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Original Essays.

THE AGE OF VIRTUE. BY OBORGE 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 concelt 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 contradistinction 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, habitudes and voluntary pursuits are to be regarded as different fruits of the

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

But I shall dwell no longer on the external evidence of what is more clearly evinced to my own 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 1 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, with human proclivities, whereby they are deswise than by due process of growth. Moreover,

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 developments as represented by and contradistinguishing 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;	
Woma	in morè s	nd 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 contradistinctions of sex are negative, temporal and transitory, belonging as they do to the nonage of human beings whose approaching destiny is mind by the rationale of human development, 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 phrenoogical 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 otherslless. 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 fails precisely wherein the other excels, as appears on inspecting the foregoing profile of human developments and previous schedule of masculine and feminine contradistinutions. Man is not devold 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. human infants can be nothing more than animals but only more Courage, Providence, Ingenuity, etc., and less Fortitude, Generosity, Taste, etc. ; tined to become human beings, though not other- and Woman, to suggest the climax of her excellences, is only more sensitive and less cognoscithere is an order of sequence in the unfolding of | tive, more Moral and less Rational, than Man. In these lowest organs of mentality; Alimentiveness other words, agreeably to the fruits of a previous being the first to unfold, Acquisitiveness the sec- study, every human brain aggregates the organic ond, and so on to at least a partial development | bases of all the essential attributes of Human Naof all the selfly instincts. Then the organs of ture, and no other; and all varieties of character the next higher department of mind, those of the are due to the diverse conditions of parentage, perceptive intellect, together with the mechanical whereby these brain-organs are innately stimulator executive faculties, begin to expand, one after | ed with different degrees of maternal vitality, and another, in the order of their exercise as excited so prenatally educated as to predetermine the to action by individual experience or innate aspi- 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 acand the serial order in¹ which the cerebral organs cording to the natural type of its species. So and separate departments of mind are naturally 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 Man and negatively of Woman. Another series permanent characteristics thereof being the male of mental evolutions contemporaneously parallel and female physique. These, however, being proper to the body, are shufiled 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, antedating 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, avaunt, all mannish arrogation and womanish fawning. Call it no more a "vexed question," as to the rank of the sexes-which shall he accounted the greater. No more quarreling 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 anlikeness and inequality through diverse disparities of organic development ?!! Why differ from birth, when continued divergence of development through the | similitude is the upshot of their maturity? The transitory contradistinctions of sex are too marked, too general and unvarying except within certain limits, to be deemed in any wise accidental! They are instural, and imputable to no later or lower origin than the forethought and positive ing insures a special and speedy development of purpose of Creative Power, as indicated by the the perceptive organs and mechanical faculties of natural use of the sexual functions. This; to the mind, and through them, that of the reasoning | sensuous observation of shallow minds, appears | concernmental land of days to a few orders a second day atom with these 1.1.1.7

propagation of immortal spirits, for peopling the mentous work, God foresaw when he planned the to discover, that two heads : Te better than one: 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, privatious, menial 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 fnore anatomically eligible than phrenologically persuaded. This is the prime reason why the sexes are contradistinguished iu 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 House 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 musculine 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 preëminent Acquisitiveness. And since the successful pursuit of wealth, whether by com-mercial or industrial mercia, and would of equally earnest competitors, demands the importune 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 animalistie 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

the deeper insight of rational thinkers, it is the halves of human nature-that Man and Woman are both fractional characters, and that neither, higher spheres of everlasting life. For this mo- for want of the other's excellences, is truly wise or worthy? There can be no sound morality withorder of the universe, what human Reason is apt out Reason; and rationality without rightconsness, is haught. The need of progress for either because human parentage, especially that part of 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. Reyond 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 complemental 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 place 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 susceptive;

In the third diversely, and in the sixth equally, Rational and Moral,

Thus shall man become endowed with all the exellences of womanhood, and Woman with all those of manhood, verifying the conception of womanly nien 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. 251, 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 curso, a sign of the degeneracy of the age.

Has not every phase or branch of Science and Religion, in the past, strewn the world with its unripe, bitter windfalls, though afterwards giving rich, nourisl,ing food for mankind's spiritual growth? Suppose we judge Christianity by some the fruits of the nominal Christi

powers. On the other hand, the feminine mind, | to be the mere multiplication of mankind; but to | can be no personal integrity in either of these two | range the nervous system, inflame the imagination, confuse the understanding, and make the ontire man a wreck."

> Because some ignorant child, or gormand, gorges. his stomach with green, withered apples, and is filled; with sickness and physical Achos, shall wo say the whole tendency of apples is to derange the physical system, resulting in pains untold, producing an entire wreck of the physical min, if persisted in? Surely not. Wo-flud 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 over know, declares, "I have found the nourishment to all this higher life in what I deam 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 invisible God and visible man? We cannot conceivo. 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, whither the real, spiritual man goes when death releases him from this material body, and is the "gulf" betwixt this visible world of man and the invisible world of snirits, 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 as for guidance.

ration. 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, unfolded, irrespectively of sex, Let us now see the masculine and feminine distinctions thereof. The above representation is positively true of 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 selfial 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 selfial, 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 phrenological comparison of the male and female heads, made above, whereby it was diacovered 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 divariention of mentality in the beginning of its evolution, predetermines a proximate higher stages thereof. The masculine mind being radically selfial, is appetently impelied, from infancy upward, to sock out the ways and means of gratifying the selfly wants in preference to the social; and this very condition of beought 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 unrowarded with an equal destiny.

There is no other reason but the single one here adduced for all the personal contradistinctions of sex; and since this has but a temporal significance, relating as it does to the earthly state of of what Spiritualism may become? mankind, there is no acceptable reason for presuming that sexuality obtains at all in the spiritworld, 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 complemental 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 phrenological 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 the experience of some earnest, faithful man, or 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 blittd 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 5. H () 42 () 1.1.1.1

the past, or even of our own day, how quickly should we condemn it as a sham, a surse 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

We wonder not that the man engrossed in business, the idler, the opicure, 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, ays

"It is only another phase, a nineteenth-contury style of Chaldaic thaumaturgy, Persian magic, Egyptian enchantment, Syrian abracadabra, Greek pythenism, Roman sybilism, Medieval ne-cromancy, African fetichism, and the occult cience of the Pawnee medicine-man."

And what lay behind all this "Persian magic Roman sybilism," &c.? From whence did it ori ginate? We grant its manifest folly and deccit 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, woman, in a life of ecstacy 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 provalence 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 chaff and bitterness of black art and witchcraft, as of old, and we he 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 fetichism. 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" over 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 boudage-just as we might say of Christianity. The Round Table continues:

"Its whole tendency (Spiritualism) is to de-

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 be 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 t 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 soven 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, easting 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 overlasting judgment which attends overy 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 spiritworld.

The ignorant and vile passing to the spirit world. still find their ignorance and vileness 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-

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ity of deed here, go hence to the spirit-world, with the abiding consciousness of truth and love which imparts the true, joy and reat of heaven. Are not such judged?

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" It scatters among its seven heavens men of all characters and creeds."

Does the Round Table expect to find in heaven only those of his Church creed-those of his Church ides of heavenly character? No wonder he is startled at the assumption of Spiritualism, in declaring that heaven is of those from all Churches and creeds-those altogether Churchless and creedless, the Infidel, Atheist, Hottentot and Sandwich Islander-being free to all who are rich and strong in love and charity. Sitting in our churches, in careful observance of the holy Sabbath, it may seem to us that the outcast, thief and drunkard. would be out of place in heaven. But going hence we may discover that the thief, drunkard, outcast and murderer, have dropped off their " vileness " and "evil," with their earthly bodies and come up to the spirit-world clean and strong in holiness.

Said a wise teacher, " Publicans and Harlots are very likely to go into heaven before Scribes and Pharisees.

" Between Spiritualism and Infidelity there is a remarkable affinity. In Infidel gatherings ninetenths are avowed Spiritualists; in spiritual gatherings nine-tenths are avowed Infidels." What is this Infidelity between which and Spiritualism there is such an affinity? If we mistake not, it is the growing Infidelity to the popular Church, its creeds and formalism. It is that Infidelity which casts aside the barbarisms, the superstitions and intolerative of the conservative Evangelical Church of the ace, and coes out in freedom and faith, seeking truth and God outside the Church creed and Bible. It is that Infidelity which bows not before the great Church Jebovah and ancient revelations; but the revelations of the individual consciousness are to it the voice of God. Between this Infidelity and Spiritualism there is a remarkable afninity, for they are branches of the same living, reformatory spirit of the age, which, laying waste the old barbarous system of religion, with its bigotry and errors, is destined in the future to build up a broad, free, living Church of Christ.

The Infidel who scoffed at the religion of the Church, because it fed not his hungering sonl, turns eagerly to Spiritualism, finding in it the very bread of life, in its highest, purest form-the same bread Christ came to impart.

The Bound Table closes in this article under consideration, by saying, "The folly of the foolish will long continue to call up these spirits, as fast as the wisdom of the wise can lay them."

Maybe we shall all discover, by-and-bye, that this " folly " is the innermost prayer of the hungry, thirsty soul of the age, which finds itself starving on the dry, mouldy bread of the decaying Church; which prayer has prayed open a litthe the door between this earth-sphere and the spirit-world, so that spirits can feed us with the new bread of their higher life. If so, is it the wisdom of the wise that would seek to lay these spirits, which may comfort and strengthen us as they did the great Founder and upbuilders of Christianity?

Written for the Banner of Light. "IT MIGHT HAVE BEEN!"

BY J. BOMBER, JR.

'T is vain to sigh for pleasures past, 'T is vain to grieve for bubbles flown; Earth's treasures ne'er were meant to last, Though flowers may bloom where weeds have grown.

Contented bear both good and ill-In kindness are they each bestowed; The valley chideth not the hill,

Nor ocean from the fountain flowed. Content is ne'er beyond our ken, Though cynics croak -" It might how been !"

The world is large. The Fates are kind To him who bravely helps himself:

'I is only cowards lag behind

In the great race for power or pelf. Sit not inactive 'mid the throng! The wise will scorn thy tear and sigh;

wlangh ha

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

"We think not that we daily see About our hearthe, angels that are to be, Or may be if they will, and we prepare Their sonle and cars to meet in happy air." (LEIGH HCET.

[Original.] VIRGINIA PERKINS.

CHAPTER XI.

Virginia opened her eyes to a brightness almost qual to that of her dreams, for the morning sun illumined the little cabin, and sent its beams aslant through every chink and crevice between the logs. The birds seemed to be having a gala day, she thought, for they made the air ring with their sweetest melodies. 🔪

'What a lovely spot," thought Virginia. "If Hugh was here we could imagine this our palace, and these sunbeams the gold, and the dewdrops our diamonds. I wonder what he cared for real gold for, and for blue silks."

Then she fell to dreaming about Hugh's picture of the future, which was to be so very full of fine things. The rumbling of a carriage aroused her, and she remembered why she was here, and that she must not be idling her time. She had intended to be up carly in the morning, and to take her walk before the heat of the day; but she had overslept and now was forced to lay some new plan for her journey.

She remembered the main road was not far off. and she had no doubt but Milly and her friends would search for her up and down, and try to discover her course.

"Milly shall have a good chance for her freedom," thought she, " and when she has once gone to the land she has wished to reach, perhaps I will come back and live here until the war is over, and then----

This then led Virginia's thoughts away again in a long dream about Hugh, and why he did not care for something better than gold and fine houses. She was awakened from this dream by a sense of hunger, and she was glad to find a fine cluster of blackberry vines close by. She bathed her face in the little spring that is to be found near every cabin, and made a cup of a large leaf, and drank of the pure water. She gathered a few of the white blossoms of the eupatorium, and put them in her hat, and went to the cabin again for her litthe bundle. A slight fear came over her as she thought:

Where am I to go?" But in a moment she said, "now for a long tramp, as Hugh used to say; and now for a brave heart."

She determined all at once to cross the main road, and find a cross road that led, as she believed, somewhere near where Estelle had gone. She soon carried out her purpose, and found herself traveling in the warm sun, in a road leading through forests of noble trees of all kinds, and be side occasional fields, once cultivated with corn, but now looking quite neglected. Here and there she came to a gateway that led by a long avenue up to a flue mansion, and occasionally she caught sight of a dark face looking at her with wondering eyes; but she avoided, as much as possible, the sight of every one, for she thought the carrying out of her purpose depended upon keeping her course concealed.

She felt so happy in what she was doing that she often sang a merry song, or imitated the chirp of the birds. When the sun was quite high, and she saw that she could not hope for the shade of another forest for some time, she determined to rest awhile, and sat down under a fine oak not far from the termination of the forest. She kept thinking of Milly's corn cakes, and of eggs of the refractory hen, for with all her courage she could not deny that she was getting very hungry. She was somewhat startled by the sound of wheels, and saw approaching one of those curiously shaped teams used in transporting all kinds of produce, and which Hugh always said looked like Mrs. MiNet's Quaker bonnet.

he is to her; and perhaps he'll send my mother to tell me what to do"

She kept saying to herself short prayers, full of trusting faith. She was not sorry that she had left home, and she felt sure that something would he. bless her.

The teamster sang low songs, and whistled, looking occasionally at her with a cruel smile on his face. When they stopped, that he might feed his horses with the bundles of straw, and give them water from some spring, he watched her, keeping close to her, so that she did not dare attempt to run away.

At last the long day wore away, and the soft twilight came. Virginia hailed the first light of the evening star, as if it was a friend and could protect her. At last they stopped at a small wayside inn, and the wamster ordered a room, and led her to it and locked her in, giving a sly wink to the innkeeper. But there was in the house another face. It had a dark skin and coarse features; but pity and love looked out of the eyes. And

Virginia, when her captor did not see her, lifted up her hand as if praying for help. She had not been long alone, when she heard a little sound as of a mouse scratching on the wall. She looked about and discovered a little hole in the wall. Upon putting her car up to it, she heard a faint voice, saying:

"The window, come quick! Massa at supper. He eat everlastin'; but hurry dere."

