit-tered away in individual effort, on account of an unwise fear of organization, or associated action. But having learned from experience the positive necessity of combined effort, in order to bring all our strength to bear against the monstrous errors f Christendom, we present to the Spiritualists of Massachusetts the following Declaration of Prin-ciples, and plan for a State Organization.

DECLABATION OF PRINCIPLES. I. We affirm the *Dicinity of Man* and the *Humanity* of God; that there is no antagonism between God and Man, but that in interest and des-

tiny they are linked in indissoluble union. If We affirm the absolute oneness, or Brother-hood of Humanity, both in the earthly and spirit-ual life; that between the seen and the unseen exist the same sympathies, interests and fraternal converse, (so far as conditions admit) as between hose in either of those departments of human existence. III. We affirm that true freedom consists only

in the complete disentraliment of the human soul from all the Creeds, Institutions and Customs of the world, which imply in any degreathe spirit of Caste, or selfish partiality; or, in any way subjugate the individual man to the will, or caprice of one or many; and includes the unrestricted, unquestioned exercise of every power of his na-ture in accordance with the spontaueous, normal promptings of the same; and any interference therewith is the very essence of tyranny, which we will steadfastly and forever resist. IV. And we further affirm that this Freedom is in entire harmony with the most perfect order, and the most absolute justice, so far as personal, social, or political life is concerned. V. We affirm that the Dispensation of Spiritual-ism, embodying as it does the most perfect phejugate the individual man to the will, or caprice

V. We turn that the Dispensation of Spiritual-ism, embodying as it does the most perfect phe-nomena—the grandest philosophy—the most com-plete, wide-spread inspiration; and therefore, the strongest motives to goodness of any religious system ever presented to man, is worthy of all acceptation, and justly demands the earnest at-tention of all as the only possible way for man's tention of all, as the only possible way for man's

salvation. VI. We affirm that in arraying ourselves against the Popular Theology of the so-called Christian world, we do not assail the adherents of its creeds, but only the demoralizing dogmas which enslave

them. VII. We affirm that the happiness, or miscry of all men is necessarily so linked in a common fate, that we must labor for the good of all in order to coure the welfare of any. VIII. We affirm that all happiness or suffer-

ing is the natural consequence of moral and other conditions, existing in the constitution of things, and not the result of any special enactment of Delty; consequently the only way of salvation is through a correct knowledge of that constitution,

and harmony with its principles, IX. That the weapons of our warfare are not IX. That the weapons of our warfare are not carnal, butspiritual we would overcome unkind-ness with kindness; latted with love; evil with good; and we would conquer the human soul, and subject it to God by suffering, rather than by killing. X. We acknowledge that the only true method of testing any system of principles is by the prac-tical effect exerted upon those holding such prin-ciples; therefore we are Survivalists propose to submit ourselves to such test by instituting the following method of practical effort, as embodied in the following CONSTITUTION.

ART. I. This Convention shall be known as the Massachusetts Convention of Spiritualists, and shall hold annual and quarterly meetings at such times and places as the Executive Committee shall determine. ART. 11. The officers of this Convention shall

clettes in Massachusetts be requested to present the claims of this Convention, and take up collections in its behalf, for the support of its agent. "IV. Resolved, That when the Executive Committee shall have the sum of five intuited dollars secured, and not till then, they shall notify the Agent of the fact, and send him at once to the field. V. Resolved, That we as a convention of Spiritualists and truth seekers, dare to meet and define the term Free Love, which has been cast upon us as a silfma; that we proclaim of reference and the spiritualists of Worcester for their generous hospitality in tendering the free use of their half, bountful entertainment, and harmonial influences. As it was desired that what the Convention dld.

As it was desired that what the Convention dld, rather that what its members said, should appear before the readers of the Banner, I have given the above for that purpose. It contains the summing up of all the speeches made at the Conven-J. S. LOVELAND, Secretary. tion.

