

BANNER OF LIGHT.



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Original Essays.

THE AGE OF VIRTUE.

BY GEORGE STEARNS.

SIXTEENTH PAPER.

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

THE MISSION OF REFORMERS.

FOURTH SECTION CONCLUDED.

The Moral Precedence of Woman.

Having thus disposed of the taking conceit of an otherwise notable author, whose paralogism withstood the drift of my own thought almost with the prestige of an oracle, I now proceed to demonstrate what I affirmed a little way above as the cardinal contradiction of masculine and feminine character—that *Man's motives are rational, whereas Woman's are moral.* This I affirm of the *Actual* man and Woman, only as represented by the best of living men and women and their deceased peers, whose distinctive personal manners, habits and voluntary pursuits are to be regarded as different fruits of the

Masculine	Feminine
Love of Science,	Love of Beauty,
Art,	Use,
Progress, and	Morality.

But I shall dwell no longer on the external evidence of what is more clearly evinced by my own mind by the rationale of human development, the mode and process of which are found to be the same in principle for one sex as the other, though diverse in fact, because they concern different departments of mind. Human Nature is both carnal and spiritual, and human beings are either superior animals or undeveloped spirits, the sphere of human consciousness being intermediate to those of brutes and angels. We look backward and downward for the spring of consciousness, but forward and upward to ken the goal of our destiny. The course of human progress is thus plainly from the animal toward the spiritual. It is also perceptibly graduated, or marked with consecutive stages, which are so many conscious degrees of mental expansion. There is never a simultaneous development of all the organs of mentality, neither do they begin to grow with indiscriminate succession; but the several departments of mind are unfolded consecutively, according to a given law of development. Human growth must inchoate on the animal plane of being, and therefore in that department of mind which is common to mankind and brutes, or that of the mere animal appetites. Since these are gradually unfolded during the period of infancy, human infants can be nothing more than animals with human proclivities, whereby they are destined to become human beings, though not otherwise than by due process of growth. Moreover, there is an order of sequence in the unfolding of these lowest organs of mentality; Alimentaryness being the first to unfold, Acquisitiveness the second, and so on to at least a partial development of all the selfly instincts. Then the organs of the next higher department of mind, those of the perceptive intellect, together with the mechanical or executive faculties, begin to expand, one after another, in the order of their exercise as excited to action by individual experience or innate aspiration. Finally the rational powers, aroused from their native dormancy by the quickening agency of newly conscious wants, are gradually subjected to the same process of development to the end of their maturity.

Thus far merely as to the mode of mental growth, and the serial order in which the cerebral organs and separate departments of mind are naturally unfolded, irrespectively of sex. Let us now see the masculine and feminine distinctions thereof. The above representation is positively true of Man and negatively of Woman. Another series of mental evolutions contemporaneously parallel with that, is positively feminine and negatively masculine. The animal part of human mentality, like all its antecedents in the lower sphere of brutes, is two-fold, in consonance with the dual relations of consciousness in all sentient beings, or with the two relations thereof—the inner and outer—the self and the social. These two departments of the animal mind are the Appetites and the Affections. The evolution of consciousness in both is simultaneous, though not of equal import as impulses to personal action. Both classes of organs are unfolded contemporaneously, yet with unequal measures of force, according to the otherwise contradistinguished temperaments of the sexes and predisposition to sexual development. The male infant is predisposed to a larger development of the Appetites than of the Affections; the female, to a larger development of the Affections than of the Appetites. The root of the masculine mind is therefore *self*, being in the first stage of its development positively appetent and negatively affectional; whereas the root of the feminine mind is *social*, being in the first stage of its development positively affectional and negatively appetent. This distinction, as the reader will recollect, accords with the phenological comparison of the male and female heads, made above, whereby it was discovered that the occipital organs are more largely developed in Woman's brain than in Man's, while the lateral organs of the masculine conformation are larger than those of the feminine.

Now, this sexual divarication of mentality in the beginning of its evolution, predetermines a continued divergence of development through the proximate higher stages thereof. The masculine mind being radically self, is appetitively impelled, from infancy upward, to seek out the ways and means of gratifying the selfly wants in preference to the social; and this very condition of being insures a special and speedy development of the perceptive organs and mechanical faculties of mind, and through them, that of the reasoning

powers. On the other hand, the feminine mind, by virtue of its radically affectional and social nature, is prone to susceptibility in all its relations, which tends to the special nurture of the esthetic and sympathetic sentiments, and through them to the birth of moral character. To complete this statement of a two-fold serial order of human development as represented by and contradistinguished the sexes, I have only to add that in all those departments of human nature wherein Man's endowments are positive, Woman's are negative; and vice versa, in all wherein she is positive, he is negative. Otherwise thus: In the first, second and third stages of human development, Man is more and woman less

Appetent,	
Perceptive,	
Rational;	
Woman more and Man less	
Affectional,	
Susceptive,	
Moral.	

Such is the briefest outline of their equivalent excellences and defects. This second issue of their rational comparison refutes the notion of integral superiority as applying to either, though it establishes their partial disparity and merely *quasi* equality; for, by all their respective excellences, Man is greater and better than Woman, and Woman greater and better than Man. It is very proper to observe, however, that all the aforesaid contradictions of sex are negative, temporal and transitory, belonging as they do to the nonage of human beings whose approaching destiny is identically equal—equal in bent and scope of aptitude for all God's gifts of omnifarious Good. Because, be it further understood—

III. *That Man and Woman are graduating by the same process of education to the same standard of human perfection.*

This proposition follows my previous phenological induction, that each sex represents human beings endowed by their Creator with one and the same mental constitution, save that men have certain organs of the brain innately more prominent than women, and otherwise. Man possesses all the mental endowments of womanhood, and Woman all those of manhood, each in an inferior degree, that is the grammatical positive; while the proper excellences of either sex, in relation to the other's defects, sustain respectively the grammatical comparative. Thus each sex falls precisely where in the other excels, as appears on inspecting the foregoing profile of human developments and previous schedule of masculine and feminine contradictions. Man is not devoid of beauty and sprightliness, nor Woman of size and strength. Bodily, he is somewhat fair, and she is somewhat large. She is strong, and he is only stronger. So also mentally, Man has no exclusive attributes, but only more Courage, Providence, Ingenuity, etc., and less Fortitude, Generosity, Taste, etc.; and Woman, to suggest the climax of her excellences, is only more sensitive and less cognositive, more Moral and less Rational, than Man. In other words, agreeably to the fruits of a previous study, every human brain aggregates the organic bases of all the essential attributes of Human Nature, and no other; and all varieties of character are due to the diverse conditions of parentage, whereby these brain-organs are innately stimulated with different degrees of maternal vitality, and so prenatally educated as to predetermine the temporal order of their post-natal development.

Now to this clear conception I conjoin the philosophic truth that everything in Nature, surely every living thing, is bound to grow, or die; while to every growing thing is assigned a special mode of growth. An acorn can grow only into an oak. No plant or animal can grow otherwise than according to the natural type of its species. So every child is sure to become an adult, if it live long enough in the body—if a girl, a woman; if a boy, a man. In growth there is no physical transformation of sex, though much of mental; the only permanent characteristics thereof being the male and female physique. These, however, being proper to the body, are shrouded off at death, when the spirit sloughs its mortal form, retaining only the masculine and feminine qualities of mind; all which, as elements of the immortal part of humanity, still subject to the law of progress, are bound to mature, in the course of endless time, to the verification of human perfection and the ultimate spiritual equality of Man and Woman.

Then, antecedating this truth, are they not already equal before God? and, in view of this oneness of their destiny, are they not in the light of Reason equally respectable before each other? Reader, say.

Henceforth, avast, all mannish arrogance and womanish fawning. Call it no more a "vexed question," as to the rank of the sexes—which shall be accounted the greater. No more quarrelling for supremacy, but hail! Harmonial Marriage of the fleshly twain, in spirit wedded one. Welcome, in the order of human progress, Era of Conjugal Fruition—not lone "Woman and her Era," with no appreciable companion of her exclusive worthiness, but that of Womanly Man and Manly Woman, the equal Lord and Lady of Eden yet to be, which Hope deferred has misnamed "Paradise Lost."

But, to set this truth in clearer light, as well as to learn certain adjuncts thereof which it is not well to ignore, let us renew the argument! The next thought in the order of that is interrogative. Seeing Man and Woman are thus prospectively equal, wherefore their temporal unlikeliness and inequality through diverse disparities of organic development? Why differ from birth, when similitude is the upshot of their maturity? The transitory contradictions of sex are too marked, too general and unvarying except within certain limits, to be deemed in any wise accidental. They are natural, and imputable to no later or lower origin than the forethought and positive purpose of Creative Power, as indicated by the natural use of the sexual functions. This, to the sensitive observation of shallow minds, appears

to be the mere multiplication of mankind; but to the deeper insight of rational thinkers, it is the propagation of immortal spirits, for peopling the higher spheres of everlasting life. For this momentous work, God foresees when he planned the order of the universe, what human Reason is apt to discover, that two heads are better than one; because human parentage, especially that part of it which devolves upon Woman, is burdensome beyond the willing endurance of rational minds, without such a concert of affectional impulses as preordains the choice of every voluntary mother. No woman with a purely masculine brain would welcome the distant rewards of maternity, or accept its functions on rational terms, in view of the personal disabilities of pregnancy, and presumptive pains of parturition, together with a proper estimate of all the exacting cares, privations, mental benefactions and thankless self-denials, which the rearing of children imposes. But Woman was divinely meant, and therefore is naturally made, to be Mother—the child bearer; to which office she is no more anatomically eligible than phenologically persuaded. This is the prime reason why the sexes are contradistinguished in mind as well as body. Why should Man, having no organic fitness for Woman's work, have any mind to achieve it? This would be monstrous; besides, Man has another calling, as we shall presently see, which, as being subsidiary to that of Woman, coordinates with it in significance of Divine Purpose.

The work of human propagation requires not only two parentive agents, but also two domestic avocations: that which constitutes Home—the Nursery and its appendages, and the sphere of Business whereby Home is externally sustained; and this because the conditions of maternity disable the mother for self-support, at the same time that her natural wants are multiplied in behalf of her helpless offspring. Thus Woman needs a helper in her appointed work, and that of just such sturdy make as Man. Hence it becomes the duty of every father to earn a livelihood both for himself and the dependents of a household. To this duty he must be led by a sense of interest, the basis of which is always made of brain. Therefore in the normal masculine head there is no more love for offspring than love for wealth, or even for its transferable equivalent in the portable form of money. This is sufficiently apologetic for Man's preeminent Acquisitiveness. And since the successful pursuit of wealth, whether by commercial or industrial means, or by the equally earnest competitors, demands the impetus of a more worldly ambition than Woman naturally cherishes, and the exercise of larger and stronger executive faculties than she in her private calling has need of, Man, to be adapted to his sphere of action as provider for the external wants of humanity, ought to be more sensuous and animalistic than Woman, and verily is, as is represented by his broader head and greater muscularity. Yet, because of this animal phase of his being, he ought not to be any less human at the core thereof, either as the companion of Woman, or in respect of his own equal claim to spiritual elevation, which is not to be compromised in favor of the nascent humanity, or later progeny of the twain, for whose birth there can be no preference, only the exigency of that dual agency which the sexes are divinely made to serve; yet not justly if unwarranted with an equal destiny.

There is no other reason but the single one here adduced for all the personal contradictions of sex; and since this has but a temporal significance, relating as it does to the earthly state of mankind, there is no acceptable reason for presuming that sexuality obtains at all in the spirit-world, or that Man and Woman continue to differ in mentality after death longer than is requisite to outgrow their respective failings. These are negative—the effect of diverse partial endowments, and therefore outgrowable only through the complementary development of the organs of mentality on the comparative unaptness of which the corresponding excellences of the opposite sex depend. Since these are nomenclaturally the same in the mental constitution of both sexes, their phenological diversity consisting solely of unequal measures of like endowments, it is evident that Man and Woman must assimilate in mental character by every gradation of development, or step toward human maturity.

And what is Human Maturity? It is *Harmonial Development*: not perfection, in the absolute sense of the word; not the perfect development of Mind, but its perfect structure—not the perfect, but equal, development of all the natural powers and aptitudes of any human soul. This is the special, limited signification of the term. I also employ it in a larger and more exalted sense, to signify the *Harmonial Development of Mankind*, or that era of Humanity wherein Individual Maturity will have become general, and all human beings will be normally generated, or "CREATED EQUAL," in verification of the too early scripture of our fathers. This Ideal of Human Maturity is what I have otherwise denominated the *standard of human perfection* toward which Man and Woman are graduating by one and the same process of education. It is only by mutual assimilation to ultimate mental similitude that this goal of their equal destiny can be reached. Behold how beautifully this statement is demonstrated by a completion of the scheme of human development as partly presented above. That represents Man as becoming in the order of birth and growth,

1. A being of mere appetites and inclinations, more selfly than social.
2. A being of sensuous intelligence and mechanical abilities, with the aims of an animal.
3. A rational, but immoral being.
- It also represents Woman as becoming in the same order of development,
 1. A being of amiable but blighted affections.
 2. A being tantalized with incapable aspirations.
 3. A would-be moral being, for want of rational endowments.