Virginia went to the window and lifted it. It vas too high from the ground for her to leap, but she discovered that a board had been laid across from the window-sill to a branch of the locust that grew beside the house. She knew that was meant for her passage, and although ordinally she would not have been able to have passed it from fear, yet now she went unhesitatingly, she hardly knew how, over its trembling floor. In a moment more she was on the ground, and the form of the negro was beside her.

"Dis way," said he, "in a 'ticelar hurry," and e led her to the wagon she had so lately left.

"Jump in dere till dey have dere hunt ober. Dey neher tink to look dere, an' dis feller sen' Kis off wid her blue dress on like yours, an' dey follow, an' she run, an' den she say she be arter de ole grevent, dat eatch de chicken, an' she hab de chicken in her hand an' drop it, an' de ole grey cat which she is to 'pear to catch, an' when dey all den dere, you follow dis yere fellow, an' he bring you to a place in a big tree, dat were hunted up one time for noder purpose."

During this long speech Virginia was hurrying to the wagon, although she feared to obey her new found friend. But the readiness with which he had made up this programme and the promptness with which he carried it out, made her quite sure that she had a shrewd and cunning helper. Everything went on as her deliverer had prelicted. When all were off on the false track, Virginia followed her guide to the woods not far

off, and she was soon safely seated in the hollow of an immense oak, over the opening of which grew a vine that had been so twined that it was entirely hidden.

"Do u't be afraid," said Sambo as he announced himself to her; "Kis an' me fix de dog 'fore we begin, an' when do dog be all right den eberyting else ho right. But dis yere feller mus' join de chase," and off he scampered through the woods to the road, and went running at full speed down toward the inn, declaring that he had seen something white up on the hill lying down, and he was sure that it must be the girl in the blue dress. All hands turned their search in that direction, but found only a white helfer taking its quiet rest on the ground, The teamster and inukceper were greatly enraged, and court only place themselves by drinking several glasses of whiskey and chewing an extra amount of tobacco.

Virginia found her little resting place quite comfortable. A seat had been formed of dried leaves, and she could recline with ease against the sides of the cavity. She had never felt so thankful in her life, and she felt sure that her prayers had reached an ear that could hear and a power that could help. Her new friend, Samba, seemed to her so full of quick invention and active energy that she felt secure in what he would do for her. When the night was half spent, and Virginia there were at that time to give him support. Why, had been for some time quietly sleeping, she then, are not our speakers sustained? Simply, as heard a rustling in the vine that covered the place I think, because they rely too much, if not altoof retreat. gether, upon natural powers, with intuitions such "Don't be 'rustated, cause it's only me," said as the occasion brings, and deem unnecessary Sambo, gently. "I jes' come ober to bring yer that toilsome study by which great men and acsupper. Could n't come 'fore 'cause massa hab de ceptable speakers are made. Was not Parker inflights, he drink so hard; but he all quiet now, an' spired? Are not Beecher, Frothingham, Chapin, I 'bout to 'serve dat you better stay in dis safe Collyer, Weiss, inspired men? Most assuredly 'treat ober de morrow, an' den dere no 'citement they are; but they do not rest upon inspiration, an' you go on peaceful. Sambo see dat you hab nor trust it wholly. They labor, and labor diliplenty t'eat an' drink, an' to-morrow when you see me walking 'roun, den you come out an' rest little; but when Sambo go 'way den you 'tire to your 'partment; an' if you please to tell whar you end, and not as the end itself, you come from, an' how you happen to be takin Given, intellect, and intuition marked and clear. dis journey, I see clar to get you out of all de and a speaker may fail. Add study-thoughtful. trouble." careful study-and you have Paul on Mars Hill. Virginia gave a short history of her adventures, It was there that all those years of study with

Sambo gave a sort of chuckle and solled up his this call will be neglected. It matters not who eyes, and added: Am at yer service in all dat 'rection, an' efany.

When he had gone Virginia's heart was so full

of thankful joy that she could not sleep. Bbe those thoughts so marked and stamped with his tried to solve that great question whether the Lord was so near all his children that he could hear the source from which they spring. and answer their prayers when they were pure and unselfish. She looked out through the clus- idea that gives it form and power when uttered. tering leaves that covered her place of security and saw the stars taking their quiet course, and and in the utterance he comes into rapport with watched the shadows cast by the trees and shrubs as the moonlight fell on them, and she felt sure of this: that some loving power kept watch over her, and would not forsake her, if she strove for the true and good, and had love enough to seek ever to bless others.

[To be continued in our next.]

Answer to Charade in our Last. Was it your ear, dear lady?

M. S. L.

And was it the nest of a bird? And home conversation in earnest, Think you, I've freqently heard? Ah yes! but I'm married, dear lady, And cornest 's not always the word.

Liberalism tending to Spiritualism. I hand you for publication a letter written by a clergyman, the pastor of a Unitarian church in this State. I do not feel at liberty at present to mention his name, but if the project to which he refers at the close of the letter be carried out, we may expect to know more of him, and we may expect, also, to have a magazine which will be conducted by, and express the sentiments of, some of the brightest and most advanced minds of the day, among whom the writer is well and favorably known. That a publication of the character suggested is wanted, is the voice alike of thinking Rationalists and thinking Spiritualists. There is a necessity that these two, the head and the heart, should be conjoined, at-one. Progressive literature requires the marriage-the pulpit and the speaker's desk absolutely demand it-and when this shall have taken place, when the head and the light shall be in and of one body, it may not as now be said that, notwithstanding the large number of Spiritualists in this country, there is scarcely, if at all, a city, town or village therein which can or does properly support a regular stated preacher or lecturer of our faith. That this is now true, is too painfully apparent. It is, as we know, with the greatest difficulty that any one, even the best of our lecturers, can be supported, either in point of money, or an audience, for more than a few weeks at a time. One is ashamed to read the report of the receipts of Warren Chase, one of our best men. The whole sum is less than the wages of an Irish, hodman.

From time to time, I have seen in the Banner suggestions from different persons as to the cause. of this state of things, but it does not occur to me that any one of your correspondents has touched upon the real difficulty. The real cause of empty seats, and a mean exchequer, has not been stated. The men and the women of this country are a church-going and lecture-attending people. There is a constantly increasing demand here for speech from intellectual and really cultivated men. But to be prepared to supply this demand, to be the cultivated man who is listened to, requires that the speaker should be a worker. He must work and think, and think and work. Nothing will answer as a substitute for this working and thinking. Intellect never so grand, with intuition never so fine and clear, are not enough,

It required the intellectual labor, no well as the ntellect, of Theodore Parker to build up in the city of Boston, against such fearful odds, the Twenty-Eighth Congregational Society; and it rekeep the society together. It cannot with truth

he is-he must, if another has it, give way, stand aside. Intellect and intuition will not save him, body can find anybody it's dis same nigger," said He must be a worker, a studious, thoughtful. pains taking worker. He must be fresh, must offer his own thoughts, and not another's, and own personality that there shall be no mistaking

> It is the thought which is bestowed upon the This labor makes it part and parcel of the man, his hearers, and they listen gladly.

But I have made this communication too long. I intended only to ask you to publish the letter. and to add a request that your readers might think of the proposition made by the writer, and if they think proper, interest themselves in obtaining subscribers to the magazine.

X. Y. Z. Yours,

MY DEAR SIR-The mutal relations of Rational-, ism and Spiritualism is a topic which has inter-ested me very much. I regret that it is not better understood. Rationalism and Spiritualism are understood. Rationalism and Spiritualism are twin methods of the new unfolding, the grand new development of human faith, or of Chris-tianity. None of the "Scribes" record the fact, but here it is in the heart of the poople, the fore-most fact of the time, that human faith, both in the popular and the scholarly mind, has broken out afresh, in an awakening which reminds us of the days of John Wesley, of Martin Luther, and of Jesus Christ. I myself was carefully trained as a student. The result was, that I found my in-herited faith inconsistent with the stronger faith of developed and cultivated reason. I adonted understood. of developed and cultivated reason. I adopted Rationalism as a method of religious faith, and by Initionalism as a method of religious havin, and oy this method I soon arrived at a wholly new con-ception of Christianity. The moment's struck out into the world to find an audience. I ran upon Spiritualism. Spiritualist congregations received me gladly, though I had never given special at-tention to phenomenal Spiritualism, and preached only ideas. I have never seen such hospitality of tention to phenomenal Spiritualism, and preached only ideas. I have never seen such hospitality of thought, such brotherly sympathy, as I found in those little congregations of Spiritualists. It opened my eyes to the fact, which extended ob-servation has confirmed, that Spiritualism strik-ingle meanwhile the theorem. ingly resembles primitive Christianity, inasmuch as it is a great providential awakening of trust and good will in the masses. Although I found, an a liberal student and teacher, a chance in one of the more liberal regular " communions," I have of the more liberal regular "communions," I have all along looked upon the unorganized but won-derfully living and widespread body of Spiritual-ists as the latest, the freshest and the most hope-ful of CHRISTIAN communions. I call it Chris-tian, not because it seeks for the name or cares for the forms of popular Christianity, but because it has the genuine Christian stuff in it, inspiration working the true fruit of faith, hope and lore. Moreover, man did not make it. It came in the unfolding of mighty providence, and came like a flood. If it was not of God, then my believing is, all wrong. I am not troubled by the defects of all wrong. I am not troubled by the defects of this broad demonstration of fresh faith. I will undertake, as a conscientious scholar, to prove that these defects are less serious than were the defects of the great demonstration of John Wes-

defects of the great demonstration of John Wes-ley and his preachers, much less serious than the defects of the great movement of Luther and his co-reformers, and very much less serious than the defects of the original outbreak of our blessed faith in the inspired peasant of Galilee and his train of "publicans and harlots." God marvelously visits only the lowly people, the humble masses, who are dust and ashes to the "Scribes and Pharisees." It is the old story over argin. The serior one and all thank God again. The sectarians one and all thank God that they are not as this Spiritualist; but it is plain to see that the unchurched man's heart is the heart in which Christian belief is most genu-

ine and frach. As Spiritualism is the form which the new ad-vanes of Christian faith has taken with the peo-ple, so Rationalism is the form which it has taken with the student with the peowith the student and the thinker. Rationalism is a method of faith. It may pull down and clear away venerable roins; mny do a vast deal of ne-cessary destroying—and it may do this none too wisely—but the soul of it, after all, the terrible energy which marks it, is a new inbreathed faith, an *inspiration* as genuine as that of Paul. The Ratioualist insgreat hope, great faith, great devo-tion to human welfare; and by these he is urged on in the work of reforming the religious concep-tions and systems of Christendom. He encount-Twenty-Eighth Congregational Society; and it re-quires now the same kind of labor from Mr. Was-son, and that it should be constant, continuous, to keen the society together. It cannot with truth keep the society together. It cannot with truth be said that Spiritualism is less popular to-day than were the views of Theodore Parker twenty-five years since. Surely there are as many to give aid and comfort to our speakers now, as reared its head. It announces its new reading of old gospel, its new thought of old religion. Pharisces cry, "Infidel! Infidel" and do their best to expel and destroy. And as Paul turned to the Gentiles, Paul the Rationalist of primitive Christianity, so does Rationalism to-day find its best audience in the great outside communion which Spiritualism has gathered. Spiritualism needs Rationalism to work its rich field of new faith; Rationalism needs Spiritualism as the broad ground of its best work. It is astanishing how much Rationalism has been spontaneously developed among the Spiritualists; it is equally significant that Rationalism everywhere turns nor trust it wholly. They labor, and labor dill-gently. By this they develop themselves; they do not wait to be developed; they welcome the inspiration as a means by which to accomplish an distinguished from the other, as we distinguish the heart from the head, though each has a very good share of that which is peculiar to the other. Spiritualism is the New Faith in its emotionalso to speak, sensational-form; Rationalism is the New Faith in its intellectual aspect. What the life of Jesus was in early Christianity-a course of inarvelous manifestations by which the people were aroused and entranced—this—I say it with reverent confidence-Spiritualism is under the providence of our time; and where the Pentecost of primitive Christianity counted its thousands, that of the modern awakening counts its millions. that of the modern awakening counts its millions. Scoff who will out of pious infidelity, we may praise God and take courage. In like manner, what the preaching of Paul was to bring out the ideas and organize the power of Christianity— thus lifting it out of forms to the level. of a ra-tional faith—that Rationalism must be to the new unfolding of human faith. I see many signs of a scientific spirit, a rational method in the great sensational movement of the age, and do not doubt that as years go by Spiritualism will be-come more and more amenable, in its vast rush-ing movement, to the laws of sober reason. On the other hand. I see indications of warmer symthe other hand, I see indications of woher reason. On the other hand, I see indications of warmer sym-pathy, of a profounder enthusiasm in the great intellectual movement of the age, and do not doubt that Bationalism will become more and more penetflicted with the nobler passions and purer yearnings of the masses. There is on foot, to be realized soon, I trust, a nion for aetablichting an organ of Beitonalism. plan for establishing an organ of Rationalism, something like a popular Review, in which there shall be able discussion and fearless criticism of all the vital questions of religion and theology. If this plan should be carried into effect, the Re-viow in question will bring the resources of sound thought and thorough scholarship to vindicate the Christianity of goodness, as it has been slike taught by Theodore Parker and by Spiritualism; and it will never hesitate to recognize and to maintain the completely Christian standing of all hose new outside communions to which the Christiani/ name is commonly denied - among which that of Spiritualism has the foremost place. Yours very truly, _____

To catch Life's blessings ere they fly! Inactive still? Dream on! and then, Like blockheads, whine-" It might have been !"

And you, oh shiftless child of Want! Whose " ship has ne'er come home from sea," Despondency's a fruitless plant-Cheer up, and be a man! Be free! The race is never won by him Who faints at pebbles in his way;

That fount fills seldom to its brim, When birds can quaff its strength away, Sigh not, oh undeserving ment "It might have been! oh, might have been !"