# NEW YORK MATTERS. (From our Regular Correspondent.)

MISS DOTEN'S LECTURES. Last Sunday morning another remarkable discourse was delivered by Miss Lizzie Doten, at Ebbitt Hall. The subject was "Mesmerism and Psychology," and, as many thought, promising but little, for it had been a theme frequently attempted, and as frequently made a dry, uninteresting reiteration of facts and rules, or characterized by an unwarrantable display of dogmatism, learning and mystery. But all were agreeably disappointed in this lecture, and for once there has been a redeeming feature given to the subject. This hitherto ungainly looking claimant as a chapter in philosophy appeared to assume a merited position and bore it well.

This discourse was a decidedly philosophical exposition and treatment of the subject, redeeming it from that objectionable caste which the scientific world has endeavored to assign to it, and from which the scientific world itself will one day graduate to a diviner republic of opinion ..

Savants have hitherto failed to secure for this subject that respect and consideration due to it. and which, the unpretending speaker really did secure in this inspirational lecture. A breathless attention pervaded the large assembly throughout the eloquent discourse. It was well sustained to the end, systematically coherent, but involving too many laws, deductions and bearings, to attempt even a synopsis in this hasty letter.

In the evening the subject was the "Children of the Summer-Land," and although many of its points in regard to the geographical localities were opposed to my views, I patiently investigate and await a harmonious conviction. Aside from this it was a hopeful, elevating and gratifying discourse, and I will venture that not one of that large assembly returned home, even if it were once made desolate by the departure of a little dear one, who did not feel consoled, happier, and more drawn to that diviner home, where now they dwell, whose well-being and reality she so beautifully proved.

### REV. DR. FROTHINGHAM.

The interest was well sustained at the Fortieth street Church, also, in another admirable discourse by the Rev. Dr. Frothingham, on the " Character and Tendencies of Modern Spiritualism." The New York Tribune very justly says: "His reputation as a thinker, his undoubted oratorical powers, and his broad and liberal views of Christianity combine to attract to his andiences many studious and progressive minds of both sexes. According to the lecturer, beliefs are not true because they are old, nor yet because they are found in the Bible, nor even if received from spirits. The truth of all belief is to be tested by its rationale. We believe Christ's words because they are true, not as true because he taught them. The central idea of Modern Spiritualism, by opening the way between this and the after world, banished purgatory, judgment and hell; and if there be no hell there is no damnation, no laws to enforce, no abstract evil, no original sin. Admit this door opened, and the Divine Scheme of Redemption, the Fall of Man, the Atonement, the Cross, Vicarious Sacrifice, and the whole dogma of Evangelical Churches is swept away as useless lumber and superstition. Spiritualism gives us instead, to believe: First, that God is a spirit, whose sensible shadow is the Universe, and whose essence is Truth and Love; second, man is a spirit whose sphere ever | 11 Dewey street, Worcester, Mass. encircles him: third, he is continually progressing always to the better, inspired with hope; fourth, he is related to all who are this side or beyond death by an unbroken chain. I am thankful for this uprooting of old superstitions, even while I see something to deplore, to warn against, and faults to avoid. It has done what logic and learning have failed to do in getting rid of the pernicious dogma of the Fall of Man. If it were only for this, we should be grateful." Who could ask for a better expression of the Spiritual Philosophy than this. True, it was cautiously handled, but there it is, the patent expression of an independent thinker, one who intuitively receives and enunciates, not the husks of acknowledged authorities, but living Truths and Ideas, that begin to assume definite and diviner forms in the growing light of fearless investigation. CLIO.

upon the mother, situated in the Summer-Land. she then no doubt acted from her standpoint, and sent her children to that home and Lyceum, thinking she had done her highest duty. She did not believe in teaching that there was such a beautiful spot there, but that we are required to stop on the earth as long as we can, and work out our destiny here. To prove it, she cited the healing art as natural, and would not have been required if it were better to go to the Summer-Land in infancy. She gave the andience the impression that such teaching as is taught the children at the Lyceums was bad in its results in many cases, Weak-minded persons would get the impression that life in the material was worthless, so try and get to a better life as soon as they get tired of this. Her remarks were received with great applause, She also spoke of the Spiritualists organizing, and thought it impossible while each one held his own idea of God; but if they would lay aside God altogether, they might get nearer in unity. &c., &c.