Who does not see in this exposition that there

can be no personal integrity in either of these two halves of human nature—that Man and Woman are both fractional characters, and that neither, for want of the other's excellences, is truly wise or worthy? There can be no sound morality without Reason; and rationality without righteousness, is impotent. The need of progress for either sex is imperious; but how shall they progress? Take notice that the first three stages of human development include all the several departments of mind, each stage including two in which Man and Woman are diversely positive and negative. The rationalized man and the moralized woman have both reached the climax of manhood and womanhood respectively. Up to this point they have progressed diversely. Beyond it there is no way for either to advance except toward each other. In this direction it is surely possible for each to become positive in all those departments of mind wherein they are respectively negative. The result will be, *Human Maturity coincident with the Mental Equality of the Sexes*, as evinced by the complementary part of the scheme of human development, the fourth, fifth and sixth stages of which are a repetition of the first, second and third, on a higher plane of mentality, that is the human, in distinction from the primitive plane which is semi-human; Man and Woman being in the first stage diversely, and in the fourth equally,

Appetent and affectional;	
In the second diversely, and in the fifth equally,	
Perceptive and susceptible;	
In the third diversely, and in the sixth equally,	
Rational and Moral.	

Thus shall man become endowed with all the excellences of womanhood, and Woman with all those of manhood, verifying the conception of "womanly men and manly women." That such is the end of human development is just as certain as that mankind are progressive beings.

THE ROUND TABLE ON SPIRITUALISM.

BY W. A. C.

Shall we judge a tree from the first windfalls, the withered, decaying fruit of early autumn, or by the later perfected fruit? He is surely not wise who condemns the peach or pear tree, because he first finds under them the withered, worm-gnawed fruit, bitter, unpalatable, yet never looks upward, or forward, to the complete ripened peach or pear. Yet it seems to us that the author of the leading article in the "Round Table" of Sept. 23d, casually looking at, or just tasting some of the poor, withered, unripe fruit of Spiritualism, now so abundant, condemns the whole tree as unprofitable—ay, a curse, a sign of the degeneracy of the age.

Has not every phase or branch of Science and Religion, in the past, striven the world with its unripe, bitter windfalls, though afterwards giving rich, nourishing food for mankind's spiritual growth? Suppose we judge Christianity by some of the fruits of the nominal Christian Church of the past, or even of our own day, how quickly should we condemn it as a sham, a curse to mankind. Yet in this way the "Round Table" judges Spiritualism.

We grant that a great part of the present fruits of Spiritualism are unripe, bitter, affording little nourishment to the hungry age. Yet here and there we find a man or woman who seems to have found, through toil and pain, its more perfected fruit, and grown spiritually rich and strong in feeding upon it. Are not such the true prophecies of what Spiritualism may become?

We wonder not that the man engrossed in business, the idler, the pleasure, should pass by Spiritualism as unprofitable; or, wearied of it, condemn it as a lie, a cheat. But when a writer, a professed interpreter and teacher of the times, fortifying himself by the history of the past, proclaims Spiritualism a delusion, jugglery, black art, &c., we are inclined to call in question his position and arguments.

The Round Table, speaking of Spiritualism, says:

"It is only another phase, a nineteenth-century style of Chaldean thaumaturgy, Persian magic, Egyptian enchantment, Syrian abracadabra, Greek pythianism, Roman sybillism, Medieval necromancy, African fetishism, and the occult science of the Parnassian medicine-man."

And what lay behind all this "Persian magic, Roman sybillism, &c." From whence did it originate? We grant its manifest folly and deceit, as historically recorded. But is this all? Has it no other meaning? Tracing back carefully, we find all this originating in a great spiritual fact, the experience of some earnest, faithful man, or woman, in a life of ecstasy and devotion, holding some sort of intercourse with the so-called spirit-world. From such primal sources of the Spiritualism in various countries, have flowed out necromancy, black art, &c., which are Spiritualism defiled, corrupted by the media through which it flows. All this militates not against the great fact of Spiritualism, nor destroys its promise for the future.

Is, then, its prevalence the worst sign of the day, as the Round Table announces? We think not. If our day solves its problem no better than the past has done, then its attendant sphinx will give us the clue and bitterness of black art and witchcraft, as of old, and we be compelled to say we have not advanced in this. If our civilization finds no better medium for the communion with the spirit-world than the past has done, then, we say, we are still with Persia in its magic, with Africa in its fetishism. But if we, receiving the fact, can produce from it a science broader, a religion transcending the past, then does not our Spiritualism betoken an advance? The fact of "spiritual intercourse" ever remains; no age, no people has ignored it altogether. One test of an age, or people, is, what it makes of it—whether spiritual nourishment and growth, or black art and bondage—just as we might say of Christianity.

The Round Table continues:

"Its whole tendency (Spiritualism) is to de-

range the nervous system, inflame the imagination, confuse the understanding, and make the entire man a wreck."

Because some ignorant child, or gormand, gorges his stomach with green, withered apples, and is filled with sickness and physical aches, shall we say the whole tendency of apples is to derange the physical system, resulting in, pains untold, producing an entire wreck of the physical mind, if persisted in? Surely not. We find many men and women who, gorging themselves with the follies and insanities which pass under the name of Spiritualism, are seemingly deranged, becoming sort of wrecks as to this life. Shall we make such the criterion whereby to judge of Spiritualism? We think not. They illustrate the effects of eating green, unripe spiritual food, just as the boy does filling himself with green apples. But they have no weight against the ripened fruit of Spiritualism, more than the boy against the pleasures and nourishment from eating ripe apples. But if you find one who has passed through or by the greenness and follies of Spiritualism, and in a life of freedom, of meekness, and love transcending any you ever knew, declares, "I have found the nourishment to all this higher life in what I deem the perfected fruit of Spiritualism," is not such an one the true criterion of real Spiritualism, and what it may do for us?

Again:

"The doctrine of media between the visible and invisible world is at irreconcilable variance with all divine revelation."

Will the Round Table accept the legitimate conclusions of this statement? Whence came all the so-called revelations of the past, the Mosaic, the Christian, to limit ourselves to our own Bible? Not from this visible world of man, but from the invisible world of spirit. Call it God, or spirits? Through whom, or what? Through certain men and women—whom we call prophets and priestesses—sort of mouthpieces, through which the Infinite Spirit spoke higher laws, a more perfect gospel to men. Were not such media, then, between the visible man and the invisible God? Does the Round Table believe in revelations from the higher, invisible Spirit, or God? If so, how can such be given to men, unless there be media between this visible God and visible man? We cannot conceive. Were not Moses and Jesus media between the visible world of man and the invisible world of God?

But perhaps the Round Table may object, saying that this is a false interpretation of its words. But is there a visible world of men, creatures and things, and an invisible world of spirit, whether the real, spiritual man goes when death releases him from this material body, and is the "gulf" between this visible world of man and the invisible world of spirits, so broad, so dark and impassable, that there is no communication between the two by vision, voice, or token? If we mistake not, the writer of the article in question believes this in stating that Spiritualism—the doctrine of media between the visible and the invisible world—is at irreconcilable variance with all divine revelation. Does he accept the Old and New Testaments as divine revelation? Do they deny or affirm the close relationship and communication between the visible and invisible world? Is not the Old Testament crowded with the intercourse of angels, or spirits, from the invisible world with men of this visible world, by vision, voice and token, for aid, counsel and cheer? Is not the New Testament full with the same, this intercourse of spirits with mortals? Jesus, the apostles and followers saw and talked with spirits. The record of their experience is handed down to us for guidance.

The Round Table accepts this Record as a Divine Revelation. And were these men and women not media between the spirit-world and us? Through them came this revelation received from the invisible world.

Our writer continues, "It is fit for no other religion than devil-worship." How can he accept the doctrine of the New Testament, for that is mainly the record of the experience of certain media between God the Spirit, or spirits invisible, and man the visible. Will the Round Table condemn that as fit only for devil-worship? To us, his condemnatory statement covers Christ and Christianity also.

"Nay, more," the Round Table continues, "as it has been carried out, it makes the Bible not merely a superfluous thing, but a lie. It denies the judgment after death; scatters among its seven heavens men of all characters and creeds; confounds all moral distinctions in the other world, and destroys every moral responsibility in this."

"Denies judgment after death." If by judgment, the Round Table means the old Church idea of judgment, when all mankind, on a certain day, should be called around the awful throne whereon God, the terrible Judge, would sit, and judge all according to the Church code of good and evil, casting the evil into the eternal hell of torment, to writhe and moan forever, while a few, a very few, he would deem sufficiently good, and save them to eternal bliss, whose chiefest delight would be in praising God, as they looked over the edge of heaven and saw down deep beneath them, the hosts of fathers, mothers and children writhing in endless torments of the hell they, the saints, had barely escaped. Such a judgment Spiritualism denies! But of that everlasting judgment which attends every individual soul in this life; which decrees to him whose thoughts and deeds are full of faith, meekness and charity, joy and peace within; and to him whose life is base and false, weariness and pain, such a judgment Spiritualism declares is the judgment of the spirit-world.

The ignorant and vile passing to the spirit-world, still find their ignorance and villainy with them; lean and hungry in spirit, they grope in darkness and fear, until, through prayer and toil, they climb up out of their hell. Are not such judged there even as here?

Those who dwell in purity of thought and char-

Written for the Banner of Light.

EXPERIENCE.

BY OLUNDO ELGES.

"Come to the Lord!" the churches said,
"Ere you are numbered with the dead,
And in the pit of hell complain
That not for you was Jesus slain."

In substance oft this text was told,
In long-drawn words, as forth they rolled
From out some pious deacon's mind—
A poor, "blind leader of the blind!"

The fear of God—oh horrid thought!
My spirit to the churches brought;
And kneeling, trembling, within
The altar rails, I heard my sin

Would now be washed and purified,
For 't was for me the Saviour died.
But, although safe, that fear of hell
Still like a weight on my spirit fell.

And faith and reason clashing out,
Filled my poor mind with many a doubt;
Until at length, by reason ruled,
And in her spacious courts well schooled,

I broke the bonds that fettered me
To church and creed, and then so free
My spirit roamed o'er Nature's field,
And lo! rich fruit she did me yield.

Our Mother Nature, whom I worship now,
Our Father God, to whom I reverent bow,
Have filled my soul with such supreme delight,
That to the perfect day has grown my night.

The Work for Spiritualists.—A Proposition.

(We commend to the attention of Spiritualists and the liberal-minded everywhere, the following proposition in regard to a more general dissemination of the Spiritual Philosophy, by employing lecturers and mediums to visit places where most needed, and by the circulation of spiritual newspapers, books, etc. For this purpose the writer offers to be one of one thousand who will pay fifty dollars, (and will double the sum if others will do the same), to raise a fund to carry the proposition into effect. Give the communication a careful perusal, and then act. The amount could easily be raised if those who are able will move in the matter in earnest.)

Reading one of your editorials in a late number of the Banner, entitled, "A Lesson to be Learned by Spiritualists," determines me to write a few reflections and make a proposition which has been pressing upon my mind for utterance for several months.

A remark recently made in my hearing, confirms my determination to write. The remark was this: "That Spiritualists, judging from their lives and conduct, were no better than other people—that they were just as uncharitable, just as avaricious, just as much absorbed in money-making and in seeking popularity as the people of the world and the Church." The remark pained me, not because there was no truth in it, but because there was too much. I rejoice to know, however, that there are many grand and noble exceptions to this charge. Still, there are a vast number to whom it applies with lamentable force.

That the spiritual press should meet with such a comparatively meagre patronage, that so many mediums and lecturers—even among the truly worthy—should receive scarcely sufficient for their pressing necessities, that such extensive localities should be entirely left uncultivated by any spiritual laborer, that so few spiritual halls or temples are erected, where truth, however unpopular, might have a hearing—that these things are so, is evidence sufficient that Spiritualists, as a class, are far less in earnest, far less inspired by the grand, living, far-reaching principles which Spiritualism teaches, than are the sects by the doleful teachings of their nightmare theology.

I sometimes think that Spiritualists are far more responsible than any other class of men. And why is it they are so little awake to the dissemination of the great truths which the heavenly world are so anxious to make known among men? Is it because they are more "of the earth, earthly," and that their kingdom is of this world, notwithstanding the abundant light they have enjoyed, and the unceasing reiteration and entreaty from their angel-friends to relax their hold on mammon, and for their own soul's sake, and for God and humanity's sake, to cultivate their spiritual nature more, to carry light to those who are sitting in the regions of darkness, and to "lay up treasures in heaven?"

My acquaintance with several wealthy Spiritualists does not heighten my opinion as to any good effect which Spiritualism has had upon them. Sometimes, in conversation with these, you would suppose they felt a living interest in the cause and a true appreciation of the great principles underlying it, as well as the stupendous importance of the work it contemplates; and I would be ready to say to myself, "Surely this man will give liberally to this mighty movement; a few hundred dollars annually, out of his tens or hundreds of thousands, will be not cheerfully, joyfully give to help on a work over which the angels rejoice, and all the sons of God shall shout anew for joy?" But, alas! the bare hint at such a thing as is cold water to his enthusiasm, causing his soul to shrivel up, and his hand to be laid with diffident grasp upon his purse.