Be up and doing! Be a man; Nor brood o'er treasures which are lost! Dame Fortune's wheel may turn again, Thy "ship come home," though tempest tost! In those fair Regions of the Blest,

Where freaks of fortune are made plain, What now seems hard, may there prove best, But Time will show thy sighs were vain! Let demons mourn in hopeless den-" It might have been! oh, might have been ."

And you, oh, reckless child of Sin, Whose path seems strewn with fadeless flowers! Turn from the ways thou travel'st in-Remorse will crown thy wasted hours!

What loving hearts for thee have bled! What prayers have flown unheeded past! Reform, ere yet thy powers have fled,

And Death hath clutched thee, sure and fast! Impotent thy repinings then-"It might have been! oh, might have been !!

But thou, whose duty 's left undone, Who spoke to Merit chilling word, Whose hand the heart of Virtue wrung, Or brother bound with slavery's cord!

Haste, thou, nor linger by the way; Procrastiuation cast aside!

Haste, oh, hasto, while yet 't is day-Their " might have been " may soon be sighed In bloody tears, from souls of men-" It might have been ! OII, MIGHT HAVE BEEN !" St. Albans, Vt.

Spiritualism in Willimantic, Conn.

Mrs. Susie A. Hutchinson has been ministering to the hungry souls in Willimantic during the month of January, much to the satisfaction of the Spiritualists of this place. It is due to that excellent lady to say that the friends of the good cause were highly gratified with her ministrations, so much so that they have engaged her for the month of March ensuing.

After a season of repose, when the enemy were flattering themselves that Spiritualism here was dead, behold, suddenly it arises with renewed vig-or, strong enough to take the offensive, and carry into the strongholds of Old Theology. The friends here 'are making arrangements to push the campaign with vigor, and propose to "smat in the Lord, and keep their powder dry," Willimantic, Ct., Jan., 1866. W. P. GATES.

Virginia was curious to see who was seated under the cover, and looked out fearlessly, thinking this was a stranger, and would not notice her; but he paused directly in front of her cool seat, and accosted her:

" Hullo, my little Miss, perhaps you would like a turn in my wagon; Intirely welcome, Miss. You look rather hot; come, jump in." Now to Virginia this seemed such a kind offer, that she obeyed quickly.

" Have a little of my breakfast?" said the teamster. "Take all you will."

Virginia thought nothing had over tasted better than the cold bacon and corn bread offered to her. She ato heartily, and became so sleepy that she could scarcely keep her eyes open. Upon the suggestion of the teamster, she laid her head down on a bundle of straw, and was soon fast asleen. Upon waking she was surprised to find herself going in a direction quite different from the one she had determined to pursue. She knew this by the sun and the ridge of blue mountains that she had been instrumental in helping her. He danced had determined to make her compass.

" Please, sir," said she, " I will get out and walk up and down, and chuckled, and clapped his now. I wish to go in a different direction from hands. "Dere mus' be raal Providence in dat yere,"

the one you are traveling." " You do n't think I am such a fool as this, does der is Ann, an' dey be mighty thick wid Milly. yere. I have n't brought you all this way for yere 'Fore I cum to dis yere parts, I 'member Milly accommodation, not to expect a little for myself. gib me a red hamlkerchief." I like yere company right well. I've been looking at yere, and I'd half a mind to kiss yere. vou know my friends." Reckon I will now." Upon which the coarse man put his arm about

her friends." her, and drew her, spite of her resistance, up to "But do tell me," said Virginia, "why you left his rough face. Virginia never remembered to have

felt any lips but those of faithful Milly, and home?' Hugh's boyish ones, upon her cheeks. Sometimes Missus wanted to visit de springs, an' money in her dreams she felt her mother's tender kissand she had had one of those dreams as she lay searce, an' she sell a nigger. But Sambo cute, in the wagon; but a shudder went over her as this an' he play he he bery glad to be sold, an' like de new place, an' den he run away, an' he keep runrough man left the odor of his breath near her. The tears of fear and modesty sprang to her nin' till he got mose home, den he be catched an'

eyes. "Well, I reckon you are right smart and handsome, any ways. Tears is rather becoming to those yere eyes," said the man.

"Oh, what shall I do?" said Virginia, "Do please let me stop. I will not hinder you a moment."

"Well, now, if I'll let you stop, will you let me kiss you again? you look so clever," said he, laughing.

Virginia put up her face, thinking thus to be again free. But the man burst into a loud laugh, and whipped up his lagging horses. Virginia's heart misgave her. She grew terrified. "This is slavery," she thought. "Now I know

how it seems to have to go where I do not wish to. Poor Milly! I am glad she can never

be afraid again." As these thoughts of love passed through her mind, a sudden calmness came over her. Her unselfishness had made an atmosphere about her so peaceful, that she was no longer afraid.

"Perhaps Milly's Lord will be as near to me as

not omitting to tell of her hope that Milly would Gamaliel found voice. now seek some place where she could be free. To such men-to those who work and think-Sambo could hardly contain his delight that he

there is no such word as fail. Who can absent himself from such? is the question, and not who can be got to hear them? They have something to say which the world wants to hear, and will hear, to believe or not believe, as may result.

There is never a failure of words at our meetings; the faculty of expression is perfect; but when we have heard the same lecturer a halfdozen times, the general verdict is, "He has expressed himself," and ever after it seems to be a repetition of the same thing. Men in other relations preach and lecture acceptably from year to year to the same congregations. The people of Hollis Street Church heard not gladly that Starr King was going to California. The choice of pews at Beecher's church sold. I think, for four hundred dollars premium. Colfax crowds Tremont Temple to its utmost limit, though he was a printer boy of no great promise. These twenty years of mind work have given him the power to hold that vast assembly under control, and he is a continuous talker, and always draws. Are there no men and women among our speakers who have what is called talent? Natural powers, I nican. We know there are such. Why is it, then, that Spiritualists of this city and elsewhere absent themselves from public lectures? Why is it so difficult to obtain funds to carry on the meetings? It is not because they do not wish to hear public speakers or preachers. It is not because they are unwilling to pay reasonably for the services of the speaker. It is not because they are afraid that their views may be known. Not not The cause of the present state of things is quite other and different. Spiritualists, as a body, are neither mean, cowardly, nor stupid; they require food, and sensible of this need, they seek out assert itself. It will be listened to and obeyed, This is the reason why Spiritualists are found at-tending upon other than their own lectures. The speaker who has nothing with which to supply ble deeds of mercy and benevolence.

A GOOD WOMAN .- Years may pass over her head, but if benevolence and virtue dwell in her heart, she is as cheerful as when the spring of life opened to her view. When we look at a good woman we never think of her age; she looks as the market which supplies it, and purchase there. It is the old isw of supply and demand. For a will hever fade. In her neighborhood she is the time it may be ignored, but sconer or later it will friend and benefactor. Who does not respect

bout to tire, when de Lord seem to sny, 'Not yet Sambo,' an' so he wait an' den dis yere stray lamb come along." "But, Sambo," said Virginia, "shall you tell Milly where I am? If yon do she will never try to go away, and perhaps some day she will be caught

carried down South, an' den he stay till he grow

hig, den he run agin, an' get wid de free niggers,

said he, "'cause my fader is ole Jo, an' my mud-

"Oh how good it seems," said Virginia, " that

"Do hare de chile!" said Sambo; "she call us

"Oh," said Sambo, "it de same story all roun'.

just as I have been." "I'se been 'sidering," said Sambo, who tried continually to use long words, "an' I feel dat dere be a call for dis nigger to 'scort dis chile to whar she choose to go."

"Oh Sambo," said Virginia, "how good! And you will not allow me to be taken again."

"Ef," said Sambo, " you hab de perliteness to tell whar you wish to go, it will be de bes' ting all roun'."

This question was a hard one for Virginia to answer; but she told Sambo of her desire to find Estelle, and she mentioned Hugh,

an' at las' he get here, an' de Lord stop him jes' a few days, an' he help ole Sue on her journey when

FEBRUARY 10, 1866.

BANNER OF LIGHT.

Written for the Banner of Light. EXPERIENCE.

BY OLUNDO ELGEN.

"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 tolled, In long-drawn words, as forth they rolled From out some plous 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 By spirit roamed o'er Nature's field, And lot rich fruit she did me yield.

Our Mother Nature, whom I worship now, Our father God, to whom I rev'rent 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 lib eral-minded every where, the following proposition in regard to a more general dissemination of the Spiritual Philosophy, by employing lecturers and mediums to visit places when most needed, and by the circulation of spiritual newspapers books, etc. For this purpose the writer offers to be one of on thousand who will pay fifty dollars, (and will double the sum if others will do the same.) to raise a fund to carry the propo sition 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 carnest.]

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 crected, 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, earthy," and that their kingdom is of this world, notwithstanding the abundant light they have enjoyed, and the unceasing reiteration and entreaty from

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 he 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, what 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,

MILO A. TOWNSEND. New Brighton, Pa., Jan. 17, 1860.

The "Rub" to Waukegan.

Ye shine upon me i And like a flower that colls forth from a ruin, I feel and seek the light I cannot see !--CollBibox.

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 our 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 Whukegan 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 discov-ery there arises and must ever arise the question-what lice beyond? Hence, positive knowledge cannot monopolize con-sciounces, therefore it must siverys 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 loftlest thought."

It is amusing sometimes, if not instructive, to see a transcendental philosopher shufile glibly the lofties. 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 formulæ, so intricate and so exhaustive. But let me quote from our Waukegan friend:

"Ahl 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 wit-nessed 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 amused that you did not discover the relationship sooner." I infer from that, and the patronizing style of his criticism, that he has discovered his synonymity 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 it 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 any significant of duration : Self-existence. Here is the true expression of absolute immortality." He of the "Hub" do n'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 Bays of this true expression of absolute immortality : "Belf-existence, therefore, necessarily means existence without a beginning; and to form a conception of self-existence is to form a conception of existence without a beginning Now by no mental effort can we do this."

"For instance, a man; horse, dog, or any other organic form, can never be organized in any other form than its own speciality." Bhade of Pythagoras shield us! I must differ

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 ism. Like some other noble souls who to day, stand

Like some other noile souls who to day stand upon the hill tops, they hold out a bencon-light to the storm-tossed manner upon the ocean of life, and that light beams alike for the modern apostle and the homeless freedman. Here has the hunt-ed, famished slave found rest and security for a brief season; and here has the tree of Liberty struck deeper into the soil of coming generations The winds of sectarian policy may lash its branch-es 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 strengthiand wisdom of earth's heroic, martyr souls, how can it die? It does one good to inhale the invigorat-ing atmosphere of the Progressive Friends' Socie-Heaven grant their platform may over be consecrated to freedom of speech and sacredness of principle, and that they lapse not into a fixed condition, and thus lose their true life as a power in our nation.

My last notes of travel were written from the Grampian Hills. Continued to labor till Sept. 18th in Lumber City, Pennville and the Grampian Hills, our congregations being quite large, and apparently deeply interested. Here are a dozen families or more of Spiritualists, of the Hicksite School, the strait-coat of Quakerism having be-come too cramping in its external application, and consequently it caunot be kept buttoned over the consequency it cannot be kept nationed over the consciences of the people. Is poke once in the Friends' Meeting, and once at a funeral in the Society, which had the effect to call out some of the staunch and thorough going members to our regular meetings. There are a number of medi-ums in this neighborhood, and the locality and mental atmosphere are highly favorable to development of a high order. The Grampian Hills are midway hetween Lum-

ber City and Pennville, distant from Phillips-burg about twenty-five miles, and from Corvins-ville about six miles. Among the friends of our cause are Joseph Spencer, Asaph Kirk, John Widemayer, and Isaac Kirk, the latter of Lumber City.

Leaving the hospitable home of the Spencers, whose kindness will be long remembered, I prowhole kinkless whiles and found a call awaiting me, to hasten to the home of my daughter and son-in-law, where I found my devoted Lizzie in a rapid decline, and her husband daugerously 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 the new birth she passed to the land of unfading

assisted to liberate, gave the presentation address. He is now one of the first orators of the land. From Wilmington I came on to Longwood, and Bhale 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 untouchrived, and a goodly collection of people of the two races were convened, at which hour the unseen intelligence again assisted in the interesting services. These are among the happlest periods of my life. The hearty "God bless yous " 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 meet them on any ground bat that of un-yielding fidelity to our higher selves. With this standard once crected we are safe, and not till then 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 pre-juciced against physical manifestations from in-Jurious reports, &c., the indjority of the people are ready to hear and investigate. Fraternally, Longwood, Jan. 19, 1866. M. J. WILCOXSON.

Spiritual Meetings in Portsmouth.

On the Sd of December, 1865, in pursuance of a call proviously issued, a few Spiritualists gath-ered in Mercantile Hall, and, after some dis-cussion, 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 could descent on the society 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 Presi-dent, Vice-President, and Secretary. Elisha Tripp was chosen President, and Joseph B. Moulton Secretary. It was voted to hold meetings every Sablath afternoon and evening, at Mercantile Hall.

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 mean-time 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 provails, and the attendance is constantly increasing.

The first two Sundays in February we are to have Mr. I. P. Greenleaf with us, who is much liked here. We have reason to hope we are laying the foundation of a permanent and prosper-ous Society; but, at any rate, we are receiving present good and strength by our efforts. Yours in Truth, LEWIS G. DAVIS. Portsmouth, N. II., Jan. 27, 1800.

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 fight. The 14th and 21st of January I passed in Mo-riah, N.Y., and was met with crowded houses and

very attentive audiences. To-day I have given wo discourses to small but intelligent audiences, in this place,

Wherever I go I meet the Brinner, 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 bleased by your angel co-workers, and thousands of hungry souls shall swell the list of those now seeking the truths given through your columns.