Dr. Young and others spoke, and the debates created quite a lively interest amongst the listen. SHAWMUT, ers.

### Quarterly Meeting.

The next Quarterly incering. The next Quarterly Meeting of the "Northern Wisconsin Spiritualist Association," will be held in the village of Omro, in the brick school-honse, on the first Saturday and Sunday, heing 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.

# LECTURERS' APPOINTMENTS AND ADDRESSES. FUBLISHED GRATUITOUSLY SYRRY WERE IN THE RANNER OF LIGHT.

### [To be useful, this list should be reliable. It therefore behooves Societies and Lecturers to promptly notify us of ap.

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

MISS LIZZIE DOTZN Will lecture in St. Louis during Fehru-ary. She will not make any other engagements to lecture un-til further notice. Adaress, Pavilion, 87 Tremont street, Boston, Mass.

J. S. LOYELAND will answer calls to lecture, and will pay especial attention to the establishment of Children's Lycenms. Address, Banner of Light office, Boston. N. FRANK WHITE will speak in Omro, Wis., Feb. 3 and 4; in Berlin, Feb. 11; in Batilo Creek, Mich., during May and June. Address as above.

A. B. WHITKO will locture in Louisville, Ky., during Feb-ruary. Will answer calls to locture week evenings in that vicinity. Address till March 1st, 189 Madison street, Louis-ville, Ky.

AUSTRY 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.

CHARKS A. HATDEN will speak in Chicago, Ill., during February; in Sturgis, Micb., during April. Will make engage-ments to speak week-evenings on the route or in the vicinity of Sunday engagements. Address as above.

of Sunday engagements. Address as above. N. S. GHERNLEAF will speak in Plymouth, Feb. 11 and 13. Address as above, or Lowell, Mass. WARREN CHASE will speak in Wilmington, Del., Feb. 4; in Vincland, N. J., Feb. 11: in Newark, Feb. 18; in Philadelphia during March, in April will go to Ohio, via New York Cen-tral route, and lecture there Sundays where most needed. He will receive subscriptions for the Banner of Light. Mus, FANNIR B. FELTON will speak in Haverhill during February: in Taunton during March. Address, South Mai-den, Mass. MES. E. A. BLISS, of Springfield, Mass., will speak in Haver-

# MBS. E. A. BLISS, of Springfield, Mass., will speak in Haver-ill during March. Address accordingly.

Mise, LAURA DE FORCE GORDON will lecture in Houlton, Mas, LAURA DE FORCE GORDON will lecture in Houlton, Me., during Februsry-address care of C. E. Gilman, E.q.; n Boston, Mass., during March; in Washington, D. C., dur-ng April and May-address care of Geo. A. Bacon, Eq., P. O. box 205; in Cleveland, O., during July and August.

BRNJAMIN TODD, normal speaker, will lecture in Worces-ter, Mass., Feb. 4 and 11; in Lowell, Feb. 16 and 25. Address, care Banner of Light.

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

MRS. S. A. HORTON will speak in Ludlow, VL, Feb. 4; in Butland, Feb. 11; in Troy, N. Y., during April. Address as above, or Brandon, Vt.

above, or israngon, vi. IsaAO P. GREENLEAF will speak in Portsmouth N. H., Feb. 4 and 11; in Stoncham, Mnss., Feb. 18 and 25. Is ready to make further engagements anywhere in New England for the sea-son. Address as above, or Lowell, Mass.