I turn away from such a man with my soul bowed in sorrow. One of these wealthy Spiritualists—with whom I was intimately acquainted—passed, a few years ago, into the spirit-life, leaving his riches to his children, which have proved little else than a mill-stone around their necks, dragging them down to intemperance and ruin, and causing their widowed mother to mourn in desolation and anguish of spirit.

Why will not men set limits to their desires for earthly riches, for the fading things of mortality; but no limits to their desires and aspirations for spiritual riches, for the immortal and the heavenly—wisdom, truth, goodness, love and charity? The first, as generally used, darkens, bewilders, stupefies, shrivels, damns the soul. The last enlightens, exalts, illuminates, glorifies, is an unfailing fountain of joy that "springs up unto everlasting life."

Spiritualists should be the last people on earth to need any criticism like this; and were they spiritually-minded, and had been inducted into the inner temple of the soul and there heard the echoes of the eternal harmonies, it seems to me they could never again go out into the darkness, belittling scramble after dollars, or be infatuated again on the "wine of the world." Oh! for a quickening of our spiritual natures at the beginning of this New Year, and for more potent influences upon our world from the holy hosts of heaven!

At another time I must give you the spiritual attitude and attitude of this village and region round about, including Pittsburg, and what is most urgently needed, in this part of the Lord's heritage.

I must now proceed with my proposition. It is this: I will be one of a thousand Spiritualists to give fifty dollars this year, for the purpose of raising fifty thousand dollars, to be devoted to the employment of lecturers and mediums, and to the more general circulation of spiritual

papers and books, and the establishment of Children's Lyceums; the mediums and lecturers to visit more especially those localities which have had but little labor expended upon them. Or I will double the amount if wealthy Spiritualists will do the same. (I am comparatively poor, although I have, for the last five or six years, contributed annually about the amount I propose above, but in different directions.)

Who will respond to this proposition, and thus help to give a mighty impulse to the car of progress? A spiritual fund of this amount could be used to subserve the cause of truth and humanity in other ways than suggested; and what is this sum, compared to the six hundred thousand dollars which you say, the Methodists have raised, during the last year, to carry on their merely denominational religion? If there be three millions of Spiritualists in the United States, but a vast sum could be raised by each contributing but one dollar! enough to revolutionize, theologically, this nation.

In the present chaotic and unorganized state of the spiritual movement—not having even a financial organization—I would suggest that a Committee, or Board of Trustees, composed of Judge Edmonds, William White, Esq., Andrew Jackson Davis and Hon. S. S. Jones, receive the contributions and appropriate them as indicated, the individuals responding to the proposition first reporting their names to the Banner of Light and the Religio-Philosophical Journal.

If any plan more simple or feasible can be adopted or suggested by any one, I hope it will be done through the papers named. But I pray something may be done in this direction more than hitherto. "Words are cheap;" it is deeds the age demands. Let every Spiritualist "show his faith by his works." Yours fraternally,
MILLO A. TOWNSEND.

New Brighton, Pa., Jan. 17, 1866.

The "Hub" to Waukegan.

Ye shine upon me
And like a flower that calls forth from a ruin,
I feel and seek the light I cannot see!—COLUMBOX.

DEAR BANNER—I see that I am criticised by your transcendental correspondent, Bro. J. R. Robinson (if I may call him brother, who comprehends the physical and rudimental in total, and feels in his metaphysical security an affinity with the infinite, which I, your rudimental servant, make no claim to). The point, you may remember, which attracted your brother's attention, was said in debate, viz: "that immortality cannot be demonstrated; and that God himself could not demonstrate it, for it would take all eternity to do it." I think I understand fully what our Waukegan friend means in his argument, but do not see immortality demonstrated. Our friend will not object to the metaphysical profundity of Herbert Spencer, who says:

"Positive knowledge does not and never can fill the whole region of possible thought; at the uttermost reach of discovery there begins and must ever remain the question—what lies beyond? Hence, positive knowledge cannot monopolize consciousness, therefore it must always continue possible for the mind to dwell upon that which transcends knowledge."

Now as I was talking to rudimental men—and "Bro. Wetherbee" is one of them—in the rudimental sphere, I think to them and among them I maintained my point, notwithstanding our metaphysical word-painter, who has never seen the "Hub," has made it so clear, and in a style which was once applied by Robert Pollock to Lord Byron, viz:

"He stooped to touch the loftiest thought."
It is amusing sometimes, if not instructive, to see a transcendental philosopher shuffle glibly the loftiest. The great points that have puzzled the master minds, from Plato down, and perhaps always will, seem to such but simple sums; they amuse themselves with algebraic formulae, so intricate and so exhaustive. But let me quote from our Waukegan friend:

"Ah! reader, when you have learned the laws and history of your being as developed from the elements, you will no longer wonder at any of the strangest phenomena ever witnessed by humanity."

Of course I cannot respond to that. I have not learned the laws, &c. Has the Waukegan critic? If so, send me his picture; he is "my chief among ten thousand, and the one altogether lovely." Where hast thou stayed so long? He again says: "You will find yourself so nearly resembling that Lord God, who made you in his own image, that you will be amazed that you did not discover the relationship sooner."
I infer from that, and the patronizing style of his criticism, that he has discovered his synonymy with the infinite. I have not got up there yet, and I expect to demonstrate an infinitesimal part of immortality—say a few thousand centuries—before I do; I am inclined to think that the multitude is with me, and if I think at all—and with the many it is doubtful—it finds no discrete difference between future life and immortality; when the thinkers of the multitude do, they find no difficulty in demonstrating life beyond the grave, but they do eternal life. Waukegan says:

"Metaphysical science selects a term far more expressive than the significant declaration, 'Self-existence.' Here is the true expression of absolute immortality."

He of the "Hub" don't see it, but sees a word that may be expressive, but certainly not intelligent in this connection; a term that Spencer, one of the thinkers of our day, would class with God, Space, Eternity, as among the unknowable, and in their absolute sense unthinkable. Hear what he says of this true expression of absolute immortality:

"Self-existence, therefore, necessarily means existence without beginning and without end. It is a term which is to form a conception of existence without a beginning. Now by no mental effort can we do this."

I am with Spencer, and not with Waukegan. The subject criticised is beyond the comprehension of man, so I am right in saying undemonstrable.

Our good brother may talk about "feeling whether God can take the writer's organism and demonstrate the scientific truth of immortal organic existence," &c. I do not pretend to know what God can do; what is absolutely known on that point, is no more than was known by the fathers, viz: nothing. I think it was Cicero who said, "He knew nothing of the Gods, only that they hated inquisitive people;" and that is a truth; so let scholasticism sleep; it had its day, and was a light in Medieval times; we want now actualities!

The Mind, or Man—which Waukegan says are synonymous—will not feed on anything else now. Our friend says:

"Now if we can't discover the origin of neither the principles which unfold, nor the elements or the forms which are unfolded, what can we do but conclude that they are evidently self-existent in their totality, principles, elements, forms, and all? I simply deny any number of the most intelligent minds to successfully controvert this position."

There's a model critic! read his words again, and are you not inclined to say facetiously: "Waukegan said, let there be light, and there was light?"

John Calvin Moss has lately said, that the centre of our earth is solid gold—that is, there is a solid globe of gold, like a stone in a cherry, in the centre of our earth, four thousand miles in diameter. He might quote from "Waukegan and say: 'I simply deny any number of the most intelligent minds to successfully controvert this position,' and Agassiz, and Lyell, and Denton, and Tuttle, and even Waukegan, would all be dumb. We must not be too sure we have the sum of all knowledge." Again Waukegan says:

"Principles are not only self-existent in form, mathematically, but are eternally unchangeable."

Where does he get his knowledge from? I did not suppose there was a man in the world that could make such a statement without a qualification.

tion; that's my hat, 'Waukegan, I don't want it any more. Again, he says:

"For instance, a man, horse, dog, or any other organic form, can never be organized in any other form than its own speciality."

Shude of Pythagoras shield us! I must differ from and doubt Waukegan, and if he can come down so as to read Charles Darwin's Origin of the Species, which may or may not be true, he will reconsider what he has said on this point of Natural History, and as he grows wiser be more modest.

In closing this notice, I think my point untouched; but I will not prolong this communication, nor will I bore your readers with a metaphysical controversy, profitable to no one, for I shall not reply again to our Western friend unless he steps off of the platform of transcendentalism and treats with the practicalities, or matters within the boundaries of human comprehension. For fear it may be said I am the introducer of the proscribed subject, let me observe that, for one to say immortality cannot be demonstrated to human consciousness, he simply states a fact endorsed by Herbert Spencer, and it may have come from Babylon. But for one to say that it can be and is demonstrated, states a metaphysical term, entirely outside of the boundaries of human—and I might add Waukegan's knowledge, even with his lucid communication before us.

"Of this be certain:
Time, as he courses onward, still unrolls
The volume of Concealment."

JOHN WETHERBEE.

Correspondence.

Etchings in Pennsylvania.

Once more I renew my itinerant sketchings from the hospitable home of at least two modern reformers—Isaac Mendenhall and his wife, Dinah. Though not professed Spiritualists, they are both the firm, unyielding friends of humanity; and their hearts and homes are full of hospitality to all true workers, and I may say, too, to all the oppressed. Their religion is too expansive to know or sympathize with any man.

Like some other noble souls who to-day stand upon the hill-tops, they hold out a beacon-light to the storm-tossed mariner upon the ocean of life, and that light beams alike for the modern apostle and the homeless freeman. Here has the hunted and famished slave found rest and refuge for a brief season; and here has the free of Liberty struck deeper into the soil of coming generations. The winds of sectarian policy may lash its branches of tender growth, and strip from it the delicate foliage of the passing season, but in time it shall outstrip all false conditions and rise majestic in its perfect luxuriance, for fed by the strength and wisdom of earth's heroic martyrs, how can it die? It does one good to behold the invincible and unyielding friends of humanity, and to see their lives and homes are full of hospitality to all true workers, and I may say, too, to all the oppressed. Their religion is too expansive to know or sympathize with any man.

My last notes of travel were written from the Grampian Hills. Continued to labor till Sept. 18th, in Lumburg City, Pennsylvania and the Grampian Hills, our congregations being quite large, and apparently deeply interested. Here are a dozen families or more of Spiritualists, of the Hickite School, the strain-coat of Quakerism having become too cramping in its external application, and consequently it cannot be kept buttoned over the consciences of the people. I spoke once in the Friends' Meeting, and once at a funeral in the Society, which had the effect to call out some of the sturdiest members to our meetings. There are a number of mediums in this neighborhood, and the locality and mental atmosphere are highly favorable to development of a high order.

The Grampian Hills are midway between Lumburg City and Pennsylvania, distant from Philadelphia about twenty-five miles, and from Corvallis about twenty miles. Among the friends of our cause are Joseph Spencer, Asaph Kirk, John Widemayer, and Isaac Kirk, the latter of Lumburg City.

Leaving the hospitable home of the Spencers, whose kindness will be long remembered, I proceeded to Unionville, and found a call awaiting me, to hasten to the home of my daughter and son-in-law, where I found my daughter, Lizzy, in a rapid decline, and her husband dangerously ill with pleurisy. In little more than two weeks the curtain of mortality was peacefully rent, and strong in noble faith and nobler life, with words of blessing on her lips and a glorious smile sealing her new birth, she passed to the land of unending beauty. Her words of sweet forgiveness, her lessons of Christ-like charity, were graven, not upon clay, but upon the hearts of those who loved her. From the first period of my conscious mediocrity, this true-souled child and loving companion of my earth-life, has exercised a wisdom and spiritual influence far beyond her years; and never, when the storm of unlovely antagonism beat fierce upon my mortal life, was she known to falter or quail before it. Identifying herself with the cause in fidelity to an innate sense of right, she has been a constant object of devotion which sought her life, and remained unshaken as the everlasting hills, in the full practice of that faith which was never so triumphant as in her last hours.

After the few succeeding weeks of care and watching beside the remaining invalid, I returned to my field of labor; one more bright star upon my pathway, one more voice calling, amid the gloom of fatal strife. "This way, mother!" I felt that the spirit of God was with me, and I pressed on to the Macedonian call with only this prayer in my heart: "May my life be like the righteous, and my last hours like hers."

By the cooperation of H. Fettingler, of Altoona, I succeeded in opening meetings in Altoona, the little Church of the persecuted and despised Africans being the only room we could at the time obtain in that corner of twelve Churches, with their spires pointing in solemn mockery toward heaven; for the Second Christ and the Modern Bethlehem were born here, in the despised manger, where caste, in proud distinction, held imperial sway. But it served my purpose well. Illustrations of the real condition and relations of society and race do not come ampler, so long as the policy producing them is supported by the influential classes. The good audience in Altoona, giving three discourses to the white and one to the colored people. Passed on to Unionville, giving a number of discourses in the Union Church to good congregations. Here are many who are ready to listen, but I am sorry to say, some of the professed "friends" of the cause are too faint-hearted to meet the hearty opposition which gives so much life to our meetings. I would respectfully suggest to the classes who for idolization in opposition to stagnation, that a Rip Van Winkle sleep might save them, in its non-resistant embrace, from any participation whatever in the soul-attriting labors of this LIVING AGE. We had plenty of opposition here, and plenty of success, too, for the time. Mr. Key-holder frightened the faint-hearted by refusing the key for "non-orthodox" meetings. But the People, the great People, who are the power in these days, said cordially, "We shall have the house; it was built for us. We have fought for the liberties of our nation elsewhere. We will, if necessary, fight for free speech at home." Mr. Key-holder stepped down a peg or two and gave up the key to an influential citizen, and the opposition bowed to stern necessity.