Just Commune, I return to Morinh, N. Y., March 4th, 11th and 18th; Ferrisburgh, VL, March 25th. Yours for Humanity, SARAH A. NUTT. Ferrisbyrgh, Vt., Jan. 28, 1866.

Address to the World

festations, without volition of the parties who were

nearations, without volution 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 lan-guage in a manner far beyond the years, educa-tion and comprehension of those who speak, is an-other. other.

Fourth. Healing by the laying on of hands, and by prescriptions, causing by the laying on or unrun, some by prescriptions, causing many of the sick, the blind, the lame and the infirm of all classes of so-elety to bless the new revelation, or rather the re-vival of the revelations of all time, is also a classi-fermion fication,

We can here, however, usefully present but few We can here, however, usefully present but fow 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 de-ductions which all candid minds have been com-palled to adout are berein shown which however pelled 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 must inevitably accomplish for the benefit of man-kind kind.

Spiritualism, in its philosophy, claims nothing supernatural for its manifestations, but that they are in conformity with natural laws existing in all ages and cooval 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 a demonstrated fact —the immortality of the soul. This has been, heretofore, a suggestion or desire in the inherent qual-ities or elements of the soul; and this desire has induced a belief in the soul's immortality, but has never infimated 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 amelloration of the con-

dition 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:

To free mankind from bondage of soul, the conquence of error and ignorance, and thus release 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 the world, it teaches no condemnation of any individual or class of individuals, but pre-sents 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 canvictions 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 importanticles, and the primal thought in this belief, is in the evidence of the squi's imnortality, and it teaches that soil, or spirit, can never die, but that which man calls death is only a change in the conditions of life; an entrance in-to a higher state; a continuation of the life com-menced on carth on a superior and more progressive plane of existence, there to exist, improve and advance forever.

The fountains of Inspiration are not closed or caled, 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 our hearts the fire of eternal life, and fanned its breath to a living flame, which burns and beacons mortals to the aboles of

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 he 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 is as cold water to his enthusiasm, causing his soul to shrivel up, and his hand to be laid with tighter 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 acquaintedpassed, 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, bowilders, stultifies, shrivels, damns the soul. The last enlightens, exalts, illuminates, glorifles, 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 etornal harmonies, it seems to me they could never again go out into the darkening, 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 altitude of this village and region round about, including Pittsburg, and what is most urgently needed in this part of the Lord's heritage.

and 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 purnose of mising fifty thousand dollars, to be devoted to the employment of lecturers, and mediums,

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

Our good brother may talk about "seeing 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 Medizval 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 princi-ples which unfolds, nor the elements or the forms which are unfolded, what can we do but conclude that livy are evident-ly self-existent in their totality, principles, elements, forms, and all 7 i simply defy any number of the most intelligent minds to successfully contruvert this position."

There's a model critici 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 defy any number of the most intelligent minds to successfully controvert this posltion," 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: 1/2 / /////

"Principles are not only self-existent in form, mathemati-cally, but are also eternally unchangeable."

Where does he get his knowledge from? I did not suppose there was a man in the world that and to the more general circulation of spiritual could make such a statement without a qualifica-

beauty. words of sweet forgiveness, her lessons of Christ-like charity, were graven, not upon the adamant, but in deeds imperishable.

From the first period of my conscious medium From the first period of my conscious medium-ship, 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 unloly autagonism beat flercest upon my mortal life, was she known to falter or quail before it. Identifying herself with with the cause in fidelity to an innate sense of right, she braved the tempest of opposition 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 return-ed to my field of labor; one more bright star upon my pathway, cue more voice calling, amid the gloom of fitful strife." This way, mother!" I for-get the din of hostile powers and press 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 coperation of H. Fettinger, of Altoona,

I succeeded in opening meetings in Altoona, the A little Church of the persecuted and despised Africans being the only room we could at the time obtain in that community of welve Churches, with their spires pointing in solemn mockery toward heaven; for the Second Obrist and the Modern Bethlehem were born here, in the dospised manger, where caste, in proud distinction, held imperial sway. But it served my purpose well. Illustrations of the real condition and relawell. Illustrations of the real condition and rela-tions of society and raced do not come amiss, so long as the policy producing them is supported by the influential classes. Had good audiences in Altoona, giving three discourses to the whites 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 opnosition are too faint-hearted to meet the hearty opposition which gives so much life to our meetings. I would respectfully suggest to some of this class who fear respectfully suggest to some of this class who fear agitation in opposition to stagnation, that a Rip Van Winkle sleep might save them, in its non-re-sistant embrace, from any participation whatever in the sonl-stirring labors of this Livino age. We had plenty of opposition here, and plenty of suc-cess, too, for the time. Mr. Key-holder frightened the faint-hearted by refusing the key for "un-Or-the faint-hearted by refusing the key for "un-Or-thodoz" meetings. But the Pcople, the great Pco-ple, who are the power in these days, said em-phatically. "She shall have the house; it was built for US. We have fought for the liberties of our nation elsewhere. Wo 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 in-thenesity. necessity.

In Tyrone I gave one discourse. The Church room was offered face of all expense, except of fuel, lights and attention; but there is but little of the working power which can be made successfully cooperative here. In Spruce Creek gave a course J. 8. Init I found a hearty reception and most com-fortable home. Passed on to Wilmington, giving eix discourses, one in Briends' Meeting and two in colored churches. Was present at a most in-terasting presentation of plate which the colored people of the city have purchased and bestowed upon our worthy and indifatigable 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

* See Oblituary in Banner, Npv. 4th.

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. or L.]

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

ADDRESS,

Spiritualism is a religion and philosophy found-ed upon facts, and in this respect differs from all other religions, which are founded upon faith. We, as Spiritualists, respect the faiths of mankind; has Spirituations, respect the initial of maintain, 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 those inspirations by the forms and corventionalities of

nen. We would not insult the intelligence of the people of the civilized world, by entering fuite any claborate elucidation to prove the existence of these facts; for they are so many and so various in their character, and have challenged the atten-tion of so many thousands, and have withstood the officients of so many careful and even skep-tical and carping minds, that we feel we are not

velopments of Mesmerism, raychology and Clair-voyance; but other minds, and especially such as have been fixed in the positions and conditions of ecclesiastical forms of theology, have been dis-posed to, and have attributed these facts to other causes than the real ones, and have taken refuge under the very shadow of those things which they had previously condemned. But for the enlightenment and information of those who have not hithof lectures to good congregations, considering the erto been disposed to examine, or have had no op-J. B. Initt I found a hearty reception and most com-

First. Physical and tangible movements of ex-reper classifications. First. Physical and tangible movements of ex-ternal objects, with and without human contact, have appealed to and satisfied the senses, causing scientific minds to resort to other than the known laws of their supposed philosophy for an explana-tion; and when that came, it has always been the These movements were and are produced antri e. by spirits, who have left this mundanc sphere of sotion.

Second. Written and other intellectual mani-

the eternal, illumining the valley of the shadow of

death. We, therefore, carnestly 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, be-lieving, as we do, that none can avoid adopting the same conclusions with ourselves. (Signed)

G. W. CARTER, of Ohio, Chairman. J. S. LOVELAND, of Massachusetts, CORA L. V. SCOTT, of New York, WILLIAM A. BALDWIN, of Michigan. JOSEPH J. HATLINGER, M. D., of Ct. L. K. JOSLIN, of Rhode Island. LIZZIE DOTEN, for Delaware, C. A. K. POORE, of New Jersey, NEWMAN WEERS, of Vermont. NEWMAN WEEKS, Of Vermont, ISAAC REUN, of Pennsylvania, JOSEPH L. TAYLOR, of Kentucky, H. S. BROWN, M. D., of Wisconsin, J. C. 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 way read and adopted, and ferred to M. B. Dvott, Isaac Rehn and Henry T. Child, M. D., for publication and distribution, as appears of record.

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

A BEAUTIFUL SONG.

[A correspondent of the Boston Transcript says: Several years since, a Boston daily 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 postical genius. Lowe resided at Glendennynes of Parton, on the banks of the Dee. The following was written about 1793, by Lowe, at Airde, and has been well known since:]

MARY'S DREAM. The moon had climbed the highest hill That rises o'er the source of Des, And from the Eastern summit shed Its silver light on tower and tree.

Mary laid her down to sleep. Her thoughts on Saudy, far at sea, 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 valu.

At length great horror chilled my voins; My heart was filled with love for thee; Far, far from thee I sleep in death, Bo, Mary, weep no more for met"

Loud sang the lark, the vision fled; No more of Sandy could she see, But soft and low a voice she beard, Saying, "Mary, weep no more for me!"

Beecher says a woman is as good as a man, and a man and his wife are a great deal better than each other.

Charlestown, on Sunday the 28th. The after-

noon'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

-affirming that, in the practical providences of

God over this planet, Jesus was selected and

molded by the angel-world as the special repre-

sentative or Christ of Universal Love. His pecu-

In the evening, the controlling intelligences,

prophetic discourse on the state of the country.

war of races, of partles, and of religions. The re-

sult would be the separate nationalization, in the

end, of the blacks, the dissolution of the Govern-

ment, the formation of a Theocratic Democracy,

and the enfranchisement of woman. Spiritual-

ists and Reformers would, in this new crisis, be

compelled to take up arms in self-defence, and

Catholicism would then fiercely indicate what it

Mr. Pardee lectures in Buffalo, New York, dur-

Merited Testimonial.

The presentation of twenty thousand dollars

and unwards to Cant. Burke, of the Fredonia, 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 admi-

ration of the humane seaman which we all of us

feel. He did better than a military captain, for

see that a New York journal points to this case

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

practice, as well as keep our own hearts soft and

II. Melville Fay.

The sham performances by this mountebank

ums. Finally he was obliged to shut up shop, we

repeat, for the very good reason that the press and

every decent man and avoman in the communi-

ty dropped him as soon as we exposed the gross

Napoleon's Course.

It becomes more and more interesting to know

how Napoleon is going to get out of his Mexican

that he is anxious to withdraw his troops from

Mexicolif he is permitted the chance by not being

We are confidently assured, however

ceased to be a virtue in his case,

scrape.

was now secretly planning to accomplish.

was affirmed that within the next five years a

fullness of the Third Era.

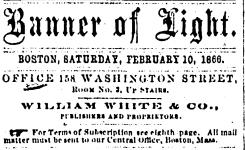
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J. BURNS, PROGRESSIVELIBRARY, I WELLINGTON ROAD. CAMBERWELL LONDON, ENG. REEPS FOR SALE THE BANNER OF LIGHT AND

4

OTHER SPIRITUAL PUBLICATIONS. This Paper is malled to Subscribers and sold by Periodical Dealers every Monday Moraing, six days in advance of date.

Notice to Nubscribers. Your attention is called to the plan we have adopted of placing figures at the said of cach of your natures, as printed on the paper or wrapper. These fig-ures stand as an index, showing the exact time when your au-terns the said of the paper likely the number of the volume and the analer of the paper likely the how that the time tor which you paid has expired. The adoption of this method readress the paper confissed, showing a base paid. When there exact a number of the paper likely the how that the time tor which you paid has expired. The adoption of this method readress it unnecessary for us to send receipts. These who desire the paper confissed, should renew their subscriptions at least three weeks before the receint. There corressonal with at least thre t least three weeks before the receipt-figures correspond with hose at the left and right of the date.



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 patronsand 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 overconse it.

It is no new saying, that concelt 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 sun 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 saving of Jesus, that he who would be great-

Free Meetings in the Melodeon. F. L. H. WILLIS, M. D., of New York, will deliver two of his unsurpassed inspirational discourses before the Lycoum 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 au- is his own saviour, the speaker alluded to the past diences were the largest ever crowded within the and present position and mission of the Nazarene walls of the spacious Melodeon. At least ten thousand people have attended these meetings during the four Sundays Mrs. Daniels was the speaker.

liarity was an intensification of, and a develop-The discourse in the afternoon attracted more ment into a practical individuality from, the inattention than any of the course. The topic was, most., Then followed a discussion of the present "The Coming Conflict." It has reference to the position of Jeaus. It was claimed that that exgrowing excitement in the religious world at the alted personage had progressed into, and was acpresent time. The strong and bold assertions knowledged in the higher angel-world, as the which were made created an unusual sensation in the audience. We had the discourse reported representative of the divine three, Universal Love, Wisdom and Truth. As such representative, he phonographically, and shall print it in the next stood for the relative ruling Intelligence, or God, Banner. over this planet, and ere long would, in connec-Afthe close of the evening lecture the speaker tion with others, unfold the scheme, plan, and

give a beautiful original poem, which we shall also publish.

Tuesday evening, Jan. 30th, Col. N. W. Daniels stated to be Douglas, Lincoln and others, gave a and Mrs. Daniels both delivered able and spirited addresses in the Melodeon, on matters relating to the freedmen. Each spoke three quarters of an threefold war would break out in this country-a 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 yestry 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-Meetingin-Hell subject for several years. It is, he thinks, his loudest card. The substance of his ranting is, that he alms to set in a flurry 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 he saved human life, and at his own peril. We would, if he knew how, studiously avoid all courses which tended inevitably to bring it into as a worthy example for some of the merchants 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 of the coldest mornings known. But for their a poor stucco-worker fell from a staging near the persevering efforts, the passengers and crew ceiling, a distance of twenty-five feet, and so must all have perished. Let us gratefully give cruelly fractured several of his ribs as to disable practical testimony in this way to all cases of him for his lifetime. He could not select a place genuine philanthropy, and so encourage the to fall upon, of course, and so came across the pews, which were somewhat injured in conse- healthy. quence. While lying helpless at his house, the pew-owners aforesaid sent in a bill of damages to him, amounting to \$7,60-and the poor man paid it! The damages done to himself in their service came to a close in this city for lack of interest to are his own affilir. This is, by all odds, just the support the operator. He boldly asserted each church in which to describe the scenes at "A evening that he would produce, in precise man-Prayer Meeting in Hell." Of course the pions ner, the manifestations which are witnessed at pew-owners who were indemnified for the damage the scances of the Brothers Davenport and the done their pews, were present at Bentley's dis- Eddy Family; but he always failed to do so to course, and wept to think how wicked the world the satisfaction of those who had observed the is, and how many are going to hell without a phenomena in presence of the genuine medi-

Charity and Bigotry.