M. C. RENT, 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. Addrets, Middle Granville, or Smith's Basin, N. Y.

J. MADISON ALLTN 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 Rock-land, Mo., box 70.

Miss SARAH A. NUTT will speak in Siafford Springs, Conn., during February. Address as above, or Charemont, N. H. Miss Suster M. Jonnson will speak in Lowell, Feb. 4 and 11; in Chelsen, Feb. 18 and 26, and March 4 and 11.

Miss. SARAH A. BYERES will speak in Taunion, Feb. 4 and 11. Address, 87 Spring street, East Cambridge, Mass. J. G. FISH will speak in Providence, R. I., during Febru-ary; in Ebbitt Hall, New York, during March: in Hoston, April 22 and 29; in Lowell during May and June Will re-ceive subscriptions for the Banner of Light. Address as

MRS. MARY M. WOOD will speak in Worcester during aaysin April. Address MRS. M. S. TOWNSEND will speak in Chelsen, Feb. 4 and 11; In Worcester, Feb. 18 and 25; In Troy, N. Y., during March; in Philadelphia, Pa., during April. Mins. SARAH HELEN MATTHEWS will speak in Quincy, Mass., Feb. 4, 11 and 18. Feb. 4, 11 and 18. M. HERRY HOUGHTON will lecture in North Wrontham, Mass., every Sunday until April. Will answercalls to lecture in any of the Eastern or Middle States the remainder of the year. All applications for week-evening lectures and the at-tending of functals will be happily received and speedily an-swered. Address as above, or West Patis, Me. J. M. PEEBLES will lecture in Cincinnati, O., during Febru-ary. Address as above. MRS. LAURA CUPPT will lecture in San Francisco, Cal., till further notice further notice. ALCINDA WILHELM, M. D., inspirational speaker, will leo-ture in KANFAR until spiring. Address, care of James Thomp-son, box 135, Davenport, Iowa, until further notice. L. JUDD PANDER will lecture in Bufalo, N.Y., during Feb-ruary. Address, care of Thomas Rathbun, box 1231, Buffalo.

" Betwixt the stirrup and the ground Mercy was sought, and mercy found."

And when wishing to reclaim " backsliders," they often join in singing the following hymn:

### "While the tamp holds out to burn, The vilest sinner may return."

Oh! the danger of modern Presbyterianism! this modern Methodism, &c. They are VERY "modorn" when compared with the old Mother Church of All-Roman Catholicism! Why did not the secular and religious papers mention that, at the time of Mrs. Haviland's crime, a deacon of the Presbyterlan Church in Battle Creek, was under arrest for stealing "Government Bonds," and lay it to the influence of modern Presbyterianism? Why not have lifted the curtain and revealed a number of other Church matters as yet partially amothered, one of which a "Chicago agent" can give the details, and charge them to the debasing influences of Orthodox Theology? Such matters at least " point a moral." And then this " Strong divorce case," yet unsettled, happening in the socalled "first society," and professedly pious, too, revealing the treachery of a brother, the terrible guilt of a wife and adultery of a husband-why not lay it all at the door of Sectarianism? Oh! when will journalists, when will Churchmen discriminate between use and abuse? when will they appreciate justice, learn and practice charity, understanding that orimes are not always the legitimate results of religious doctrines, but, rather, of organization, circumstances, psychologic influphoes and human weaknesses?

We know sectarists who are honest and good, in spite of the baleful influences of their creeds: and, also, believers in Spiritualism who are dopraved and fragmentary, notwithstanding the healing and holy influences that a belief in the ministry of spirits and angels should naturally produce. We have no honeyed words to pen over the vices, follies, fanaticisms and impostures practiced under the blessed name of Spiritualism. Let justice be done. The late murderous rebellion argues nothing against the value and beneficence of the American Government. Jesus was not responsible for the treachery of Judas, nor the profanity of Peter. The fifth chapter of First Corinthians commences thus, " It is reparted commonly that there is fornication among you." But Paul. nor the eminent citizens of this city of Corinth. commanding the Ionian and Ægean seas, should not be judged by those guilty Corinthian Christains.