In Tyrone I gave one discourse. The Church room was offered for all my expenses, except of fuel, light and attention; but there is but little of the working power which can be made successfully cooperative here. In Spruce Creek gave a course of lectures to good congregations, considering the inclement and stormy weather. In the family of J. S. I felt a hearty reception and most comfortable home. Passed on to Wilkesboro, giving six discourses, one in Friends' Meeting and two in colored churches, and a number of private presentations of plates which the colored people of the city have purchased and bestowed upon our worthy and indefatigable friend, Thomas Garrett; as a testimonial of gratitude for services rendered in behalf of their enslaved race, through a period of over fifty years. The occasion was a period of over fifty years. The occasion was a period of over fifty years.

On the 31st of December, 1865, in pursuance of a call previously issued, a few Spiritualists gathered in Mercantile Hall, and after some discussion, voted to organize themselves into a Society, to be known as the "First Spiritualist Society of Portsmouth." The object is to present the facts of modern Spiritualism to the public; also, the consideration and discussion of the social and religious theories growing out of these facts. It was voted to choose a Board of five Directors, three of whom should serve severally as President, Vice-President, and Secretary. Elisha Tripp was chosen President, and Joseph B. Moulton Secretary. It was voted to hold meetings every Sabbath afternoon and evening, at Mercantile Hall.

of profound interest. H. H. Garnet, of Washington, one of the first slaves freed, gave the presentation address. He is now one of the first orators of the land. From Wilmington I came on to Longwood, and spoke in the Meeting-house of Progressive Friends last Sunday morning, to a fair audience. In the afternoon, by special appointment, addressed a large assembly in the Hickite Meeting-house, at Kineton Square; and, though I wear no Quaker garb and made use of the interdicted and Paganistic terms, Tuesday and Wednesday, the house was proffered by one of the Elders for a special meeting of the blacks. The appointed time arrived, and a goodly collection of people of the two races were convened, at which hour the unseen intelligence again assisted in the interesting service. These are among the happiest periods of my life. The hearty "God bless you" which, like summer showers, descend upon my humble path, are an earnest of the great future. It makes me feel strong to do and dare and leave behind the desert soil of unproductive systems. And, while we may compassionate the short-sightedness of conservative and opposing friends, we cannot afford to neglect them on any ground but that of unyielding fidelity to our higher selves. With this standard once erected we are safe, and not till then.

To-night, by special invitation, I am to address the students of the High School in this neighborhood. Doors are opening in every direction for the dissemination of a rational and true Spiritualism, and though the popular mind is much prejudiced against physical manifestations from injurious reports, the majority of the people are ready to hear and investigate. Fraternally,
Longwood, Jan. 19, 1866. M. J. WILCOXSON.

Spiritual Meetings in Portsmouth.

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The interest among ourselves and outsiders has constantly increased, though we have had no speakers from out of town. We intend to provide these as soon as we can do so, and pay them fairly, without embarrassment. In the meantime we are going to rely upon ourselves and our angel-friends.

In the afternoon, facts, experiences and ideas are presented by any who have them to offer; and the evening is devoted to a free public circle, open to all who choose to come before the exercises commence; after that the doors are closed, and all are expected to remain till the close.

Our mediums have attended—and we have some good ones—and permitted themselves to be used freely by the invisibles. The best of harmony prevails, and the attendance is constantly increasing.

The first two Sundays in February we are to have Mr. L. P. Greenleaf with us, who is much liked here. We have reason to hope we are laying the foundation of a permanent and prosperous Society; but, at any rate, we are receiving present good and strength by our efforts.

Yours in Truth, LEWIS G. DAVIS.
Portsmouth, N. H., Jan. 27, 1866.

Note from a Lecturer.

Everywhere the cause is prospering, and I am met with eager and anxious inquiries respecting the glorious truths of our beautiful Philosophy. Many who have scorned the idea in the past, are now anxiously asking for books and papers. The 14th and 21st of January I passed in Moriah, N. Y., and was met with crowded houses and very attentive audiences. To-day I have given two discourses to small but intelligent audiences, in this place.

Wherever I go I meet the Banner, like some ever-watchful shepherd guarding the fold—and the cry is, "God bless the noble efforts and labors of the Banner publishers." Give us spiritual food, and you shall truly be blessed; for the law of compensation is universal. Go on, and your efforts shall be blessed by your angel co-workers, and thousands of hungry souls shall swell the list of those now seeking the truths given through your columns.

I returned to Moriah, N. Y., March 4th, 11th and 18th; Ferrisburgh, Vt., March 25th.
Yours for Humanity, SARAH A. NUTT.
Ferrisburgh, Vt., Jan. 28, 1866.

Address to the World

OF THE SPIRITUALISTS OF THE UNITED STATES, IN NATIONAL CONVENTION ASSEMBLED, IN THE CITY OF PHILADELPHIA, OCTOBER, 1865.

[We republish the "Address to the World" at the instance of the Chairman of the Committee appointed to draw it up, on account of the many inaccuracies in the copy-furnished our reporter who prepared the Banner report of the Convention. We readily comply with Judge Carter's request, "in justice to all parties concerned."—ED. B. OF L.]

On the 18th of October, A. D. 1865, the Delegates of the Spiritualists Association of the United States, in National Convention assembled, in the city of Philadelphia, State of Pennsylvania, appointed the undersigned, delegates in the said Convention, a Committee, to prepare and present an address in their behalf to the people of the world. In pursuance of that appointment, and in fulfillment of the important duty devolving upon them, they respectfully and fraternally submit the following statement of Facts and Principles embodied in Spiritualism:

Spiritualism is a religion and philosophy founded upon facts, and in this respect differs from all other religions, which are founded upon faith. We, as Spiritualists, respect the faith of mankind; but we prefer the facts manifested by Nature, and by Nature's God. We believe all religions in the world have, in their origin, been founded upon similar spiritual facts; we accept the inspiration of all ages and peoples, but we cannot endorse the perversions and misconstructions of these inspirations by the forms and conventionalities of men.

We would not insult the intelligence of the people of the civilized world, by entering into any elaborate elucidation to prove the existence of these facts; for they are so many and so various in their character, and have challenged the attention of so many thousands, and have withstood the efforts of so many powerful and even skeptical minds, that we feel we are not assuming when we demand and earnestly invite the closest scrutiny of them. These facts began to command the attention of the civilized world in the year 1848, occurring in a small village called Hydesville, near the city of Rochester, in the State of New York, under the name of the "Rochester Knockings." Since that time they have been increasing in number, variety, extent, and power, and the world has been compelled to acknowledge their existence.

Many minds were prepared to accept these manifestations from the previous existence of the developments of Mesmerism, Psychology and Clairvoyance; but other minds, and especially such as have been fixed in the positions and conditions of ecclesiastical forms of theology, have been disposed to, and have attributed these facts to other causes. These minds, and have taken refuge in the very shadow of those things which they had previously condemned. But for the enlightenment and information of those who have not hitherto been disposed to examine, or have had no opportunity of investigating these facts, we beg to present some of the more prominent ones in their proper classifications.

First, the physical and tangible movements of external objects, with and without human contact, have appeared to and satisfied the senses, causing scientific minds to resort to other than the known laws of their supposed philosophy for an explanation; and when that came, it has always been the same. These movements were and are produced by spirits, who have left this mundane sphere of action.

Second. Written and other intellectual mani-

festations, without volition of the parties who were made to write or act, purporting to emanate from the same source, are another classification.

Third. Speaking in many languages, with which the media were unacquainted, and in our own language in a manner far beyond the years, education and comprehension of those who speak, is another.

Fourth. Healing by the laying on of hands, and by "crisis," causing many of the sick, the blind, the lame and the infirm of all classes of society to bless the new revelation, rather than the revival of the revelations of all time, is also a classification.

We can here, however, usefully present but few of the numerous forms of this wonderful power. Each of the foregoing classes may be divided into very many varieties or phases, all containing some distinctive proof of the existence and presence of spirits; and after a careful investigation and comparison of the above-named manifestations, in all their multifarious and varied relations, the deductions which all candid minds have been compelled to adopt are herein shown, which, however, are not presented as articles of faith or belief, nor are they to be regarded as an absolute expression of the views of all Spiritualists, but as comprising the general truths of the religion and philosophy of Spiritualism.

For many years there have been great demands among the leading minds of all civilized countries for more tangible evidence of the soul's immortality than that derived from the prevailing religions of the day. We, therefore, present, as briefly and consecutively as practicable, the answer which Spiritualism gives to these inquiries, and what it undoubtedly accomplishes for the benefit of mankind.

Spiritualism, in its philosophy, claims nothing supernatural for its manifestations, but that they are in conformity with natural laws existing in all ages and coeval with time itself.

It does claim the development and unfoldment of these laws more fully to the comprehension of the human mind.

It proves, beyond peradventure—which has never been proved before as demonstrated fact—the immortality of the soul. This has been, heretofore, a suggestion or desire in the inherent qualities or elements of the soul; and this desire has induced a belief in the soul's immortality, but has never intimated or offered a proof satisfactory to thinking and reasoning minds.

It teaches, as a fundamental principle of the condition of that immortality, the endless progression of the soul—a grand truth upon which all philosophy of the future life is predicated, and which was never so fully adopted before by any of the known philosophies or religions of the world.

It presents a religion in conformity with the laws of Nature, having no creeds, dogmas, or sectarian forms, but accepting the truths of all time, and suggesting the forms of Nature for our adoption.

It advocates the growth of the human spirit, as the highest expression of Divine Harmony. It has for its objects, the amelioration of the condition of mankind, to point out a natural, truthful and exalted religion, acknowledged by the highest minds of every age in the Father and Motherhood of God, and Brotherhood of man.

It frees mankind from bondage of soul, the consequence of error and ignorance, and thus releases it from all kinds of servitude and slavery, whether of body or mind; to render the faith of the world, in a future existence of the soul, an absolute certainty; and to destroy the fear of death and the grave, by a knowledge of the laws of eternal life.

Deeply deploring the existence of misery and error in this world, it teaches a condemnation of an individual or class of individuals, but represents its truths, which, like sunshine, shall light up the dark places of the world, and transform the darkness of error and crime into the light of truth and goodness.

It binds no soul in its faith or belief, teaching that the former is not a matter of volition, and the latter is a result of the convictions of the mind. It trusts to the law of progress and the efforts of wise minds to lead all people to the acceptance of the highest truths that are known and taught in the world, and which are eternal.

The most important idea, and the primal thought in this belief, is in the evidence of the soul's immortality, and it teaches that soul, or spirit, can never die, but that which man calls death is only a change in the conditions of life; an entrance into a higher state, a continuation of the life commenced on earth, on a superior and more progressive plane of existence, there to exist, improve and advance forever.

The fountains of Inspiration are not closed or sealed, the Constellations of Wisdom are not extinguished; for immortal hands have again led us to the baptism of the soul, and unveiled the light of the immortal world. The story of the Promethean fire is no longer a myth, for angels have kindled upon the altars of heaven the fire of eternal life, and fanned its breath to a living flame, which burns and beacons mortals to the abodes of the eternal, illuminating the valley of the shadow of death.

We, therefore, earnestly request and cordially invite all, of whatever race, nation, creed or belief, to come forth and investigate for themselves the facts, philosophy and religion of Spiritualism, believing, as we do, that none can avoid adopting the same conclusions with ourselves.

(Signed)
J. G. W. CARTER, of Ohio, Chairman.
J. S. LOVELAND, of Massachusetts.
CHAS. L. V. SCOTT, of New York.
WILLIAM A. BALDWIN, of Michigan.
JOSEPH J. HATHINGIER, M. D., of Ct.
L. K. JONES, of Kentucky.
LIZZIE DIXON, of Delaware.
G. A. K. POOTER, of New Jersey.
NEWMAN WEBER, of Vermont.
ISAAC REIN, of Pennsylvania.
JOSEPH L. TAYLOR, of Kentucky.
H. S. BROWN, M. D., of Wisconsin.
J. G. SMITH, of District of Columbia.
S. S. JONES, of St. Charles, Illinois.
Committee.

At the Second National Convention of Spiritualists, held in Philadelphia, from the seventeenth to the twenty-first of October, 1865, the foregoing report of an address was read and adopted, and referred to M. B. Dwyer, Isaac Rein and Henry T. Child, M. D., for publication and distribution, as appears of record.

JOHN FIERST, President.
HENRY T. CHILD, M. D., Secretary.

A BEAUTIFUL SONG.

[A correspondent of the Boston Transcript says: Several years since, a Boston lady published a beautiful song, entitled "Mary's Dream," and stated that the author was unknown. Recently, in reading Cullin's Life of Burns, I find that the author was one Lowe, a warm friend to Robert Burns, and admired by him for his poetical genius. Lowe resided at Glendennynes of Parton, on the banks of the Don. The following was written about 1790, by Lowe, at Aird, and has been well known since.]

MARY'S DREAM.