The Old Colony Lodge of Free Masons recently gave a Charity Concert and Ball, and gave the duplicity and double dealing of the man. Spirproceeds to the segeral clergymen of the town for itualists, everywhere, who have harbored him, distribution at their hands among the deserving we trust will harbor him no more. Patience has poor and destitute. The sum realized by the ball was \$313.70, 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." Au excellent purpose, and a credit to the hearts in which it was conceived.

utterly overthrow.

pang!

Pardee's, Lectures in Charlestown. Charlestown. L. Judd Pardee spoke before the society of Spiritualists usually assembling at City Hall.

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 in expedient 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 even-

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, unterrified 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 is is going to be for many years to come. Plans are on foot for building broad-guage 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 try. 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 heads 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 fellowconspirators, and understand 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 dally 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.

Consolution in Affliction.

Our worthy friend and co-laborer, W. F. Jamie-

EEBRUARY 10, 1866.

New Publications.

Dr. R. T. Trall, of New York, has just published in very handsome pamphlet form a strong and, as icappears 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 bellef. 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 &

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. Leo & Shepard have it in Boston.

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

HOURS AT HOME for February has a number f fine articles. Scribner, of New York, publishes t, 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 neatest printed Magazine in the coun-

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-especialy praying for the Universalist folk-the latter, oining 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 severe domestic affliction. In a private note to advancement as fast as practicable. It would

est 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 " as 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 bis unbelieving friends were willing to go. Ho did not stand in his own light by earing 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 purshed 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 weaknoss, 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 recoive 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 astoniahed at the greatness of the result.

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

Of course-the reader will say-such an opportunity of dispensing charity and doing substantial good was seized with avidity by every clergyman 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 a Baptist, Mr. Tilson-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 sectariaulam. It is not religion. And this is the spirit of bigotry, and selfishness, and naked authority, which we have ever

Spiritual Literature.

denounced, and which Spiritualism is destined to

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, be misapprehended. Such symptoms are inexcan be called that-grows light as the object in and meaning. carrying 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 countervail 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 Judiclary were instructed to consider whether, The Committee subsequently reported that no opinion that a woman regularly ordained can, under our statutes, legally solemnize marriage."

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 in town. Naturally we should all think so, for 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 the town ministers-a Methodist, Mr. Starr, and (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 than ever before, and the effect is too palpable to several ideas on the subject in brew, which will be presented to our friends and the public when all pressibly encouraging to those who have labored is ripe for it. Close observers will note how popthrough the heat of the day. The burden—if it | ular literature is all being spiritualized in its tone

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 any legislation is necessary upon the subject. trance state. Friends in Maine and Massachusotts, give him a call .: Let no efficient speaker relegislation is necessary, being unanimously of the main idle, when there are so many thousands who are hungering for the bread of life, and the laborers are so few. The tradition is determined to

son, of Albion, Mich., has recently met with a us he gives expression to thoughts that show his cruelly fail of doing its duty, if it left them to soul is richly imbued with a faith far more valu- their fate. able 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 sufferngs. Oh, how cheering is the sunlight of Spiritudism 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 awful 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 sternally. 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 evermanufactured. 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 Bapids Mich., under recent date, says the Society of Spiritualists have just clested officers for, another year. They are working together harmoniously, and hope to sustain the meetings better than ever before. Moses Hull and other good speakers have been there. Gircles are also held at the residence of Mrs. Barah Graves, (who is a good trance speak er, and frequently addresses audiences in Grand Rapids and heighbooths places.) and many the state

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 Hull 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 lionest. 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. 'Oharity, 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 inbor 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," amountod to a little more than eleven thousand dollars.

1. 1. 1. 1. <u>1. 1. 1. 1. 1.</u> Men should be careful not to allow their pathles to overcome their judgments. be more general elimitation of spirit

BANNER OF LIGHT.

Notes from W. B. B.

Matters in Philadelphia-Lectures of O. B. Frothingham-A novel position-To be, or not to be.

I find Spiritualism decidedly prolifio in the "City of Brotherly Love." At first I was quite puzzled to account for it, but the matter soon became clear. The Quaker takes to Spiritualism as naturally as a duck to the mill-pond, and I noticed a liberal sprinkling of " broad-brims" among the large audience at the elegant hall in Sansom street. But I find many of them (the Quakers)a large number, probably a majority of those who believe in the return of spirits to our earth to communicate with mortals-who still hold to the prevalent belief respecting God as a personality, divinity of Jesus Christ, personal devil, etc. The logic of the thing does not seem to trouble them. The spiritual element in their simple, honest, sturdy natures, finds a most natural and easy expression in the naturalness of Spiritualism of modern times. But it seems that even the more striking features of modern Spiritualism, especially that of healing by spirit direction, is by no means a new thing among the Quakers. A Quaker gentleman told me that his great-grandfather was a "healing medium," one hundred years ago, in Holly, N. J.; that he would at times be sent in the dead of night to attend upon some sick person, and often an entire stranger, and on his way be directed to gather herbs or barks with which to "doctor" the unknown patient. No doubt much that is interesting and instructive could be gathered in tracing the various manifestations of spirit power among the Quaker people, from their earliest history to the present time.

There is a hearty, solid, common-sensitiveness about the leading Spiritualists in Philadelphia that I like. Perhaps they are just a little bit set in their way of thinking, and rather severe on all "this dark circle business;" but judging them by their fruits, by the practical results of their religion as applied to their daily life, they certainly have good reason to " thank God and take cour-

age." The annual celebration, on the 7th of February, of the Children's Progressive Lyceum, will no doubt be a grand affair, as I found them all engaged with heart and soul preparing for it, having their rehearsals almost daily. It is truly refreshing to see the vigor and earnestness with which this beautiful system of child culture is practically applied by M. B. Dyott and his co-workers. Surely "they shall have their reward,"

Bro. Finney has filled his engagement with the Society worshiping at Sansom Street Hall with great acceptance, and I found much regret expressed that he could not stay longer with them. The speaker for February was not engaged when I left.

Philadelphia is just now very much "exercised" on the "Sunday question"-whether or not Mr. Forney shall publish his Presson Sunday, and the horse-cars shall be allowed to help the people to enjoy and benefit themselves by going to church, or anywhere else they wish, to seek for such rest for body and soul as they feel they need.

One year ago, in this "City of Brotherly Love," they were voting to see who should and who should not be allowed to ride in the city railroad cars. Forty years ago, in this same "City of Brotherly Love," chains were stretched across the principal streets on Sunday, to prevent carriages from disturbing the "peaceful solemnity of the Sabbath." Comment is unnecessary, at least any that I can make. Let each one read this simple statement, and he or she must be dull indeed who does not find in it rich food for thought and study, and quickened hone for the future

It was my good fortune to hear the fourth of the course of lectures on Spiritualism, by Rev. O. B. Frothingham. The subject was, answering some of the objections commonly raised against Spiritualism. I never heard the subject more ably, and every way satisfactorily treated by any of its avowed champions. But the Rev. gentlethat he felt that he occupied Romewi

NEW YORK MATTERS. [From our Regular Correspondent.]

THE PUBLIC MIND AND HEART. In this great Babel of conflicting interests, where mostly the surface of things is moved and where self appears to be the only object of individual

and even combined effort, is it at all strange that the Spiritual Philosophy, with its deep interior beauty, its divine and almost inaudible voice of appeal, should be so little regarded, should not be leemed the great and most enduring good? Violent, mysterious and startling must be the

coloring of the picture of to-day to claim the attention of the uncultured millions. The exciting religions and institutions growing out of these conflicting social relations have necessarily merged into beliefs, ceremonies and methods somewhat violent, formal and too supremely superficial.

But with all these elements of opposition cleary patent to every thinker, there is a steady, unfailing growth in the public mind and heart, that. like the growth from the acoru to the oak of centuries, goes on slowly, inaudibly, infallibly. This growth of the Spiritual Philosophy in the favor of the public mind is quite manifest at present in this great commercial centre, and speaks wex for its willing ear. The several lecture rooms for the diffusion of this Philosophy are well attended, and harmonization of effort becomes more and more apparent.

MEETINGS IN HOPE CHAPEL.

The meeting at Hope Chapel last Sunday evening, assembled to hear the inspirational discourse by Mrs. Emma F. Jay Bullene, was very large. The subject was, "The assassin and his victim," and was a lecture of great interest, as all are of this fine trance speaker.

AT EBBITT HALL.

The subject of the morning lecture at Ebbitt Hall, by Miss Lizzie Doten, was "The experiences of a religious bigot in spirit-life," a remarkable and intensely interesting lecture to an over-full house. The narrative contains some severe but wholesome criticisms upon the religious bigotry of the day, with touches of satire that must have been drawn from extended experience and a most intimate knowledge of all motives that actuate the adherents of Churches, dogmas and creeds. In the evening the discourse was upon "The last and best religion."

MISS DOTEN.

This closes, I understand, her present engagement at Ebbitt Hall, and a feeling of regret was quite evident as the assembly dispersed. The house had been very crowded and hundreds were obliged tostand through the long discourse, with no appearance, however, of disquiet, for the lecture was all-absorbing. The lectures of this most inspirable, untiring lady have evidently accomplished a great good. Thousands have been drawn to hear her, from the excellence and finish of her style, its deep meaning, keen satire, or the originality of the subject, who otherwise would never have given much attention to the Spiritual Philosophy. The most remarkable, ready and rapid improvisatore, prohably, living, she commands the respect and admiration of all who worship the eternal soul and harmony of things.

New York, Jan. 29, 1866. CL10.

An Orthodox Maniac.

EVIL SPIRITS .- On Monday evening an Eng-LVIL SPIRITS.—On Monday evening an Eng-lish woman, a widow, who was a dressmaker in Boston, was committed to the State Launtie Hos-pital at Taunton. Ten days since she attended, for the first time, a Spiritualist meeting, or circle, or scance, or pow-wow, and, as the result, is now a raving maniac.—New Bedford Mercury.

I cut the above precious paragraph from the Boston Herald, of Feb. 1st, (the paper that dared to publish the delinquencies of the trustees of" a church in Chelsea," to which the Banner recently had occasion to refer.) At the request of some friends, I made a professional visit to the woman in question, previous to her being sent to the man took particular pains in the outset, and fre- Asylum. I found her under strong, discordant quently during the lecture, to set himself right be- influences wholly of an Orthodox nature, uttering fore his hearers on the main question, by saying incoherent exclamations in regard to an Orthodox "trinity."" devil." etc. She had been an en thusiastic Orthodox zealot, and was so full of Orthodox crudities, it was difficult to bring her under harmonic spiritual influence. As far as I succeeded, however, her ravings ceased; and the friends who had interested themselves in inviting me to visit her, were so far encouraged to believe that I might save her, as to suggest that I should take charge of her. But as the expense of extra room, fire, an extra assistant, board for two, and special attendance, was more than the friends were prepared to raise, the woman was sent to Taunton.

total, organized existence ' is inner life, and coord not bring here's o admit that a single or-gan work of the glad reunions of mothers with the sole of the glad reunions of mothers with their departed babes, brothers with sisters, hushnads with wives, all glorious and lovely in their refined beauty, many of the bereaved audi-tors shed tears. She will locture again next Sun-

Dend Letters.

day.'

Among the pleasures of doing business there are occasionally sprinkled in some annoyances, and among the most vexations of these is the recelpt of letters from friends and customers con-taining money, but lacking either the name of the place or the name of the writer. We have one before us from G. Youngblood, which is dated May 18, 1865, but there is no post-office address, and the post-office stamp on the envelope was so dim that it could not be read.

We have another from Warren, Ill., containing money, but the writer forgot to put down his name. We have another from Illinois containing several dollars, without the name of the writer The next on the list is headed Washington Co. but no post-office address. The writer rejoices in the name of Archibald McAlfee. Nine-tenths of this class of correspondents neglect to give the county. They are apt to head their letters simply "Mount Vernan," or "Washington," or "James-town," or "Franklin," and not give the county or State. The next letter in the list is from Tarr Farm, Venango Co., Pa.; this is also without the name of the writer. The next is from S. S. Clark, dated Hancock, no county, no State. We might perhaps write a dozen letters to as many Han-cocks, and spend in postage the value of the cocks, and spend in postage the value of the money inclosed to us, and possibly find the writer. We hope he will "turn up" by sending us one of those julcy complaints which ordinarily grow out of this kind of correspondence. The next is from Croton, N. Y., containing a remittance for a book. The writer's name is not given. If our friends who wrote the above letters will give us their names and their addrassis in full containing the names and their addresses in full, containing the name of their county, their post-office, and State,

it will give us great pleasure to fill their orders. We would say to all who write, be sure and put the name of your post-office and your own name into the letter, at all events. Not half the time do postmasters stamp the letters with sufficient plainness so that we know where they are from; besides, letters sometimes are carried ten or twenty miles, by some friend who is going to market and deposited in an office far removed from where the answer is expected. These perplexities where the answer is expected. These perplexities are generally heightened by scoring letters, per-haps we might any scolding letters, taking us se-verely to task for neglecting good cash customers. How can we reply when they fail to give us their names, or, what is equally fatal, the place where they expect to receive their answers? Money letters generally bring a pretty early response. We happen to have one case in which a man writes us three letters at different times, each wondering why the other was not attended to: wondering why the other was not attended to; and in each case, though he gives us his name, he loes not give us his post-office address. But he does not give us has post-onice address. But he seems to be a patient man; he neither uses hard words nor accuses of an appropriation of the money; but pleads for an explanation, which we would most gladly give him—but where does he

ALL SORTS OF PARAGRAPHS.

live? Echo answers where?-Phrenological Jour

OUR BREAD FUND .- Mrs. Howes sent to our ffice last week a goodly number of large loaves of nice white bread, which we distributed to the poor who called for bread tickets.