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

### Reported for the Banner of Light. SECOND DAY.

We closed our report of last week with the afternoon of the first day. It was then thought that the Committee on Permanent Organization would be able to report a plan during the evening session; but as they could not perfect their re port, the time was devoted to speeches and discussions. The regular half-hour speech in the afternoon was made by Mrs. M. S. Townsend; and in the evening, J. S. Loveland and B. Todd were the first speakers. They were followed by several others, all of whom urged immediate practical action.

On Friday morning, the Commutee on remained nent Organization reported a Preamble, Platform of Principles, and a Constitution. The report of Principles, and a Constitution. The On Friday morning, the Committee on Permaailed out quite an animated discussion. Declaration of Principles was subjected, article by article, to a most critical examination, and, with a few verbal alterations, unanimously adopted, as were, also, the articles of the Constitution And the Preamble. As soon as the instrument, as a whole, had

been adopted, the members of the Convention commenced the practical work of giving their they were in earnest, and had assembled for a purpose higher than mere talk. They had not ap-pointed an agent in name merely, but one for insustained. Considering the smallness of the number varsant a handsame sum was maid over to the screening. Secretary, whose duty it shall be to make and keep a permanent record of all the doings of the Convention and its agents. ART. VIL, It shall be the duty of the Treasurer to receive, hold, and pay out all moneys for cur-him sustained. Considering the smallness of the number varsant a handsame sum was maid over him sustained. Considering the smallness of the number present, a bandsome sum was paid over on the spot; and if other places equal Worcester in the liberality of their offerings, the Executive Committee will be able to put two agents into the Committee will be hole to put two agents into the field instead of one. Friends from out the State were present with works of hope, and dollars of help, Maine, Connecticut, New York, New Hamp-shire, and Rhodo Island were represented by glo-rious souls, who are *vorkers* in the field of spiritu-al reform. We thank them for their presence, symmetry and assistance. sympathy and assistance.

Everything passed off in the most perfect har-mony. All those elements, which have heretofore made our Conventions scenes of strife and disgraceful wranglings, were citiler absent, or held in subjection by the strong spirit of concord and carnest consecration to the saving principles of the New Dispensation. Indeed, so great was the desire for harmony, that it is somewhat prob-able that in a few minor items it might have been

of advantage to have had a little opposition. The Spiritualisis of Worcester have set an example worthy of imitation for other places where ample worthy of minimum of for other pinces where conventions may be invited. They not only fur-nished a hall, but it was done freely. Those who attended the Convention were not obliged to pay a dime for each session, or a dollar for the whole. No fee, no collection, but all free as their own free hearts. And, to crown the whole, on Friday, dinner and supper were served in one of the large ante-rooms in the Horticultural building, for all who chose to partake. This afforded a rare chance for mutual acquaintance. And this inter-blending of the social feelings around the festive board, does more to make souls one, than very many fine speeches. The Oriental is the fast friend of the one at whose table he has eaten salt, and there is something more than custom in this fast. fact. There is some occult influence connected bor the eminent citizens of this city of Corinti, commanding the Ionian and Ægean seas, should not be judged by those guilty Corinthian Chris-tains. Justice and charity with the wise beautifully

. twitte to a

consist of a President, Vice President, a Corresponding and Recording Secretary, Treasurer, and an Executive Committee, which shall be composed of the above named officers and other persons, all of whom shall be elected at the annual meeting. ART. 111 The Executive Committee shall con-

stitute a Roard of Trustees to hold all moneys funds, or property of any kind which may come into possession of the Convention, and shall be empowered to make such rules or by-laws for their own action as they may deem best, provided they are in accordance with the will of the Convention. ABT. IV. It shall be the duty of the President

of this Convention to preside at its public meet-ings, and also at the meetings of the Executive Committee, to exercise a general oversight of the interests of the Convention, and see that its will is executed.