The moon had climbed the highest hill
That rises o'er the source of Don,
And from the Eastern summit shone
Its silver light on tower and tree.

Mary laid her down to sleep,
Her thoughts on Sandy, far and near,
When soft and low a voice she heard,
Saying, "Mary, weep no more for me."

Mary, dear, cold is my clay;
It lies beneath a stormy sea;
Far, far from thee I sleep in death,
So, Mary, weep no more for me.

Three stormy nights and dismal days
We tossed upon the raging main;
And long we strove our bark to save,
But all our strivings were in vain.

At length great horror chilled my veins;
My heart was filled with love for thee;
Far, far from thee I sleep in death,
So, Mary, weep no more for me!

J. BURNS, PROGRESSIVE LIBRARY, 1 WELLINGTON ROAD, CAMDENWELL LONDON, ENO.
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Notice to Subscribers.—Your attention is called to the plan we have adopted of placing figures at the end of each of your names, as printed on the paper or wrapper. These figures stand as indices, showing the exact time when your subscription expires; i. e., the time for which you have paid. When these figures correspond with the number of the volume and the number of the paper itself, then know that the time for which you have paid has expired. The adoption of this method renders it unnecessary for us to send receipts. Those who desire the paper continued, should renew their subscriptions at least three weeks before the receipt figures correspond with those at the left and right of the date.

Banner of Light.

BOSTON, SATURDAY, FEBRUARY 10, 1866.

OFFICE 158 WASHINGTON STREET,
ROOM NO. 3, 1ST STAIRS.

WILLIAM WHITE & CO.,
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LUTHER COLBY, EDITOR.

Special Notice.

We feel compelled to urge upon our subscribers the imperative necessity of writing the name of their State plainly. Many omit the State altogether, and not a day passes that we do not receive one or more letters with an omission of either the Town, County or State, and often the writer does not even sign his own name. We can sometimes ascertain the name of the State from the Postmaster's stamp on the envelope, but not often, as in many instances the impressions are so light as not to cancel the stamp at all. The delay of our subscribers' papers is mainly attributable to their own neglect in these particulars, and we earnestly hope, for their own as well as our convenience, they will read and heed and profit by this notice. We moreover call the attention of our patrons—and those who now only read the paper, but mean to be subscribers soon, no doubt—to an article in another column upon this very subject, headed "Dead Letters," which we copy from the Phrenological Journal.

The Power of Humility.

So long as a person remains, so to speak, entirely unconscious of himself in what he does, intent only on what he is doing, he may be sure that he is working with the full power with which he has been gifted. It is this conceit of ourselves that robs us of our power, more than any sort of opposition. Obstacles, on the contrary, are excellent for us, call out our energies, add to the native vigor that is in us, help us to maintain a steady gait, concentrate our faculties for us, and invariably prove to be our best friends. But when we deliberately put an obstacle in our own way, it is another matter. We know, in the first place, that it is in our power to remove it again, and that knowledge would naturally take away the strength from any resolution we might form to overcome it.

It is no new saying, that conceit spoils all. Until we are willing to forget everything but our work, our mission, we make the confession that we have none. The greatest things have invariably been done by the simplest, that is, the most direct means. When a General means field work, he puts off his fine uniform. That he appears in only on parade, to suit his personal vanity. Look for the advocate who is about to make one of his greatest efforts, and you do not find him surrounded by complimenting friends, nor giving entertainments to his admirers, nor even lisping a syllable of what it is his intention to do; but he is in his closet, shut up alone with his thoughts, fasting rather than feasting, training all his faculties for their best performance, and removing every obstruction to their freest and widest play.

The saying of Jesus, that he who would be greatest must be least, is true above all others in spiritual matters. Humility is the very groundwork of success there. Not all can be teachers; it is not given to all alike to speak in strange tongues; yet each may be as great in his own sphere as the other. And to be great in that, he must first become "a little child." The religious temper is believed to be fuller of energy for all practical purposes than any other. Columbus certainly believed himself to be inspired with the single grand idea that possessed him, and he was carried forward on a wave of enthusiasm far beyond where his unbelieving friends were willing to go. He did not stand in his own light by caring who should take the honors of his discovery—which were carried off, after all, by another whose name the American Continent to-day bears.

The theory of this conduct, according to the law of humility, is simply this: that our actions are supposed to bring their own reward. We should feel fully paid as we go along, while we are engaged in the doing. We ought to work, as the true poet works, for the love of it; and then we become inspired, and are sure to be successful. Is it nothing to feel the awakening of our finest and noblest faculties by the presentation of some task to be done? nothing to be made to live up to the limit of present possibilities, for a time? or to feel that we are active instruments on which superior intelligences play with the whole of their marvelous skill and effect? Do we fail to feel ourselves repaid in large measure for our best exertions, when we realize what a sensation of being lifted up out of the lowland of common existence comes with efforts properly put forth?

We need not look long nor far to assure ourselves, from actual observation, that what proves successful when the ends are pursued for their own sake, becomes a failure the moment those ends are pursued for selfish and vain purposes. One of the surest elements of power is thus eliminated from the action. The moral force requisite for doing a thing successfully is a more real and substantial matter than that which is more tangible in our sight. Take this entirely away, and we get no actions from men worth the naming. And the main condition on which that energy is held by us, is that we are at all times entirely self-forgetful, and that we practice thorough humility. Instead of being apprehensive that such a frame of mind will engender weakness, either in purpose or action, we may be assured that it only supplies resources of greater strength and energy. And the reason is plain: because the mind, and the entire nature, indeed, is open to receive an influx of new and mysterious energy from unseen sources, which should not, however, go any longer unrecognized merely because they are invisible. Let any one practice, for a time, on this theory, and he will be astonished at the greatness of the result.

For account of the Davenport Brothers and Wm. Fay's stances in Dublin, Ireland, see sixth page.

Free Meetings in the Melodeon.

F. L. H. WILLIS, M. D., of New York, will deliver two of his unsurpassed inspirational discourses before the Lyceum Society of Spiritualists in the Melodeon next Sunday afternoon and evening. Do not miss this opportunity to hear him, and then regret it when too late.

Mrs. CORA L. V. DANIELS's course of lectures closed with the last Sunday in January. The audiences were the largest ever crowded within the walls of the spacious Melodeon. At least ten thousand people have attended these meetings during the four Sundays Mrs. Daniels was the speaker.

The discourse in the afternoon attracted more attention than any of the course. The topic was, "The Coming Conflict." It has reference to the growing excitement in the religious world at the present time. The strong and bold assertions which were made created an unusual sensation in the audience. We had the discourse reported photographically, and shall print it in the next Banner.

At the close of the evening lecture the speaker gave a beautiful original poem, which we shall also publish.

Tuesday evening, Jan. 30th, Col. N. W. Daniels and Mrs. Daniels both delivered able and spirited addresses in the Melodeon, on matters relating to the freedmen. Each spoke three quarters of an hour, and were listened to with close attention. The Colonel is a fearless, outspoken man; just the kind needed in the ranks of the reformers at the present day. Mr. and Mrs. Daniels started for Washington on Thursday last, where they will probably remain during the present month.

A Roaring Revivalist.

A man named Bentley is at present in Chelsea, stirring up what sediment he can in the social state by a loud summons to everybody to come and hear "the preaching of the gospel at the vestry of Mt. Bellingham M. E. Church," the preaching to be performed by himself, and his chosen subject to be, "A Prayer Meeting in Hell." We have heard of this raver and his Prayer-Meeting-in-Hell subject for several years. It is, he thinks, his loudest card. The substance of his ranting is, that he aims to set in a hurry the nervous systems of a few people constitutionally feeble, and charge his result to the account of "the Holy Spirit." If he really held religion in such high esteem, he would, if he knew how, studiously avoid all courses which tended inevitably to bring it into popular disrespect.

The church in which this noisy and presumptuous individual, who aches to create a sensation, has been holding forth, is the very same in which a poor stucco-worker fell from a staging near the ceiling, a distance of twenty-five feet, and so cruelly fractured several of his ribs as to disable him for his lifetime. He could not select a place to fall upon, of course, and so came across the pews, which were somewhat injured in consequence. While lying helpless at his house, the pew-owners aforesaid sent in a bill of damages to him, amounting to \$7.50—and the poor man paid it! The damages done to himself in their service are his own affair. This is, by all odds, just the church in which to describe the scenes at "A Prayer Meeting in Hell." Of course the pious pew-owners who were indemnified for the damage done their pews, were present at Bentley's discourse, and wept to think how wicked the world is, and how many are going to hell without a pang!

Charity and Bigotry.

The Old Colony Lodge of Free Masons recently gave a Charity Concert and Ball, and gave the proceeds to the several clergymen of the town for distribution at their hands among the deserving poor and destitute. The sum realized by the ball was \$33.70, which the committee, in their joint note to the clergymen who were asked to distribute it, hoped would "be the means of affording relief and making happy those whom sickness or adversity has deprived of the necessary comforts of life at this trying season of the year." An excellent purpose, and a credit to the hearts in which it was conceived.

Of course—the reader will say—such an opportunity of dispensing charity and doing substantial good was seized with avidity by every clergyman in town. Naturally we should all think so, for this human heart of ours is not so completely sinful and so "desperately wicked" as to hope that a single penny of this bounty would be withheld from those whom it would bless. But how mistaken such a supposition is. There were two of the town ministers—a Methodist, Mr. Starr, and a Baptist, Mr. Wilson—who absolutely refused to touch a dollar of money that had been obtained as the proceeds of such a heinous crime and sin as dancing! They would prefer to see poor widows and orphans shiver and starve, to handling them a cent that was tainted by contact with such an enormity! This is sectarianism. It is not religion. And this is the spirit of bigotry, and selfishness, and naked authority, which we have ever denounced, and which Spiritualism is destined to utterly overthrow.

Spiritual Literature.

There is a manifest interest, which is, freshly awakened, in the spread of Spiritual Literature, and which the Spiritual press will not be backward in supplying. More people ask for, and really read, the publications of the Spiritual press, than ever before, and the effect is too palpable to be misapprehended. Such symptoms are inexpressibly encouraging to those who have labored through the heat of the day. The burden—if it can be called that—grows light as the object it carries it grows more apparent. We require the best of papers and magazines, as well as books, to keep abreast with the times. There is such a pressure of organized opposition to the growth and spread of the Spiritual Philosophy and faith in the minds of men, that are inspired with prejudice rather than reason, that it requires great pains and activity to counteract against so determined a power.

The Right of a Female Minister to Solemnize Marriage.

The statutes of Massachusetts provide that "Marriage may be solemnized by any minister of the Gospel ordained according to the usage of his denomination," and continually make use of the pronoun "he" whenever any reference is made to the word "minister." It was the continued use of the masculine pronoun which occasioned the doubt in the minds of some as to the legal capacity of Miss Olympia Brown, who resides at Weymouth Landing, and is settled over a church there, to solemnize marriage. To settle the matter, an order was introduced into the House of Representatives recently, by which the Committee on the Judiciary were instructed to consider whether any legislation is necessary upon the subject. The Committee subsequently reported that no legislation is necessary, being unanimously of the opinion that a woman regularly ordained can, under our statutes, legally solemnize marriage.

Pardee's Lectures in Charlestown.

L. Judd Pardee spoke before the society of Spiritualists usually assembling at City Hall, Charlestown, on Sunday the 28th. The afternoon's discourse was upon the subject, "In what sense was and is Jesus the Saviour of this planet?" After discussing the point that, in the last analysis and in the special sense, every man is his own saviour, the speaker alluded to the past and present position and mission of the Nazarene—affirming that, in the practical providences of God over this planet, Jesus was selected and molded by the angel-world as the special representative or Christ of Universal Love. His peculiarity was an intensification of, and a development into a practical individuality from, the immortal. Then followed a discussion of the present position of Jesus. It was claimed that that exalted personage had progressed into, and was acknowledged in the higher angel-world, as the representative of the divine three, Universal Love, Wisdom and Truth. As such representative, he stood for the relative ruling Intelligence, or God, over this planet, and ere long would, in connection with others, unfold the scheme, plan, and fullness of the Third Era.

In the evening, the controlling intelligences, stated to be Douglas, Lincoln and others, gave a prophetic discourse on the state of the country. It was affirmed that within the next five years a threefold war would break out in this country—a war of races, of parties, and of religions. The result would be the separate nationalization, in the end, of the blacks, the dissolution of the Government, the formation of a Theocratic Democracy, and the enfranchisement of woman. Spiritualists and Reformers would, in this new crisis, be compelled to take up arms in self-defence, and Catholicism would then fiercely indicate what it was now secretly planning to accomplish.

Mr. Pardee lectures in Buffalo, New York, during February.

Merited Testimonial.

The presentation of twenty thousand dollars and upwards to Capt. Burke, of the Froitonia, for rescuing the emigrant passengers of the British ship Gratitude and landing them at this port, is to be regarded as no more than a pleasant and timely mode of manifesting that feeling of admiration of the humane seaman which we all of us feel. He did better than a military captain, for he saved human life, and at his own peril. We see that a New York Journal points to this case as a worthy example for some of the merchants of that city to follow, which they did not do in the case of a couple of heroic pilots who rescued the passengers from a ship in the very harbor, on one of the coldest mornings known. But for their persevering efforts, the passengers and crew must all have perished. Let us gratefully give practical testimony in this way to all cases of genuine philanthropy, and so encourage the practice, as well as keep our own hearts soft and healthy.