We also thank another donor for a loaf of nice flour bread eight feet in length ! We are dispensing it to the poor destitutes piecemeal.

Rev. James P. Lane, of the Congregational Church and Society in East Weymouth, has asked for a dismission, and has had it granted. The trouble grew out of a rafile. The Society held a Fair in the Church, and the pastor requested that there should be no raffling carried on during the Fair; but his request was disregarded by members of his Church, as well as the Society. The Ecclesiastical Council says: "The pastor interpreted this action of many of his people as an intentional disregard of his known feelings and conscientious convictions, and as a deliberate effort on the part of many whom he regarded as his best friends to impair his influence;" and this led to the alienation.

THE COAL MONOPOLY .- The Scranton Register says coal in the bed is worth twenty-five cents ton. It costs eighty cents to mine it, and eighty more to prepare it for market-a total of \$1,90. All that is charged above that is for transportation and profit. The price per ton in this market is \$16.001

A young America says, "I wonder what made papa say that wicked word when Betsy upset the ink all over his papers, and then slapped my cars because I said the same thing when my kitestring broke?" A capital hit!

A St. Thomas letter states that it was reported that Secretary Seward told Santa Anna that the Monroe Doctrine would be enforced, and on no account would the United States permit an empire in Mexico. It is even so.

Recent advices from Italy say that several engagements had taken place in the Papal territory, between bands of brigands and soldiers of the Pontifical and Italian armies. The brigands were defeated, and some of their more notorious leaders were arrested. They alloge that they cannot be punished, as they will publish their brovets of commission from the ex-King of Naples, dated in Rome, with a correspondence which they maintained with the leading Cardinals of the Pope's Cabinet.

John T. Deinne, late editor-in-chief of the London Times, has been discharged, and that paper will hereafter assume a more friendly tone toward this country. About time.

The caslest and best way to expand the chest is to have a good heart in it,

The month of Roses is the most fragrant month in the calendar, but it is soon over, and

Business Matters.

DR. W. K. RIPLEY, OF FUXBORO', MAN

Psychometric and Magnetic Physician, Can be consulted at Room No. 3, Hancock House, Court square, Boston, Thursday and Friday of each week, from 9 A. M. to 7 P. M. Examination free.

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

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

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

To Correspondents.

[We cannot engage to return rejected manuscripts.] L. K. C .- \$10 received.

J. B. F., NASHVILLE, TENN.-The documents have safely arrived,

Special Notices.

DR. URIAH CLARK'S

HEALTH INSTITUTE.

OURES WITHOUT MEDICINE!

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

When we consider the number of human beings that die with Consimption every year, the importance of a medicine that will cure all pulmonary affections that tend to this complaint, and even to arrest the destroyer after it has indicated its presence in the system, must be admitted to be beyond all estimates. This wonderful nower is claimed to be porsecured by Aller's Long Bullsom. Forjate by GEO, C. GOODWIN & CO., Buston.

w-Fb.3. Also, by the Dealers in Family Medicine generally.

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

64, 65, 66, 67, 69, 69, 70, 72 and 74 Washington street, New York. Oct. 14.-15

PERRY'S MOTH AND FREOKLE LOTION.

UNBOUNDED SUCCEDS or MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS.

5

We are daily receiving from all parts of the United States, remarkable testimonials and reports like the two following:

Quincy, Mass., Jan. 13, 1866. DR. SPENCE-My wife (formerly Miss Mattio L. Beckwith) has been an invalid for a year. Her illness, induced by over-exertion in the lecturingillness, induced by over-exertion in the lecturing-field, has been nervous prostration, together with a general debility, the stomach be-ing, moreover, much troubled with wind, causing distress in the head, &c. After trying al-most everything, we concluded to test the virtue of Mrs. Spence's Positive Powders, from which she has derived nucle benefit. They quiet the herees, and more the wind from the stomach, giv-ing almost immediate velief when she is distressed. She is convalencing, and will continue the uso of vour Powders until her health is restored. of your Powders until her health is restored.

Yours truly, Jons J. Ewell.

Liberty, Jackson Co., Mich., Nov. 17, 1865. PROP. SPENCE-Dear Sir ; Having been a great PROP. SPENCE—Dear Sir; Having been a great sufferer from Neuralgin for many years, I had given up all hopes of obtaining relief from any source while living; but by the entreaties of friends in the State of Hillinois, who had heard of the efficacy of Mrs. Spence's Positive and Negative Powders, I was induced to try them. After taking one boz, I have had no Neuralgia since, which is a great relief to me, for which I am heartily thankful. heartily thankful.

Truly, &c., JUSTUS C. CHAPMAN, Postmaster at Liberty, Mich. Diseases of all kluds rapidly yield to the magic influence of Mrs. Spence's Positive and Negative Powders.

See advertisement in another column. Circulars with fuller lists of diseases, and complete explanations and directions, sent free post-paid. Those who prefer special directions as to which kind of the Powders to use, and how to use them, will please send us a brief description

of their disease when they send for the Powders

Liberal Terms to Agents, Druggists and Physicians, Malled, postpald, for \$1,00 a box; \$5,00 for six.

Money sent by mall is at our risk. Office 97 ST. MARKS PLACE, New York City. Address

Prof. PAYTON SPENCE, M. D., General Delivery, New York City. Feb. 10.

Feb. 10. NE2RVOUAD DECRET, New York Only, NE2RVOUAD Prematare Decay, Ac., howaver L caused, can be cured himself and handreds of others. Before commencing any treatment, or departing of your case as howed your address on a potenait envelope to EDWARD H. TRAVER, Lock Boa, Hoston, Mass. FOR MALL'2: FEMALE PHYSICIAN'S OFFICE, and practice of over 15 years' standing, Office Judices, Mills, S. M. M., Stilling out on account of ill-health. Address, Mills, S. M. M., Stilling out on account of ill-health. Address, Mills, S. M. M., Stilling out on account of ill-health. Address, Mills, S. M. M., Stilling out on account of ill-health. Address, Mills, S. M. M., Stilling out on account of ill-health. Address, Mills, S. M. M., Stilling out on account of ill-health. Address, Mills, S. M. M., Stilling out on account of ill-health. Address, Mills, S. M. M., Stilling out on account of ill-health. Address, Mills, S. M. M., Stilling out on account of ill-health. Address, Mills, S. M. M., Stilling out on account of ill-health. Address, Mills, S. M. M., Stilling out on account of ill-health. Address, Mills, S. M. M., Stilling out on account of ill-health. Address, Mills, S. M. M., Stilling out on account of ill-health. Address, Mills, S. M. M., Stilling out on account of ill-health. Address, Mills, S. M. M., Stilling out on account of ill-health. Address, Mills, S. M. M., Stilling out on account of ill-health. Address, Mills, S. M. M., Stilling out on account of ill-health. Address, Mills, S. M. M., Stilling out on account of ill-health. Address, Mills, S. M. M., Stilling out on account of ill-health. Address, Mills, S. M. M., Stilling out on account of ill-health. Address, Mills, S. M. M., Stilling out on account of ill-health. Address of the still of the stilling out on account of the s

This Day Published, January 2d, An Original and Startling Book !

THE ORIGIN AND ANTIQUITY

PHYSICAL MAN SCIENTIFICALLY CONSIDERED,

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

BY HUDSON TUTTLE.

The design of the author is well set forth into this of his work. The manuer of its accountibulation may be un-derstood by our anying that he seems peculiarly endowed with the rare fourly of presenting the short dry and observe que-tions of Science in such a vivid and atriking manner, that the mast ounscientific trader can tradily comprehend them. He stands directly between the Scientist and the man of common education as an interpreter; and as is proved by the success of his former publications, understands the needs of the popular heart, and the best manner of meeting it, in a most surprising manner.

heart, and the best manner of meeting it, in a most surprising manner. It wanders through no wearloome detail, but at once pre-sents his subject, clear, terze, and comprish mixes. He dots not write so much for the man of feisure as the laborer who has only a spare hour. No one values that hourso much as the author, and he crowds it to overflowing with knowledge of richest practical value. His sentences glagm in their keen and clear definitences of statement, as he predectis his subjects with the calm logic of Science. Originality is stamped on every page, which he does not come al in high sounding feel-nicalities, but finds the planest Sanon the noot expressive. CD Price \$1,50. For sale at our Boston and New York Offices. Jan. 6.

THE GREAT LYRICAL EPIC OF THE WAR

position in advocating a cause which he did not profess to believe in-but it is a subject full of the deepest interest, and worthy of the most serious consideration.

To the common objection, that spirits would not choose such means of communicating with earth as the undignified and vulgar modes of "rapping" and "tipping," and through the many mediums of questionable morals so often met with, &c., he says: "Are you sure they do choose such means "? Then follows a plain analysis of what a "medium" is; of the known laws and principles governing these spiritual manifestations; that the "conditions" necessary for these manifestations, could not exist naturally in that class of minds possessing strong individuality, intellectuality, or strong will power. Three conditions were necessary for mediumship, or for one to perform the office of mediator between us and our friends in the spirit-world: 1st. The mediator must be translucent. 2d. There must be passivily, 31. Spirituality. Mediums or mediators possessing to palm them off on Spiritualism? the first two conditions are often met with, without spirituality. Now, it is not reasonable to suppose that our spirit-friends, or the most exalted soul that dwells in Heaven, would decline any intercourse with our earth because the means to be used were not what they should be? Jesus Christ was a perfect type of the perfect medium or mediator.

When the medlums of modern times can add the spiritual element to the translucent and passive. then we shall see such results from their teachings and example as will require no apologies or explanations.

The lecture abounded in beautiful illustrations, earnest thought, candor, and a sincere desire to know the truth; and but for the occasional explanation to his hearers that he was advocating a cause not as a believer, but a truth seeker, no one would have supposed that the speaker was not an avowed and earnest champion for the truth of Spiritualism. There was much, very much, in this lecture on Spiritualism, by this liberal Unitarian clergyman, that the most advanced Spiritualists could well take heed to.

This being a Spiritualist without a grain of spirituality is a great cause of stambling, and "a rock of offence " to many a poor soul. Who is to lead off, and take his fellow man by the hand and say: "Come up higher; let us walk in the lighti" We have been groping amid mists and fogs long enough.

Give us but a leader, one who believes that Spiritualism is something more than being liberal and charitable to your brother man, and doing as you please with yourself; one who can live without malice, ill-will, or envy to his neighbor; one who has the love of our dear Father and Mother-God in his heart and soul, a living active principle-then we can and shall have a faithful band of true Spiritualists; those who will take the manloving NAZABENE as their pattern and example, and live out and practice his beautiful precepts. Then will Christ in very deed come upon the earth again, and "dwell among men." W. B. B. Brooklyn, Jan: 81, 1866.

and the state of the forest of the state of the

Moral number 1. When will Spiritualists command money and philanthropy enough to found an Institution in behalf of such unfortunates, or when will they sustain physicians who are already engaged in such a work?

Moral number 2. When will the diabolical, theologic pandemonium of Orthodoxy cease to spawn out such miserable victims of insanity, and then, backed up by a pandering press, seek

URIAH CLARK. 18 Chauncy Street, Boston.

St. Louis Meetings.

Mrs. A. A. Currier was the next lecturer who visited St. Louis after Mr. Davis. Her lectures were much admired. The Daily Press of the 13th Jan. says:

"Those who were present last Sunday night were charmed and surprised at the very able manner in which the subject of the discourse was handied, and at the grace, beauty and force of Mrs. Currier's style. Whatever shade of religious ppinion the reader may entertain will not be outraged by listening to the eloquent arguments ad-vanced in favor of her own by this remarkable lady.'

The same paper of date of 16th, further remarks:

"Her morning lecture was a general discourse upon inspired men, both of the past and the pres-ent, maintaining that the only real difference of opinion between the Spiritualist and the Churchopinion between the opinionals and the Church-man was that the former not only believed in the inspiration of the past but of the present, while the latter believes that with the death of the Apostles the great fountain of inspiration was

From her own standpoint as a Spiritualist, she then proceeded in the most eloquent and enchant-ing manner to set forth the peculiar and individual merits of the list of earth's children whom she merits of the list of cardin's cinture whom and considered as inspired. Her tribute to the genius of Shakspeare thrilled every soul in that assem-bly; and her touching and eloquent portrayal of the inspired virtue, integrity, manlibess and true charity of Abraham Lincoln, stamps her, intellec-

charity of Abraham Lincoln, stamps her, intellec-tually, among the first in the land. In the evening the hall was closely packed, a 'hundred or more standing, and vast numbers going away unable to effect an entrance. Mr. Currier, husband of the lecturer, read, with an easy, clear utterance, the calcurated poem of 'T will be all the same in a hundred years.' His gifted wife then followed in the most bril-liant discourse upon 'Spirit Life and Conditions,' that we have listened to for a long time. She

that we have listuned to for a long time. She acouted the idea of an inmaterial, gassy luture state, and affirmed that existence in the Summer Land partook fully as much of materiality as the existence of earth, only its material was of so fine a texture as to entirely elude our physical senses; that she felt perfectly assured of a ma-

The Ys never make fools of themselves, albeit they are located next to the OOs.

See on page fifth the happy experience of Mrs. Mattie L. Ewell, (formerly Miss Mattie L. Beckwith.) the well known spiritual lecturer, and also of Justus C. Chapman, Postmaster at Liberty, Michigan, with Mrs. Spence's Positive and Negative Powders.

The Commercial Bulletin is responsible for the following: "The ladies have adopted a fashion of looping up their dresses about three inches all round from the bottom of the skirt. The sidewalks of the city are therefore very imperfectly swept, and the attention of the Superintendent of Streets is directed to the fact."

BRASS-H. Melville Fay. IRON-(rusty)-" Dr." Von Vleck.