ART. V. It shall be the duty of the Vice President to act as the assistant and proxy of the President, and in case of his disability or refusal to act, to assume and discharge his duties.

ART, VI. It shall be the duty of the Correspond-ing Secretary to conduct all the correspondence of the Convention, to initiate and maintain a fra-ternal correspondence with all similar organizations, to issue all calls for meetings, at the order of the President, and he present at such meetings and keep a record of its doings and hand them to receive, hold, and pay out all moneys for cur-rent expenses, according to the direction of the Executive Committee; but he shall pay out no funds without a written order from the President, countersigned by the Secretary. He shall also keep a true and just account of all moneys re-ceived or not out and make appendic out out and ceived or p sid out, and make annual and quarterly reports of the same to the Convention.

ART. VIII, It shall be the duty of the Execu-tive Committee, in the interim of Convention's sittings, to carry out its purposes to the utmost of their ability. ABT. X. The General Agent shall make month-

y reports to the Corresponding Secretary of all

the places which may be visited. ART. XI. Any person may become a member of this Convention by subscribing this constitu-tion and paying the sum of one dollar annually. ART. XII. This constitution may be altered or amended at any annual meeting of the Convention.

The officers elected for the ensuing year are the following:

President-J. G. Fish.

Vice President-Mrs. N. J. Willis, Boston Recording Secretary-Miss Sarah Smith, Worces-

Corresponding Secretary-J. S. Loveland, Boston. Treasurer-A. H. Richardson, Charlestown. Executive Committee-A. O. Robinson, Salem; Geo. W. Walker, Lowell; W. E. Richards, Wor-

Lysander S. Richards, Quincy, Alternate Secre-

B. Todd, Agent.

The following are the Resolutions adopted by the Convention:

In Convention: 1. Resolved, That the necessities of Spiritualism Impera-tively demand that an agent be appointed and sent forth to form Oblidgen's Lycoum, and Lycal Associations auxiliary to the Miate Organization, and further the interests of the cause in which we are engiged. 1. Resolved, That such an agency demands means should be provided to satisfinit, and that the best means whill be to raise the necessary funda. III. Resolved, That all the locturers before Spiritualist So-

.

New York, Jan. 22, 1866.

### THE NEW YORK CONFERENCE,

At the Conference in Hope Chapel, on Sunday Rernoon, Jan. 14th, Rev. Mr. Benning spoke of a picture he had witnessed, that represented an angel with wings. He thought that there were no angels but what had once inhabited the world of materialism, and if they had no wings here, they would have none in the spirit-world.

H. B. Storer thought the wings might only represent a symbol, showing swiftness in flight (more etherial); and he did not know why they might not have wings, as well as arms and legs. He said he only threw out these remarks as sugges tions.

Dr. Hallock related a remarkable incident of a lady (a professional writer) who has commenced a story, and it proved so true, and parties were so well represented in the plot, that they have been to the editor and requested him not to publish it, as it implicated many who are in good standing in society. The plot was a "murder," and it represents a case that occurred in a village on the Hudson River, some six years ago. The lady writing (not a Spiritualist) not knowing any of the incidents or parties connected with the murder, went on in the story, and described parties with but few exceptions) as correct as though she were witnessing the whole affair at the time of writing-even stated where the knife that the deed was done with was found, &c. Dr. H. thinks it cannot be accounted for on any other theory than that of spirit impression or power. The parties have forbidden any further publication of the story.

Afterwards, Mrs. Spence took the floor, and alked quite spirited upon different subjects. She spoke upon the Children's Lycoum in the "Summer-Land." She said if the lady that murdered her children at Battle Creek, Mich., was destitute, and had no means or way of placing them in a condition where they could receive material aid and schooling, and if there was a free Lyceum, with no care or responsibility resting

DR. W. K. RIPLET will speak in Chelsea, March 18 and 25. Address, box 95, Foxboro', Mass.