H. Melville Fay.

The sham performances by this mountebank came to a close in this city for lack of interest to support the operator. He boldly asserted each evening that he would produce, in precise manner, the manifestations which are witnessed at the sances of the Brothers Davenport and the Eddy Family; but he always failed to do so to the satisfaction of those who had observed the phenomena in presence of the genuine mediums. Finally he was obliged to shut up shop, we repeat, for the very good reason that the press and every decent man and woman in the community dropped him as soon as we exposed the gross duplicity and double dealing of the man. Spiritualists, everywhere, who have harbored him, we trust will harbor him no more. Patience has ceased to be a virtue in his case.

Napoleon's Course.

It becomes more and more interesting to know how Napoleon is going to get out of his Mexican scrape. We are confidently assured, however, that he is anxious to withdraw his troops from Mexico; he is permitted the chance by not being interfered with. As the Legislative Assembly of France met Jan. 23d, it was expected that he would announce his views and final purpose in the matter, in the speech which he is accustomed to address to that body; and the same will be looked for with marked interest among the early foreign arrivals. Congress, too, is said to have an understanding to the effect that all will be right if they are not precipitate in their action, which leads us to believe that nothing further will be said or done on our side until the Emperor has been heard from. We shall be heartily glad to see this trouble removed out of the way for good and all.

Periodicals Starting Up.

In England and in this country, a mania for magazines and weeklies is developing itself. Publishing houses find the people can be reached sooner and oftener that way than by books in covers, and one in Boston now has four such publications in active operation on its hands. Knowledge and thought are spread abroad in these days by more rapid methods of transmission than they used to be. The success of the BANNER OF LIGHT in winning its present position, has naturally stimulated other efforts in the same field. We hope to set a still more striking example of what it is possible to do, in proper time, as we have several ideas on the subject *in breu*, which will be presented to our friends and the public when all is ripe for it. Close observers will note how popular literature is all being spiritualized in its tone and meaning.

Getting Divorced.

It is thought by some people to be a fearful matter that a divorce can be so easily procured now, in comparison with the difficulty attending that operation but a few years ago. But those same people will be still more surprised to find, as experience is accumulated on this subject, that the marriage relation is respected all the more, and entered into with greater caution and fitness by both sexes, when it is discovered that neither possesses unlimited control over the spirit of the other. The more free the elements of this relation, the stronger it is going to be. Those who fear for the results, confess that they neither understand human nature nor have any abiding faith in it. But the practice and needs of daily life will work out this profound problem properly. Men and women will be wiser on this subject, in good time.

Spiritual Lecturer in Maine.

Mr. Geo. A. Pierce, of Auburn, Me., is again ready to answer calls for lectures on the Spiritual Philosophy, either for Sunday or week evenings. He is an earnest and zealous worker, has long been in the lecturing field, and speaks in the trance state. Friends in Maine and Massachusetts, give him a call. No so efficient speaker remains idle, when there are so many thousands who are hungering for the bread of life, and the laborers are so few.

Charlestown.

Old Theology has evidently received a shock in this city. The rent of the City Hall has been raised to such a rate that the Spiritualists who have held meetings there for the past three years, have considered it inexpedient to occupy the premises any longer, and will in future meet elsewhere. They have, however, secured for present use Washington Lower Hall, where meetings will be held as usual every Sunday afternoon and evening.

The Children's Progressive Lyceum, which now numbers nearly two hundred scholars, will also meet in that hall in the forenoon; and although the accommodations are far less ample than in City Hall, and cannot fully meet the wants of the people for either purpose, yet they will go steadily on in the good work, untroubled and with an unshaken resolution. Indeed, the Society has taken measures for still more vigorous work and unity of action. A Committee of Seven has been chosen, with that most popular and persevering leader, A. H. Richardson, as Chairman, and W. Patterson as Secretary and Treasurer; and this Committee will see to it that the meetings are continued and fully sustained, regardless of all sectarian opposition. Verily the world moves. Go ahead, Bro. Richardson, until the blessings of God and humanity shall finally crown your untiring and unceasing efforts.

Atlantic and Pacific.

The mania just now is for railroads, or rather it is going to be for many years to come. Plans are on foot for building broad-gauge roads from Boston, New York, Baltimore, and Philadelphia as far West as to the Mississippi river, and thence across the open country to the Pacific. All the indications go to show that the two shores will before a long time be indissolubly connected with one another by bands of iron, over which is destined to pass immense currents of traffic and travel. Capital is forthcoming for these enterprises, both from citizens of this country and Great Britain. The union of the two shores will certainly give to the United States the carrying trade, overland, for Europe and Asia. It will prove an immense and a steady business for this country, and we shall have the wealth of the whole world poured into our lap by the means.

The Spanish Revolt.

They have got up another revolution in Spain. These things are as plenty there as they ever were in Mexico. In fact, we believe the conduct of the Mexicans, and of the South American States is nothing more than an inheritance from Old Spain. Gen. Prim leads this latest rebellion, which is making quite a sensation at Madrid. He is confronted by Marshall O'Donnell, who is Queen Isabella's Prime Minister, and an experienced soldier. Both Prim and O'Donnell have been fellow-conspirators, and understood how these rebellions are got up and carried through. Prim is an old and experienced soldier, but is believed to be wanting in judgment. At last accounts, the Government forces were driving him and his band across the mountains into Portugal. Yet we should not be much surprised to learn that he was in Madrid.

An Old Challenge.

Old fashion chivalry—that is, the pistol style of that article—is coming up again. One of our most respected Boston physicians has actually received a challenge, in the first degree, from a Richmond physician, because he resented the latter's sending the prospectus for a medical journal to him, with an accompanying invitation to write for it, at the bottom of which the sender's name was given as "Medical Inspector of the Confederate Army." The Boston physician had lost a son in the war. The letters were published in the Richmond papers first, and afterwards in our own daily journals. They are spicy and readable. Our Boston physician's second letter is at all points a most commendable and really Christian epistle, worth reading over twice.

Consolation in Affliction.

Our worthy friend and co-laborer, W. F. Jamison, of Albion, Mich., has recently met with a severe domestic affliction. In a private note to us he gives expression to thoughts that show his soul is richly imbued with a faith far more valuable than any material wealth. Amid the tears of parental grief, he says, "It seems hard to be deprived of the physical presence of our blessed angel—so patient, so sweet amid all her sufferings. Oh, how cheering is the sunlight of Spiritism in an hour like this!—glorious faith that robs the grave of gloom—that bids us look up to behold the loved of this world gone before. Our child, that we feel was too good, too pure for this world, is now a blessed, happy angel. How beautiful the thought!"

Paradise Lost and Regained.

These splendid tableaux, conveying John Milton's idea of Heaven, Hell, Chaos, and Paradise Lost and Regained, are on exhibition at Tremont Temple. Heaven is represented by six tableaux; Creation by eight; Hell and Chaos by eight; Paradise Lost, or the Garden of Eden, by thirteen, of great beauty; Earth, (present period,) by eight; Paradise Regained is represented by eight tableaux, introducing four revelations. This is the only chance our Orthodox friends will ever have of seeing portrayed in the most vivid manner that "any place" they have taught their hearers and readers so many long years that "sinners"—or those who do not believe according to their creeds—would be consigned to eternally. It is worth their while to look upon the scene; although purely imaginative, the views may be the means of changing their absurd notions in regard to the future life.

Good Writing Ink at Last.

How many times we have wished that some one would make writing ink that would not thicken up and clog the pen. We have obtained our wish at last. S. W. Eells, M. D., of Mansfield, Ohio, a few weeks ago sent us a small bottle of chemical writing fluid of his own manufacture, which we have since been using, and unhesitatingly pronounce it the best we ever dipped pen into. It flows free from the pen, and spreads on the paper clear and distinct. At first the writing has a tinge of greenish blue, but soon changes to a handsome black. The popularity of this ink must soon equal, if not exceed, any ever manufactured. There will be a demand for it at once wherever it is known. We want more of it.

Grand Rapids.

A correspondent writing from Grand Rapids, Mich., under recent date, says the Society of Spiritualists have just elected officers for another year. They are working together harmoniously, and hope to sustain the meetings better than ever before. Moses Hall and other good speakers have been there. "Circles" are also held at the residence of Mrs. Sarah Graves, (who is a good trance speaker, and frequently addresses audiences in Grand Rapids and neighboring places.)

New Publications.

Dr. R. T. Trail, of New York, has just published a very handsome pamphlet form a strong and, as it appears to us, conclusive argument against the employment of alcohol in any shape in mixing or administering medicine. The title of the work is Alcoholic Medication, and no stronger appeal could be made in the interests of Teetotalism. The author holds that if alcohol is good for the sick it is good for the well—which is contrary to his belief. The work is published by Miller, Wood & Co., 15 Laight street, New York, and should have a wide circulation at the hands of Temperance organizations.

EYE-WITNESS, or Life Scenes in the Old North State. By A. O. N. Boston: B. B. Russell & Co.

There are some touching incidents in this little book, connected with the sufferings caused in the South by the rebellion, which will give Northern readers a vivid idea of what was endured by those who dared to be true to their love for the Union from the first to last. The Unionists of the Southern States nobly deserve a special history of their experience during the four long years of war.

The title of a new tale by Mrs. Henry Wood, republished by the Petersons of Philadelphia, is "A Light and a Dark Christmas." It is in her usual thrilling style. Lee & Shepard have it in Boston.

The Chilian Minister of Foreign Relations has issued a Counter-Manifesto on the present war between Spain and his native country. It gives the true side of the story.

HOURS AT HOME for February has a number of fine articles. Scribner, of New York, publishes it, and A. Williams & Co. have it for sale. It is one of the very best of family magazines. The present number contains a fine steel portrait of Major-General Sherman.

THE AMERICAN ODD FELLOW for February is filled with an unusual variety of interesting reading. It is the nearest printed Magazine in the country.

We have before us a translation of Count de Gasparin's Letter to President Lincoln, on Reconstruction. The translation is by Mary L. Booth. For sale by A. Williams & Co.

Demorest's Magazine came fresh and bright to hand, full of patterns and fashions and figures.

Chelsea.

Whilst the Methodists are moving sea and land to make proselytes here, as elsewhere, with their morning and evening prayer meetings—especially praying for the Universalist folk—the latter, joining with all other churches, are commencing battle upon the Spiritualists, by going against their Children's Lyceum, the progress of which seems to alarm and exercise them greatly. But it is of no avail. The Universalists should look to their faded laurels; for where is that doctrine as it once existed? Like the morning cloud and early dew it has faded quite away, and
"Left not a rack behind."

Yes, when Balfour, Ballou and Whittemore died, the whole thing "went under." It is quite another thing, now, whatever name they may call it by.

There is many a Nicodemus here who would like to come out boldly and join the Spiritualists, had they the "back-bone" to face public opinion. It is not fashionable—but they occasionally steal in at the evening meetings of the Spiritualists, and partake of the "bread of life." S.

The Freedmen.

Gen. Howard has been lecturing in Boston on the Freedmen, at the head of whose special Bureau he has been placed by the Government. Congress, too, is having a pretty long talk over the same subject, the proposal being to extend the power of the Bureau so as to embrace all the States within the scope of their authority. The Government is bound to take care that the freed blacks are properly used, and put in a way of advancement as fast as practicable. It would cruelly fail of doing its duty, if it left them to their fate.

Finds Comfort in Spiritualism.

One of our oldest subscribers, Isaac Howard, of Carter Hill, Pa., in renewing his subscription, says: "I have taken the Banner ever since it was published, and the Telegraph as long as that was published. I am seventy years old. Without Spiritualism and the Banner my journey over what is called 'the River of Death,' would be dark and dreary. But now, with such light, there is no sting in death, and over the grave I've gained the victory. Ever welcome will be the summons to meet the 'dear departed gone before.'"

Constitutional Amendment.

The proposed amendment to the United States Constitution, in relation to representation, has passed the United States House of Representatives by a two-thirds majority. It will probably pass the Senate also.

Ypsilanti, Mich.

C. Gould writes that Spiritualism is spreading in Ypsilanti very fast. The meetings are largely attended. Dr. Johnson, Mrs. Pearsall, Emma Martin and Moses Hall have been lecturing there with marked success.

Lawrence.

Mr. M. H. Houghton, who recently spoke to our friends in Lawrence, Mass., with general satisfaction, has been engaged to return and deliver another discourse on Tuesday evening, Feb. 6th, in the City Hall, commencing at 8 o'clock.

"We hear of the bogus medium, Von Vleck, 'downeast,' at one time, living at the expense of some credulous Spiritualist, who believes him honest. Then, again, we hear of him in New York, 'exposing the spiritual manifestations' to 'a motley few' skeptics, who swallow whole every thing he says, because he tickles their Orthodox palates. It is about time for Spiritualists to kick out such hypocrites. Charity, in their cases at least, has ceased to be a virtue. We have suffered long enough in this respect.

N. Frank White is doing a good amount of labor in the West. He is addressing large audiences every Sunday and almost every week evening. This able and eloquent lecturer will not be able to return East again till after July.