WATER-PROOF GLUE.-Render glue perfectly soft, but not liquid, in cold water. Then dissolve it by a gentle heat in linseed oil. It dries almost immediately, and water will not affect it.

DR. M. WILLIAMSON, Healing Medium, of Lancaster, Mass., will be absent on a journey to New Hampshire till the last week in February, and can be andressed at South Newbury, N. H.

Areply to Renan's Life of Jesus is attracting much attention in Paris.

A sensible New York judge said in a recent case when three thousand dollars damages were awarded: " It is as much the duty of the vehicle to keep out of the way of pedestrians, as it is for the latter to escape being run over by the former. Therefore drivers have no right to monopolize the privileges of the streets as they now do, and foot-pas sengers should make them understand the fact by a few legal experiences."

One of the Fox Indians who went to Washington to smoke the pipe of peace, had been married eighty-five times. No wonder he left home to smoke his peaceful pipe! Digby thinks he could have had left only piece of a pipe to smoke.

Every hear should be taught to dance, for what is the use of bruin without hops?

In Illinois the farmers forty miles from Chicago find it economy to cart their grain with oxen to that city, instead of sending it by rail. A comment on railroad charges.

The Scientific American informs the ladies that if they would have combeef juley after it is cold, and not dry as a chip, they should put it into boiling water when they put it on to cook, and they should not take it out of the pot when done until It has become cold.

The cholera had somewhat abated in the principal towns of Guadaloupe, but remained in full force in the interior. There had been no diminution of deaths, which number in all 11,200.

··· .

PERRY'S MOTH AND FREUKLE LOTION. CF Chlosma, or Mothpatch, (also Liverspot.) and Lentigo, or Freckies, are often Very annoving, particularly to ladles of light complexion, for the discolored spots show more plannly on the face of a blonde than a brunette; but they greatly mar-the beauty of either: and tay preparation that will effectu-ally remove them without injuring the texture or color of the stain, is certainly a dediceration. Dr. B. C. PERRY, who has main discases at the skin a speciality, has discovered a remo-dy for these discolorations, which is at once prompt, infailible and harmless.

Prepared only by B. C. PERRY, Dermatologist, No 40 hond street. New York, and for sale by all druggists. Price \$2,00 per bottle. Call for

PERRY'S MOTH AND FRECKLE LOTION. 6m-Nov. 11. Sold by all Druggists everywhere.

PERRY DAVIS'S VEGETABLE PAIN KILLER .- We ask the attention of the public to this longtested and unrivaled

FAMILY MEDICINK.

It-has been favorably known for more than twenty years. during which time we have received THOUSANDS of Lestin ata, showing this Medicine to be an almost acver-falling reme dy for diseases caused by or attendant upon

Sudden Colds, Coughs, Fever and Akue, Readache, Billour Fover Pains in the Side, Back and Loins, as well as in the Joints and Limbs; NECHALGIC AND RHEE MATIC PAINS in any part of the system; Toothache, and Pains in the Head and Pace.

As a BLOOD PURIFIER and TONIC for the STONACH. It seldom fails to cure Dyspepsin, Indigestion, Liver Complaint, Acid omach, Heart Burn, Kidney Complaints, Sick Headache Piles, Asthuns, or Phthisic, Ringworms, Bolls, Felons, Whit-Old Sores, Swelled Joints, and GESERAIT DEBILITY of the STOTEN.

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See directions accompanying each bottle.

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SOMETHING NEW IN SCIENCE.

SOMETHING NEW IN SCIENCE, A COURSE OF LECTINES ON GEOLOGY will be delive a cred at the MELODEON. commencing on Websknbar EVENING, Dec. Bith, by MRs. N. J. WILLIR, who will deliver said Lectures in a traice state. The principal controlling in-fluence will be that of the late PROF. MILLINAR, who will delive is subject, as they have been received, reviped, and corrected since his entrance hint the spirit-world. The conrols will consist of ten lectures, which will be continued every succeeding Wednesday evening until completed. Disors open at 61-2, to commence at 71-2 o'clock. EV Thesis for the Course, 27 of BELA MARSH, 14 Bromfield street, and at THE DOOR. DECEMPTOR

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BANNER OF LIGHT.

Message Department.

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

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

reported veroation. 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 Bpirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive-no more.

The Circle Room.

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

MRS. CONANT gives no private sittings, and re-ceives no visitors on Mondays, Tuesdays, Wed-nesdays 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 hely 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 dving, 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 realides 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 hattles 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

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 collisted, 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 Donnovan.

Patrick Donnovan, 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 me 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 meself a moving round, and a moving round, until I come 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 bat-

tle 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 liked to haveto 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 t'other side, I felt glad that I'd got through with

Well, now, Mr. Chairman, I have got friends comewheres 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 meself 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. Whew! 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 of death. You don't think nothing about dying; life. no, not 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 Donnovan first of all, and then to James Don-

try for it. [Do your friends reside in this city?] that is transpiring on earth. 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

get-it's rather a delicate subject to bring up, that are punished for it. Whenever you transgress is yourself. I suppose they will be scared. It's any law, you are punished by that law, not in all very well that I was Patrick Donnovan when some far-off future, but immediately.

Questions and Answers.

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

QUES .- 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 near 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. The Orthodox theirs. The Methodists 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 vours. Q .-- Was it the lady medium's arm that was seen at the Eddy scances 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 lived longer on the earth, as it's natural for us all 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 im-

plies 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 cou 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 disknow, you get so heated up, you lose all your fear appointed in this, as in all other circumstances of

> 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 novan, and to all the rest. I suppose it 'ill be a means omniscient in its capacities; therefore it long way to get round to all I know here, but I'll cannot be possessed of an understanding of all means omniscient in its capacities; therefore it

> 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 dead, dead, dead, three times dead, and worse as the souls are that need punishing. Whenever than that, gone to hell, down as low as you can you violate the higher laws of your natures, you

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

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 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 Greenwich.

Be kind enough to say that Giles Greenwich, 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?

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 towld at one time she was at work for you. [It is possible. Was she at work in my office or house?] Well. that's what I can't do, sir. [You can't?] No, Was she at work in my office or house?] Well, sir, I do n'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 towld 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 [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. There is food for thought here. The Brothers' [Where did you die?] I died, sir, in Cork. I was never in this country. This is Massachusetts never in this country. This is Massachusetts, aint 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, not 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 much as eight or nine years and better. Oh, I hope I'll find her, sir. Dec. 11.

lie; Robt. Algers, of the 9th Maine Begiment, to Cornis Graves; Wm. Huckman, boy to Capt. Albro, of the 3d Georgia Begiment, to Jane Buckman, in Portsmouth, Va.; Joseph Somers, of the 15th Connecticutz. Thos. Brady, of the 35th Mass., to his wife Catharine; Julia Gaines, to her mother, in

New York. Tuesday, Jan. 8. - Invocation: Questions and Anawers: Giles Stubbins, of London, Eng., to his two sons, and friends: Ann Louisa Jones, of Louisians, to her mother: Wm. Grook, of Mediord, Maas., to friends. Thursday, Jan. 11. - Invocation: Questions and Answers: Illram Wadleigh, of Buffalo, N.Y., to his brother: Moses Fra-zer, of Norwich, Ct.; Margaret Shales, of Nouth Boston, to the pricest: Lily Merchant, ot New York City, to her mother, Mary Louisa Merchant.

Tameleas split; Lizzle Clough, formerly a medium in Boston Lieut, William Collins, 3d Wisconsin, Co. C, to his mother and friends; Katy Folsom, of Detroit, to her father, James K

friends; Katy Folsom, of Lector, a sector, Thursday, Jan. 18.—Invocation: Questions and Answers; Thursday, Jan. 18.—Invocation: Questions and Answers; Bichard Fowers, of Galveston, Texas, to Henry Stanleis: Mer-ritt Parker, of New Haven. Ct., to his parents; Ben. Cariton, who served on Gen. Lunder's staff, to Dr. Robinson, Surgeon of their Division; Mary Teresa Hillis, of Pitiston, Penn., to friends.

(a) their Division; Mary Peresa Inin, of Prission; Penn, to friends. Monday, Jan. 22.—Invocation; Questions and Answers; James Nugent, of the Hist New York, Co. K, to his cousin Phillp; Dr. Charles Cheever, of Portsmouth, N. H.; Minnie Fales, daughter of Wm. H. Fales, of Browlyn, N. Y., to her mother and father. *Tuesday, Jan.* 23.—Invocation; Questions and Answers; Christopher Kenderticki, of Cheapside, London, to the Rector who visited him; Olive Guyzer, of Richmond, to Griends, in New York City; James Flynn, of 32d New Jersey, to Corne-lius O'Brien; Ada Corey, to her father, Wm. Corey, of Ches-terville. Tenn.

The Davenport Brothers in Ireland,

The Davenport Brothers and William Fay, after holding a series of successful scances in London, went to Dublin, Ireland, where they met with success. All the papers there gave long accounts of the first seance. We give below extracts from several of them, with the comments of the London Spiritual Times.

The Times says: It is a source of gratification to us to report success. On Thursday, Jan. 4th, Mr. Cooper introduced them for the first time before a select Dublin audience, consisting mostly of members of the press and men of science. There was, as we might expect, intense skeptical interest dis-played by some few persons present, but no "dis-covery" was made other than the one that human ingenuity is bafiled in presence of the wonders of

the mysterious cabinet and dark scance. The press of Ireland, whatever else may be said of them, cannot be charged with unfairness in their manner of treating the mediums. We in their manner of treating the menums. We have several papers before us, each giving a faith-ful report of the phenomena which took phace on the occasion of the first scance without one abusthe occasion of the first scance without one hous-ive word or manifest misstatement. This is a good sign, which must be gratifying in no small measure to the mediums, and likewise to all who believe in the genuineness of their manifestations. The Freeman's Journal, after describing the

phenomena witnessed, sums up thus:

phenomena witnessed, sums up thus: "It would be, perhaps, wearisome to go further into detail; suffice it to say that we witnessed last night the strangest and most unaccountable performance that could be thought of next to the sacred miracles. The Nesses. Devenport could not, certainly, have had assistance in the cabinet from any human being whatever. It is nithing but a thin shell of wood placed upon three treaties, and all who wished could watch every outside part of it during the whole night. During the dark part of the performance. Alesses. Fay and Davenport sat on the same floor as the audicuce, and within reach almost of a dozen of them. They certainly succeeded in astonishing all who had the pleasure of attending their soirce yesterday evening."

Here is an admission which may be placed to the account of Spiritualism. The other papers avoid comparisons of the kind, but lean to the idea of jugglery, even whilst they confess the whole affair past finding out.

The Irish Times has the following sensible remarks to begin with:

Is it yourself, sir, what knows Ellen Murray? [I am not sure; I knew an Ellen Murphy.] No, sir; it's Ellen Murray. [I do'n't know her.] Well, I was towld you was the gintleman 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 towld we here sir. [I know an Ellen Murphy.] Way here sir. [I know an Ellen Murphy.] We with ever present at the sean concur, and, certainly, none who were present at the sean ceitat evening.' The writer here is evidently in a fix; he is too

The writer here is evidently in a fix; he is too

The writer here is evidently in a fix; he is too sensible to accept the misstatements of the Eng-lish press. He says, "Few inpartial persons can concur" in the idea of jugglery; that the medi-ums power borders on the supernatural, and concludes thus:

voice of a dying soldier arrested my attention. He called for water, and then asked me if I could not see the augels 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 heauty. 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 enslirined 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 loft, we always shall. 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- | thee forever. Amen.

I was in the body, but it's not so well that I'm Patrick Donnovan now I 'm dead. Oh, it's a damned inconsistent mess, anyway,

ing 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 spake with me folks. All

want is a chance to come back and prove meself. the communications are true or false? show to them that I am Patrick Donnovan, that I can talk, can do this 'ere thing [rap?] on things that will convey sounds. I can manifest meself in this way. I know the thing is new 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 don't come back and give their testimony ag'in it, why, I would n't give a straw

for them; they are nobody. When I first tried to introduce meself 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 hall 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 n't overturn your skepticism, and make you see, yourselves, the truth of this Spiritualism, then me

name would n't be Patrick Donnovan. 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 meself some day. Well, sir, me regards to all, and me especial re-

spects 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 4.7 Now my friends have said they would give the Dec. 5. of Columbia.

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 upto 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,

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 this religion business. Oh, yes, sir; that's talk- 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

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 what 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.

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 do n't want me, I can go to my wigwam 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 do n't see him now any more than I did before death.

Men talk of God, and prate of a Deity, as though are void of complainings, are linked close with they knew him well. They talk of Jesus Ohrist, thine own mighty soul, and therefore must praise and love him, they say. But the human heart is Dec. 11. not prone to love that it has never seen or known,

A 16 6 4

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 to say: have you been in the spirit-world?] Only since spring. I agreed to come here and report myself. Nov. 23.

MESSAGES TO BE PUBLISHED.