MRS. H. T. STEARNS will speak in Bangor, Me., during January.

uary. MRS. SUSIE A. HUTOHINSON will speak in Charlestown dur-ing February. Address as above, or East Braintree, Vt. MRS. ANNA M. MIDDLEBBOOK will lecture in Birldgeport, Ct., during February in Lowell during March; in Boston, April 1 and 8. Will answer calls to lecture week-avenings. Audress as above, or box 778, Birldgeport, Ct.

Mus. E. M. WOLCOTT is engaged to speak half the time in Janby, Vt. Will receive calls to speak in Vermont, New fampshire, or New York. Address as above, or Rochester, Vt. ELIJAH WOODWORTH will lecture in Middlebury, Ind., and ts vicinity, each Sunday and week evening during January.

F. L. WADSWORTH speaks every Sunday in February in Milwaukee, Wis. Address accordingly. MRS. AUGUSTA A. CURRIBE. Address, box 815, Lowell, Ms.

DR. L. P. GRIGGS, Evansville, Wis, MADAM GALE, 121 Court street, Boston. Circles Wednes-

J. WM. VAN NAMES, Brooklyn, N. Y.

GRORGE W. ATWOOD will answer calls to lecture in the New England Stutes. Address, Weymouth Landing, Mass. New England States. Autras, we provide Landing, stars. J. H. RANDALL, inspirational speaker, will answer calls to lecture on Aptritualism and Physical Manifestatio.s. Ad-dress, care of 274 Canal street, New York City.

D. S. FRACKER, inspirational speaker. Address, Beres, O. Biss. MART A. MITCHELL will answer calls to lecture upon Spiritualism Bundays and week-day evenings in Western New York, Ohio, Michigan and Indiana. Would like calls to lec-ture on the direct railrond route to Chicago. Address with-out delay, Lockport, Ningara Co., N.Y.

BR. 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 convenieut, Newburyport, Mass. Will receive subscriptions for the Ban-ner of Light, and sell Spiritual and Reform Books.

MRS. ELIZA C. CLARE, inspirational speaker. Address care of this office.

MRS. FRANCES T. YOUNG, trance speaking medium, No. \$1. West street, Boston, Mass.

ALBERT E. CARPENTER will answer calls to lecture Sun-days and wook evenings, and also attend funerais. Address, Putnam, Con

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. Miss ELIZA Howk FULLER, trance speaker, will answer calls to lecture, Sundays and week evenings. Apply as early as convenient. Address, LaGrange, Me.

ENMA HARDINGE. Adures, Laurange, Mc. ENMA HARDINGE. Persons desiring information of her witoreabouts can obtain it by inquiry of Mrs. E. J. French, 8 Fourth avenue, New York. Those wito have occasion to write to her can address letters to Mrs. Hardinge, care of Mrs. Gil-bert Wilkinson, 205 Cheetham Hill, Manchester, England.

Biss. MART L. FERROH, inspirational and trance medium. will answer calls to lecture or attend choice. Free Circles Sunday and Wednesday evenings. Address, Ellery street, Washington Village, South Boston.

Jos. J. HATLINGES, M. D., inspirational speaker, will an-swer calls to lecture in the West, Sundays and werk evenings, the coming winter. Address, 25 Court street, New Lizven, toon.

W. A. D. HUME, Cleveland, O.

.

South Conception in the march of

MRS. SUSAN E. SLIGHT, trance speaking and singing medium, will answer calls to lecture wherever the friends may desire. Address, Portland, Me.

A. C. ROMINSON, 16 Hatborne street, Salem, Mass., will an awer calls to lecture.

ANDREW JACKSON DAVIS can be addressed at the Bannel of Light Branch Office, 774 Canal street, New York. LEO MILLER, 22 Market street, Chicago, Ill.

. . . . .