The net proceeds of the Odd Fellows' Fair, recently held in this city, for the benefit of the "Relief Association" and "Burial Lot," amounted to a little more than eleven thousand dollars.

Men should be careful not to allow their sympathies to overcome their judgments.

Message Department.

Each Message in this Department of the BANNER 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 date, by the Spirit-guides of the circle—all reported verbatim.

These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition.

We ask the reader to receive no doctrine put forth by Spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

The Circle Room.

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

Mrs. CONANT gives no private sittings, and receives no visitors on Mondays, Tuesdays, Wednesdays or Thursdays, until after six o'clock P. M.

Invocation.

Oh God, thou Perfect Life, thou Divine Presence, around which all souls revolve, pay tribute; who art in all things and everywhere; thou who through all thy manifestations art ever saying to all thy children "know me and love me," to thee we pray; not because we would change thy laws if we could, but understand them better; not because we would say to any of thy children, "we are more holy than thou," but because, oh God, we would enter into the holy sanctuary of prayer, and grow better, wiser, and come into a closer comprehension of thee. Oh thou, who art blessing us in the present age, thou who hast blessed us in all the past, thou from whom we hope for blessings in the future, so long as the sun shines by day and stars twinkle by night, so long as universes are held in their orbits, so long we will pray to thee, and praise thee.

Dec. 5.

CONTROLLING SPIRIT.—Mr. Chairman, if you have inquiries we are ready to answer them.

CHAIRMAN.—We have none.

Leander C. Stinson.

In coming to this place and taking upon myself the conditions of physical life, I am so forcibly carried back to the time when I lay upon the battle-field wounded and dying, that I can hardly satisfy myself I am not living in the past instead of the present.

I have been told by many of the boys who have returned that this might be the case with me, as it had been with them. But I confess I had thought their imagination was very vivid, and I also confess that they were relating realities that I could not understand, nor can any one understand such until they have experienced the like.

My brothers one by one had fallen on the field before me, and I was the last to join them in the world of souls. I rather expected it. I cannot say that death came to me unlooked for.

When I entered the service, I did so with the hope, of course, that I might be spared, but with a feeling of entire resignation, whatever might happen. I was conscientious in going forth to fight the battles of my country. I believed that a Great Principle needed my aid, that freedom was languishing and dying for want of honest hearts to give it a place in America; and I believe all my brothers thought the same. At any rate they so expressed themselves. And thus we went forth from our quiet homes in the East, to war against what we believed to be an evil.

I had seen many a brave boy lay down his musket and go home to his Father's house of many mansions before it came my turn. But I never saw but one dying soldier that fully impressed me with the beauty there is in death. And to him perhaps I owe my power of return in this way.

At the close of one of the severest battles of the campaign I was retiring from the field, when the voice of a dying soldier arrested my attention. He called for water, and then asked me if I could not see the angels who had come to attend him home. I said, "No, I cannot see them." "Well, I can," he replied. "They are here, and this death to me is glorious, glorious." "Oh," said I, "you're dying a soldier's death, and that makes it glorious to you." "Yes, that does," he says; "but that's not all. I know where I'm going, and what a joyous greeting awaits me on the other side." "What side?" said I. "The other side of death; perhaps you call it the other side of Jordan." I said, "Yes, we do." "Well," said he, "I believe that spirits can come back. You of course don't believe it." "No," I said, "I don't believe that spirits ever come back to earth." He replied, "I believe it, for here they are, waiting to gently bear me over the river. I'm going; good-bye."

Well, that death to me was full of beauty. It was rather the entering into life. So, very soon after I went across, my thoughts reverted to that scene. "Great God!" said I, "it may be possible. Perhaps these things are not reserved entirely for a few, but perhaps all God's children may be allowed to enjoy the privilege of return."

"Yes," said a beautiful form that immediately appeared to me, "your brother told you a truth. The dying never uttered a greater truth, than that spirits can return and commune with friends." "And can I go?" said I. "Why, yes you can, only learn the way." And so I have been learning the way; and to-day I feel that I am a graduate from the great school wherein we all go to learn the way home.

I had promised my mother when I went into battle, by letter, that I would write to her as soon as the battle was over, provided I was among the saved. My silence told her that I too had fallen. And so she went forth, as she had been before, to the battle-field, and sought for me, and found that that once estranged me. She was resigned and happy in the thought that she had added another gift to her country and her God. And I too was happy, for I felt then that I should one day be able to tell her that I had gained more in that one battle than in all the battles of my life. I had gained freedom from mortality. I had gained an entrance into the world of souls, had gained a knowledge of that hereafter. I had gained the fadeless beauties of that promised land. And now while that mother stretches her vision across the River of Death, striving to hear or learn something from us, I would have her know that we are all joyous and happy, all well and satisfied with our home beyond death. And so long as the way is open between her sphere of action and ours, so long we will retrace our steps; it may not always be when we wish, but always when we can. Whatever blessings we may be able to bear to her, and all others we have left, we will always bear. But the choicest, the rarest, the best of all, is our testimony in favor of the great truth of Spiritualism, that is rooting and grounding itself everywhere.

Mr. Chairman, I am Leander C. Stinson, of Old-

town, Maine. I enlisted in the 6th Maine Volunteers, fell before Winchester.

Dec. 5.

Louisa Grey.

I am Louisa Grey; was born in Provincetown, Nova Scotia, and died in Baltimore. My brother was here in Massachusetts, in Boston, at work. During the first six months of the war, he enlisted, went into the army. He was wounded in battle, was brought to Baltimore, there had the fever, typhus fever they called it. I heard of it. I went from Provincetown, and after a hard trial, I succeeded in getting through and finding him, but only to take the fever myself; and so we both died.

My mother has said, "Oh, if they had only died with me, I would be satisfied." But we want her to be satisfied as it is. She fears we had no care. We did, as good, and better, perhaps, than others had.

I am sad here to-day, because I was compelled to come among strangers; could not go directly to my own friends. [You are welcome here.] Oh, I don't doubt that; I'm glad to come, but I would rather have gone to my friends at home.

Albert and myself want our friends to know we can come back, and if they see fit to furnish us with the means to talk, we should be very happy to come and talk with them. We are happy, and I speak for myself, and I think he would say the same—would not come back if we could. I was in my twentieth year. [What is your mother's name?] Elizabeth.

Dec. 5.

Patrick Donovan.

Patrick Donovan, sir, of the 9th Massachusetts, under Col. Cass. It is a long road that has no turn, and a very straight one that has no corners. I was a-thinking all the time when I first made my appearance outside of the body that I went to battle with, that I should somehow or other go back to earth again; and so I kept myself a moving round, and a moving round, until I came to the right place where I could go through the gate into the city. I suppose there is a time for all things; and if all these things are ordered by a Divine Providence, I suppose my coming was just as much ordered as anything else.

I suppose folks may think because I died in battle that I feel bad; that if I know anything now, I'm sorry I went. Ah, no, I'm not sorry at all that I went to war. To be sure, I'd like to have lived longer on the earth, as it's natural for us all to cling to life here. So I wanted to come back, and thought I should. But when I got clear over, and found it was all over with me, and I safe on the other side, I felt glad that I'd got through with it.

Well, now, Mr. Chairman, I have got friends somewhere round here, who, maybe, if they are not too much bound in by the Church, will be glad to hear from me; maybe they will. I'm just myself now, as I was then; and I don't know as I've lost anything except the body that I slipped out of on the battle-field. And I rather take it, from the way I feel, that I didn't suffer so much in going out as the chap that was here before me. Oh, we was in a pretty hot time. When I tell you, it was glorious for a little while. It's a fine way to go out. It's the best way. And then, you know, you get so heated up, you lose all your fear of death. You don't think nothing about dying; no, unless you're a coward all through. Then if you be, you'd better stay at home.

Now, you see, I'd like to get some word to Mary Donovan first of all, and then to James Donovan, and to all the rest. I suppose it'll be a long way to get round to all I know here, but I'll try for it. [Do your friends reside in this city?] Yes, sir, I expect they do. One is in Washington square—you know where that is?—the other in Congress street. I suppose you know where that is, if you've ever been a merchant and been with letters to the post-office.

It's a delicate subject, now that you have friends who've buried you, who have thought you was dead, dead, dead, three times dead, and worse than that, gone to hell, down as low as you can get—it's rather a delicate subject to bring up, it is yourself. I suppose they will be scared. It's all very well that I was Patrick Donovan when I was in the body, but it's not so well that I'm Patrick Donovan now I'm dead.

Oh, it's a damned inconsistent mess, anyway, this religion business. Oh, yes, sir; that's talking it just as it is. [You must remember there are ladies present.] Beg your pardon, sir, and theirs, too. I'll not trespass again in that way.

Well, now, I'd like to speak with me folks. All I want is a chance to come back and prove myself, show to them that I am Patrick Donovan, that I can talk, can do this 'ere thing [trap] on things that will convey sounds. I can manifest myself in this way. I know the thing is now to them, so they'll be likely to think strange of it anyway.

I want to do away with that fear of death, and all this nonsense of getting out of purgatory. All the folks on our side know such a doctrine to be false; and if they do not come back and give their testimony again, why, I would not give a straw for them; they are nobody.

When I first tried to introduce myself here, who should I meet but our old colonel, Tom Cass. Says he, "Oh, go 'long, Pat, you're just the one for that place. Give 'em hell, Columbia! they need it." Oh, I'd like to have a regiment of earnest minds like mine. I'm a fool, and it's a smart man who knows that he's a fool; yes, sir, it takes a wise one to know that. At any rate, I'd like to have a universe of earnest minds, and if I would not overturn your skepticism, and make you see, yourselves, the truth of this Spiritualism, then me name would n't be Patrick Donovan. I am but one, can't do much. I can do something; but if I don't do that little, I'll be ashamed of myself some day.

Well, sir, me regards to all, and me especial respects to the friends who knew me when I was in the body, and me thanks to yourself. Good-day, sir.

Dec. 5.

James Laurie.

Say that James Laurie would be glad to communicate with his friends in Georgetown, District of Columbia.

Dec. 5.

Circle closed to-day by Willie Lincoln.

Invocation.

Our Father, we ask that the Spirit of Prayer, in its divinest and holiest sense, may arise from the altars of thy children's souls like the fragrance of flowers, or like the sunshine. May every thought go out to thee in prayer. May they feel they are within the sanctuary of the soul's trust, that holy trust that knows no fear, but trusts thee because it knows thee and loves thee. Oh Eternal Spirit, who hast ever been our guide in the past, who art Father, Mother, Friend and all unto us in the present, and from whom we expect an eternity of blessings in the future, receive our thanks, accept our praises, and know that the hearts of thy children are full of thanksgiving, are void of complaints, are linked close with thine own mighty soul, and therefore must praise thee forever. Amen.

Dec. 11.

Questions and Answers.

CONTROLLING SPIRIT.—Mr. Chairman, if you have inquiries from correspondents or your audience we are ready to hear them.

QUEST.—Is a person any better in this life, or the life to come, by being a consistent member of the Orthodox Christian Church?

ANS.—All goodness, such as you are conversant with in human life, is measured by human degrees; each degree corresponding to the sphere from which it has been born, or from which it receives its sustenance. Certain minds live religiously in the Orthodox faith. To them that faith is good, because it has been born of their particular religious sphere. Such minds will be better, will advance religiously under the Orthodox faith. They cannot see and understand your Spiritualism, because they live in a different religious sphere. They cannot appreciate that which you appreciate, for their sphere is not unto your sphere. You dwell, religiously, ten thousand times ten thousand miles away. And yet you are no better than they are spiritually. By virtue of their peculiar religious education, they believe their creed to be the only true one. The Spiritualists believe theirs to be. The Universalists theirs. The Unitarians theirs. Every religious sect believes themselves the most favored of high heaven; and why? Because they have faith in the religious sphere in which they live. This is right. You cannot all live in the same sphere. They live according to their religious law, and you according to yours.

Q.—Was it the lady medium's arm that was seen at the Eddy sances last Friday evening? If so, was there any ink put on the arm?

A.—It is very possible, indeed, it is quite probable, that the lady medium's arm may have been inked. But that it was the lady medium's arm that was seen at the aperture of the cabinet we positively and distinctly deny. That would have been a physical impossibility.

Q.—It has been stated by the spirits, through Mrs. Conant, that there can be no reliable manifestations without perfect harmony. If so, will the spirit or spirits explain why the manifestations took place on Friday eve, after so much confusion on that occasion?

A.—All the circumstances of human life are only reliable by comparison. You compare them with other corresponding circumstances; therein they are reliable. Compare them with others; they are unreliable. We are not aware that we ever affirmed that there could be no reliable manifestations without perfect harmony, for we well know that perfect harmony you cannot have. Perfect harmony implies a corresponding belief in the object you desire to attain in all minds; a perfectly even flow of spiritual thought throughout the entire circle, as you so see fit to term it. This you cannot have, as you are all thinking on different subjects. One is thinking of this thing, another of that, therefore you cannot be in perfect harmony. But the more quiet you are, the more negative you are, the more susceptible you are. You condition yourself to receive that you ask to receive. But when you are antagonistic, are determined to guide rather than be guided, you will be very likely to be disappointed in this, as in all other circumstances of life.

Q.—By A. W.: Do the spirits know all that is done here on the earth, or only a part; and, if only a part, what is that part?

A.—The individual mind or spirit is by no means omniscient in its capacities; therefore it cannot be possessed of an understanding of all that is transpiring on earth.

Q.—By the same: Is there a chance for the spirits after they enter the spirit-world to become better and attain a greater degree of happiness?

A.—Yes, certainly.

Q.—Is there a place of punishment where the wicked go, or do they all go to the same place?

A.—The places of punishment are as numerous as the souls are that need punishing. Whenever you violate the higher laws of your natures, you are punished for it. Whenever you transgress any law, you are punished by that law, not in some far-off future, but immediately.

Q.—Does the spirit-world look like anything on the earth? If not, what does it look like?

A.—We could not tell you, inasmuch as you are not ready to be told, nor will you be until you are unclothed of the flesh.

Q.—Are the spirits allowed in the spirit-world to tell falsehoods through mediums and deceive the people? If so, how shall we know whether the communications are true or false?

A.—Death does not rob you of your individuality. If you are inclined to be untrue before that change, in all probability you will be the same after death. There is no restriction put upon mind after death. It can lie, or tell the truth, as it chooses.

Dec. 11.

Theodore L. Smith.

I have come here to test the sincerity of my friends. They have declared they would give the world to know how I was situated, and what my last thoughts were in the body. I was on board the Cumberland, and met my fate with her. When the engagement first began I felt pretty sure that the result would be, although I hoped it would be different; for I thought I could see there was too much strength on the other side. For a time I was wholly absorbed in duty, and thought little of what my fate might be. But as we all saw death looking through circumstances at us, we were rather inclined to review our past lives. I was myself, and I suppose my comrades felt about the same.

I had no fear. I died true to my Universalism. I believed in the final restoration of all souls, and I believe it now. I had no desire to return to the old faith under which I was born. I felt a freedom and safety and perfect trust in the great Ruling Power of life. I believed I was fighting for a principle; if I died, it was well and good. I do not remember for a moment having regretted that I believed as I did believe concerning the hereafter.

Now my friends have said they would give the world to know what my last thoughts were here. I have come back and told them, and if they will only give up their prejudices, it is all I'll ask for. It is all I'll hope for, all I expect. Perhaps I ask too much, expect too much. But in these times, when men's pockets are of more account than their souls, perhaps I ought not to ask it. But they have invited me and I have come, and, like Metamora, in the play, "if they don't want me, I can go to my wigwag again."

I am Theodore L. Smith. I was born in Patterson, N. J. My friends may be found in Brooklyn, N. Y. Farewell. We're sinking!

Dec. 11.

James Murgrath.

It is a mystery to me who is managing this great human stage, for I don't see him now any more than I did before death.

Men talk of God, and prate of a Deity, as though they knew him well. They talk of Jesus Christ, and love him, they say. But the human heart is not prone to love that which has never been or known.

You baffle yourselves, oh Humanity! as I told my friends before I died.

But who and where rests this great Stage Manager? I should like to know, for one. The Christian tells us he is in heaven. The question comes again, Where is that heaven? Another claims that he is everywhere. But still the cry goes out, Who is he? for no one can answer.

I am about to settle back upon the faith that we are all responsible to ourselves; that we have our own stage to act upon, and we manage it ourselves. Maybe I am wrong. If so, no one will turn sooner than I, when I have learned I am wrong.

To the friends who requested I should return if I found this thing true, I would say, I am here. Your Spiritual Philosophy is true, although, I am sorry to say, it is most damnable handled by you humans.

James Murgrath. I am an actor by profession. When I feel better, I will come again.

Dec. 11.

Sarah Jane Taylor.

I used to think, before I changed worlds, that even if the spiritual religion was a truth, I should not want to come back.

But we are not to-day what we are another time. Perhaps to-day we think we would not like to do this or that, and to-morrow we may see cause to change. For my own part, I find I am so strongly attracted to earth again, that I cannot conceive of any heaven whose joys would be great enough to hold me from those I have left on the earth.

In July, 1862, I was living near what is called Hanover Court House, and while there I took sick from over-exertion and anxiety. I went from there to friends in Alabama, and after a sickness that seemed long and tedious to me I died, leaving two little orphan children. And it is for them I have overcome everything to come here to-day.

I was born in the dear old State of Vermont, and all my sympathies were with the North. Fourteen years ago I married at the South. My husband was largely interested there, and perhaps no one was stronger and more rabid in secession than he. So you can easily conceive why I did not abandon all my southern friends, and come North. I did the best I could. I am not conscious of having sinned against any one. All I ask to-day is your sympathy and your assistance, that I may send some word to those who have my little ones in charge.

I was Sarah Jane Taylor, wife of Colonel William Taylor. And I ask that the friends who have charge of my children, who are living near Montgomery, will be true to their trust, and as soon as possible send them North, and bring them up on northern soil. That is my wish, and also the wish of their father. Never mind what I said about coming back. I was foolish then; I have learned better since.

Dec. 11.

Giles Greenwlich.

Be kind enough to say that Giles Greenwlich, Assistant Surgeon, at Fort Darling, to his father, reports all right, and desires to communicate with his friends at home.

Dec. 11.

James Murray.

Is it yourself, sir, what knows Ellen Murray? [I am not sure, I knew an Ellen Murphy.] No, sir; it's Ellen Murray. [I don't know her.]

Well, I was told you was the gentleman what know her. [Perhaps I may.] Well, sir, I'm her cousin James. I come here to say I was dead, and I like to have her know it. [We will print your story, and it may reach her.] No, sir; you will not be likely to reach her, unless you try hard to.

Well, sir, she's away in the West. I was told you knew her, sir. [I know an Ellen Murphy, in California.] No, sir; it's not Ellen Murphy I wanted; it's Ellen Murray.

Well, you don't know her, then? [If you will tell us where she is we can send to her.] Well, that's what I can't do, sir. [You can't?] No, sir; she went a long way off. I was told at one time she was at work for you. [It is possible. Was she at work in my office or house?] Well, sir, I don't know myself. I was not here; never was in this country at all. [I'll try to inquire her out.] I'd like you would. I was told you knew her, and if I'd come here she'd get my letter. [Give what you wish.] Well, that's all I wish to let her know that I'm dead.

I was thirty-one—in my thirty-second year. [Where did you die?] I died, sir, in Cork. I was never in this country. This is Massachusetts, ain't it? [Yes.] Yes, sir; yes, sir. [Have you a father or mother living?] Living, no, sir; they are with myself.

Well, I'm sorry, I'm sorry. [It is possible we may reach her.] Well, sir, I hope you will. No, sir, it's not Murphy, nor Murphy; it's Murray. It's not my sister; no, sir, it's me cousin. [Your cousin?] Yes, sir. [When did she come to this country?] Do you remember? Well, sir, she been here some eight or nine years and better. Oh, I hope I'll find her, sir.

Dec. 11.

Circle closed this afternoon by Thomas Paine.

The following message was overlooked by the reporter, which will account for its not appearing before:

Mary Henderson.

I am Mary Henderson. I want you to tell my husband I am happy and satisfied. [How long have you been in the spirit-world?] Only since spring. I agreed to come here and report myself.

Nov. 23.

MESSAGES TO BE PUBLISHED.

Tuesday, Dec. 12.—Invocation: Questions and Answers; Carlos Holman, under Gen. Sigel, to friends; Major Geo. K. Tyler, 2d Virginia Infantry, to Wm. Tyler, in Richmond, Va.; James H. Smith, 2d Mass. Vol., to friends; James Martin, drummer boy, 3d New York, to Gen. Robert Ould, and relatives in New York.

Thursday, Dec. 14.—Invocation: Questions and Answers; Edward Barrows, a lawyer, of New Orleans, La., to his friends; Caroline L. Wieman, to Samuel Wieman of Portsmouth, Va.; Major Wm. H. Dixon, of Georgia, to his brother Augustus; James Welsh, 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.

Tuesday, Dec. 15.—Invocation: Questions and Answers; Osgood Eaton, of this city, to friends; John Glycerate, to his mother-in-law; Ebenezer Francis, to some of his distant relatives residing in Boston.

Thursday, Dec. 21.—Invocation: Questions and Answers; Lieut. Allen Davis, to his father, in New Orleans, La.; Thomas Williams, (colored), cook on board the "John Eliot," to his wife Mary, in New York City; Annie Blake, of Thompsonville, O., to her mother; Harry Marston, of Fitchburg, Mass.

Tuesday, Dec. 25.—Invocation: Questions and Answers; James Welsh, 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.

Thursday, Dec. 28.—Invocation: Questions and Answers; Frank Williams, (son of John Williams), who lived at No. 11 Bulfinch square, Boston, to his father; James H. Smith, 2d Mass. Vol., to friends; James Martin, drummer boy, 3d New York, to Gen. Robert Ould, and relatives in New York.

Monday, Jan. 1.—Invocation: Questions and Answers; Mrs. Flax, 2d Wisconsin, to friends; Ida Whitney, of Cambridgeport, Mass., to her parents, and sister Lizzie; Horace Taylor, to friends.

Tuesday, Jan. 2.—Invocation: Questions and Answers; Sarah Hilday, of Boston, to friends; Agnes Leach, to her sister in New York City; Alice, to her mother, in New York City; her former master, Major Henry Clyde.

Thursday, Jan. 4.—Invocation: Questions and Answers; Frank Williams, (son of John Williams), who lived at No. 11 Bulfinch square, Boston, to his father; James H. Smith, 2d Mass. Vol., to friends; James Martin, drummer boy, 3d New York, to Gen. Robert Ould, and relatives in New York.

Monday, Jan. 8.—Reading of a Poem from the pen of Elizabeth.

lie: Robt. Alger, of the 9th Maine Regiment, to Corneilus; Wm. Buckner, of the 1st Virginia, to his mother, in New York; James H. Smith, 2d Mass. Vol., to friends; James Martin, drummer boy, 3d New York, to Gen. Robert Ould, and relatives in New York.

Tuesday, Jan. 9.—Invocation: Questions and Answers; Giles S. Smith, of London, Eng., to his two sons, and daughter; Ann Louisa Jones, of Louisiana, to her mother; Wm. Crook, of Bedford, Mass., to friends.

Thursday, Jan. 11.—Invocation: Questions and Answers; Hiram Wadleigh, of Buffalo, N. Y., to his brother; Moses Fraser, of Norwich, Ct.; Margaret Shales, of South Boston, to the sister; Lily Merchant, of New York City, to her mother, Mary Louisa Merchant.

Monday, Jan. 15.—Invocation: Questions and Answers; Samuels spirit; Lizzie Clough, formerly a medium in Boston; Lieut. Allen Davis, to his father, in New Orleans, La.; Major Wm. H. Dixon, to his brother Augustus; James Welsh, 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.

Tuesday, Jan. 16.—Invocation: Questions and Answers; Samuels spirit; Lizzie Clough, formerly a medium in Boston; Lieut. Allen Davis, to his father, in New Orleans, La.; Major Wm. H. Dixon, to his brother Augustus; James Welsh, 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.

Thursday, Jan. 18.—Invocation: Questions and Answers; James Nugent, of the 11th New York, Co. K, to his cousin Philip; Dr. Charles Cheever, of Portsmouth, N. H.; Minnie Paine, daughter of Wm. H. Paine, of Brooklyn, N. Y., to her mother and father.

Tuesday, Jan. 23.—Invocation: Questions and Answers; Christopher Kendrick, of Chesapeake, London, to the Rev. Richard Parker, of New Haven, Ct., to his parents; Rich. Carlton, who served on Gen. Sherman's staff, to his mother, in New York City; James Flynn, of 2d New Jersey, to Corneilus; Alice Davis, to her father, Wm. Corey, of Cheshire, Conn.

Monday, Jan. 29.—Invocation: Questions and Answers; James Davis, of Clinton, Tenn., to his mother and sister; William L. Vane, of New York, to his father, at 11 King street, New York.

Tuesday, Jan. 30.—Invocation: Questions and Answers; James Davis, of Clinton, Tenn., to his mother and sister; William L. Vane, of New York, to his father, at 11 King street, New York.

Thursday, Jan. 31.—Invocation: Questions and Answers; James Davis, of Clinton, Tenn., to his mother and sister; William L. Vane, of New York, to his father, at 11 King street, New York.

Monday, Feb. 6.—Invocation: Questions and Answers; James Davis, of Clinton, Tenn., to his mother and sister; William L. Vane, of New York, to his father, at 11 King street, New York.

Thursday, Feb. 9.—Invocation: Questions and Answers; James Davis, of Clinton, Tenn., to his mother and sister; William L. Vane, of New York, to his father, at 11 King street, New York.

Monday, Feb. 13.—Invocation: Questions and Answers; James Davis, of Clinton, Tenn., to his mother and sister; William L. Vane, of New York, to his father, at 11 King street, New York.

Thursday, Feb. 16.—Invocation: Questions and Answers; James Davis, of Clinton, Tenn., to his mother and sister; William L. Vane, of New York, to his father, at 11 King street, New York.

Monday, Feb. 20.—Invocation: Questions and Answers; James Davis, of Clinton, Tenn., to his mother and sister; William L. Vane, of New York, to his father, at 11 King street, New York.