Taesday, Dec. 12. – Invocation: Questions and Answers; Carlos Reinstane, under Gen. Sigel, to friends; Major Geo. K. (yler, 2d Virginia Infantry, to Wm. Tyler, in Richmond, Va.; Inarles Dearborn, 32d Mass, Vols., to friends; James Martin, Irummer boy, 73d New York, to Gen. Robert Ould, and reis-line in Naw York

Arteria Dearborn, 32d Mass, Vola, to freinds i James Marin, drummer boy, 73d New York, to Gen. Robert Ould, and rela-tives in New York.
 Thurday, Dec. 14.—Invocation : Questions and Answers; Edward Barrows, a lawyer, of New Oriens, La., to his friends; Charlie Osgood, of Charlesiown, Mass., to his parents; John Riannon, of the 3d New Hampshite Yola, Co. C; Joseph Thompson, of Boston, to his friends.
 Monday, Dec. 14.—Invocation; Questions and Answers; Edward Barrows, a lawyer, of Georgia, to his porther Augua-tus; James Weish, who resided in High street, Boston, to his with a street, to her mother, New York City.
 Tuesdow, Dec. 18.—Invocation; Questions and Answers; Caroline L. Wiseman, to Ramuel Wiseman, of Portamouth, Va.; Major Wm. H. Dixon, of Georgia, to his brother Augua-tus; James Weish, who resided in High street, Boston, to his with farey; Arabella Stearms, whose father keeps a store in Canal street, to her mother, New York City.
 Tuesdow, Dec. 18.—Invocation; Questions and Answers; Degood Eaton, of this city, to friends; John Gilcrease, to his mother in-law; Ebenezer Francis, to some of his distant rela-tives residing in Boston.
 Theraday, Dec. 21.—Invocation; Questions and Answers; Heat, in New York City; Annie Bide, of Thompson-ville, O, to her mother; Harry Marston, of Fitchburg, Mass.
 Twesday, Dec. 20.—Invocation; Questions and Answers; Frederick Lane, of Union Park street, Boston, to his children; Mary Suilvan, to Fatrick and Mary McCarty, of this city; John Frost, to his prother, Walker Frost; Hiram ("HL") Tawiday, Dec. 23.—Invocation; Questions and Answers; Frenton, Va., to Major Henry Taylor, Jand Iriends; Anthony Burns, to frends in Bootland and America.
 Monday, Jan, I.—Invocation; Questions and Answers; Frenton, Va., to Major Henry Taylor, Jand Iriends; Anthony Burns, to frends in bootland and America.
 Monday, Jan, I.—Invocation; Questions and Answers; Ira Fisk, 2d Wisconsin,

Burns, to. The Makon infor Layout, and America.
 Monday, Jan. 1. -- Invocation: Questions and Answers;
 Ira Fisk, 2d Wisconsin, to friends; ida Whitney, of Cambridgeport, Mass., to her parents, and sister Lizzie; Horace Tavior, to thends.
 Thuesday, Jan. 2. -- Invocation: Questions and Answers;
 Beth Himshaw, of Greensboro', Ind., Agnes Leach, to ber als ter, in New York City; Maggie, a slave, to Alles, a slave, in a her former master, Major Henry Cityde.
 Thursday, Jan. 4. - Invocation: Questions and Answers;
 Frank Converse, of Maiden. Mass.; Anna T. French, of Fourth Aroune, New York City; to friends; Margaret Buok-minater, of Waverley, Lancaster Co., Eng.
 Monday, Jan. 6. -- Reading of a Poem from the pen of Eula-

We trust the writer in the Irish Times will take other opportunities for investigation. He is evidently free from the rabid self-assumptions of many of his English brethren. He has, in his article, thrown jugglery overboard, and argued that the power of the mediums borders on the superand absurd" to suppose such a thing. But the phenomena are not the result of jugglery. What then? They occur mysteriously enough, and not being the result of jugglery, must either be natu-ral or supernatural. Which term does the Irish Times prefer? It matters little, providing the facts are admitted, whether nature or supernature be accredited with the mystery. After all, may not the supernatural be an extension of the natural? We need not trouble ourselves about mere terms if we can agree upon facts. Since the Irish Times has overthrown the idea of jugglery, the Daven-ports can have no possible objection to its naturalism or supernaturalism. Once admit the hon-esty of the mediums, where will philosophy and reason carry it, if not to the natural or the super-natural? The Irish Times is evidently "bordere Irish Times is evidently "bordernatu**r**al? ing" on Spiritualism.

Saunder's Newsletter and Daily Advertiser says of the first scance:

"For three hours we were in an atmosphere so pervaded with mystery and wonder, that long ere the performance was over we had given up all hope of finding the key to anything re savi

The Daily Express, equally bewildered, goes on

"Much has been said and published at the surprising feats "Much has been said and published at the surprising feats performed by these young men-and however prepared those present might have been to witness all that the most extrava-gant fancy could imagine—and notwithstanding the skepticism of many was openly expressed, the proceedings inat evening collesed the anticipations of the most sanguine, staggered the prejudices of those the last to admit of supernatural agency, and evoked from all the most unequivocal and decided marks of approbation. To account for them by ordinary laws of nature seem impos-sible, that a supermatural agency should be invoked common sense forbade belleving, and the audience, while acknowledg-ing the unaccountable nature of the means employed, were event to express their astonisment, and give the Brothers every credit for candor and extraordinary ability."

The Daily Express is evidently in a condition similar to that of The Irishman. If it was not for the authority of "common sense," it would be a "Supernaturalist." Such a consummation may not be "devoutly to be wished;" but reasoning strictly upon its own premises, where is the es-cape from a spiritual hypothesis? Without "com-mon sense" it virtually admits there is none. The mediums' manifestations, according to The Ex-press, are beyond the ordinary laws of Nature.

needuling maintestations, according to The Jrass, are beyond the ordinary laws of Nature. A posteriori reasoning says they must either pro-ceed from natural or supernatural laws. If this be true, of what use is it saying that "common sense" will not admit it? We know scarcely anything more common than the use of "common sense" to put down truth or to oppose principles. In the past the Irish peo-ple, during their great struggles, many of them of the heroic and noblest character, manifested the power of "common sense," so-termed, to an ex-tent at times injurious to their real progress. So have all peoples. The truth is, that "common sense" needs educating and stimulating in the di-rection of progress. When it is so, there will be little fear of Supernaturalism, Spiritualism, or any other subject which has truth for its basis, being held back by "common sense." A man, signing himself.", Medicuk," has issued a 'challenge to the Davenport Brothers need fear The challenge is not one the Brothers need fear to accept, but thay do wisely to pursue the "aren"

The challenge is not one the Brothers need fear to accept, but they do wisely to pursue the "aven"

in an marthread F FEBRUARY 10, 1866.

tenor of their way," and leave the rope-tying gen-tleman to account, if he can, for the phenomena that are astounding, at this moment, all Dublin. The following is Mr. Cooper's reply to "Medicus":

To the Editor of the Irish Times-Sig. In reference to a let-ter which appears in to-day's Irish Times, conveying a chal-lenge to the Brothers Davenport, allow me to say that we are here to present facts, and not for the purpose of giving or sc-ter to reside a set of the say of the s

bere to present facts, and not for the purpose of string of the centing challenges. Your correspondent, "Medicus," would, I consider, have acted a wiser part if he had made himseif acquainted with the nature of the facts we present, before venturing to send a challenge in reference to a subject he obviously does not un-derstand. Representative of the Brothers Davenport. Queen's Arma Holel, January 61A. The bundmean of the Dublin Beople, as well as

The kindness of the Dublin people, as well as of the Press, up to the present, has been every-thing the mediums could desire:

The Irish Times, of a later date, gives the fol-

"At the conclusion, a vote of thanks and confidence in the Brothers Davenport and Mr. Fay was passed, and the soirce terminated.

The gentlement who sated on the part of the audience, and The gentlement who sated on the part of the audience, and who made a most minute examination of the cabinet and ropes, were Mr. Henry Guinness, Burton Hall, Stillorgan, and Mr. R. J. Downes, Harcourt-sireet. Mr. Cooper stated that a proposal had been made by one of the scientific societies in London, to give a scance before the members, the conditions being that the cabinet, appurten-ances, and clothes of the Davenports for the occasion, should be provided by them, which offer the Davenports accepted."

A Capital Inducement to Subscribe for the Banner.

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

The above named are all valuable books, bound in good style.

A Register for Lecturers and Mediums.

As a matter of information and convenience to all parties, we have procured a blank book in which to register the names of lecturers, mediums and friends in the spiritual ranks who visit our office from various parts of the country. Mediums residing in this city and vicinity are particularly requested to register their names, or send us their address and phase of mediumship.

A register is also kept at our Branch Office, 274 Canal street, New York, for the above-named purpose, to which the attention of mediums in that locality is called.

The Ball is Moving-Another Convention.

The Spiritualists of Rhode Island and Connec-ticut will meet in Convention in Providence, R. I., Feb. 15th, for the purpose of initiating Missionary labor in those States, by forming a similar asso-ciation to that recently organized at Worcester.

ciation to that recently organized at Worcester. Friends of a spiritual gospei, come and let us be-gin a work, which shall overthrow the enslaving dogmas of the old superstitions. J. E. Ballou, S. H. Vose, Seth Shaw, L. K. Jos-lin, Mrs. M. S. Townsend, J. G. Fish, for Rhode Island; N. Peckham, W. Peckham, J. A. Wil-liams, A. E. Carpenter, L. H. Clark, J. Monroe Kingsley, G. W. Burnham, S. P. Anderson, Mrs. L. B. Sayles, Mrs. Susio A. Hutchinson, J. S. Loveland, for Connecticut.

Obituaries.

Passed to higher life, Jan. 18th, in the 43d year of her age, atta. caran 15., wile of Perry G. Townsend, of Bradford, Mo. This estimable woman leaves a husband, nine children, and a numerous circle of relatives and friends to mourn the earth-ly departure of a faithful wife, a fond and devoted mother, and sympathizing friend. During her protracted illness he ever maintained the most cheerful screnity of mind, evincing most clearly the practical results of that faith which recognizes no-death-only a transition to a brighter ophere. Mrs. Sarah B., wlfe of Perry G. Townsend, of Bradford, Mo.

-only a transition to a brighter sphere.
" She hath heard the angel-welcome,
Met the friends who 've passed before;
Robed herself in light and beauty,
On the radiant + pirit-shore.

There she lives to watch and guide us, On our path to shed a light; On our path to shed a light; Walk an angel from beside us, Through the shadows of the night "

ELIZA II. FULLER. La Grange, Jan. 25, 1836.

Gone Home to dwell with the Angels. Flora J., daughter of W. F. and M. A. Jamleson, departed this life, in Albion, Mich. on Saturday morning, Dec. 231, aged 5 years 10 months and 17 davs

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D. F. CRANE, ATTORNEY AND COUNSELLOR AT LAW. **\$8** COURT STREET, BOSTON,

House, 18 Webster street, Somerville. April 15.

Klitredge Place, Boston. At the rend of great Nervous A LADY who has been cured of great Nervous how how how after many years of miscry, desires to make known to all fellow sufferers the sure means of reller. Address, enclosing a stamp, MRS, M. MERRIT, Box 563, BOSTON, and the PRESCRIPTION will be sent PRES by return number of the prescription of the sent present present the sent present the sent present the sent present the sent the sent present the sent the sent present HOW AND WHY I BECAME A SPIRITUALIST. BY WASH. A. DANSKIN, BALTIMORE. HOW AND WHY I BECAME A SPIRITUALIST. BY WASH. A. DANSKIN, BALTIMORE. HOW WIFe," "American Crisis," and "Gist of Spiritualism." For address, see lecturers column. WARREN CHASE.

EBOOKS I BELA MARAII, at No. 14 BROMPIELD STREET, keeps con-stantly for sale a full supply of all the Spiritual, and Re-formatory Works, at publishers' prices. formatory Works, at publishers' prices.

BOSTON.

60 School Street, next door East of Parker House

A. B. CHILD. M. D., DENTIST,

DR. J. T. GILMAN PIKE, Hancock House, = = - Court Square,

BANNER OF LIGHT.

FEBRUARY 10, 1866.

MRS. LAURA CUPPY will locture in Ban Francisco, Cal., till urther notice.

ALCINDA WILINELN, M. D., Inspirational speaker, will lee-ure in Kansas until spring. Address, care of James Thompture in Kahasa until spring. Address, care of James Thompson, lox 137, Davenport, lowa, until further notice. I. Jupp Parburk will lecture in Buffalo, N. Y., during Feb-ruary. Address, care of Thomas Bathbun, box 1231, Buffalo.

DR. W. K. BIPLEY will speak in Chelsea, March 18 and 28. Address, hox 95, Foxboro', Mass. Bins, H. T. STRANNS will speak in Rockland, Me., during February. Permanent address, South Exeter, Me.

Mas. Svin A. HETCHINGON will speak in Charlestown dur-ing February : in Willimantic, Conn., during March. Address as above, or East Brainfree, Vt.

as above, or East Braintree, Vt. Miss. ANNA M. MIDDLEBROOK will lecture in Bridgeport, Ct. during February: in Lowell during March; in Bioston, April I and R. Will answer calls to lecture week-evenings. Audress as above, or bex 718, Bridgeport, Ct. Mras. E. M. WOLCOTT is engaged to speak half the time in Danby, Vt. Will receive calls to speak in Vermont, New Hampshire, or New York, Address as above, or Rochester, Vt. ELIJAH WOODWORTH will lecture in Middlebury, Ind., and its vicinity, each Sunday and week evening during January, F. L. WADSWOBTH Speaks every Sunday in February in dilwaukee, Wis. Address accordingly.

Goorge A. Prince, Auburn, Me., will answer calls to speak ipon the Sabbath, week-day evenings, and to attend funerals. MRS. AUGUSTA A. CUBBIBR. Address, box 815, Lowell, Ms. DR. L. P. GRIGGS, Evansville, Wis.

J. WN. VAN NAMEE, Brooklyn, N. Y.

May. CHARLESTOWN. — The Spiritualists of, Charlestown have commenced a series of free meetings, to be held at Mechanics' Ifall, corner of Chelsea street and Chu square, every Sunday afternoon and avening. These meetings are to be conducted by Mr. James B. Hatch, ito whom all communications must be addressed, assisted by a Committee of well known Spiri-ture during the senson. The public will please take noice that these meetings are free, and all are invited to attend. Speaker engaged :-Mrs. Susie A. Hutchinsonduring February. Curstasa.—The Associated Spiritualists of Chelsea have en-GEORGE W. ATWOOD will answer calls to lecture in the few England States. Address, Weymouth Landing, Mass. Speaker engaged :- Jirs. Subje A. Hutchinson during r corulary. CHELBSA.-The Associated Spiritualists of Chelses have en-gaged Library Hall, to hold regular meetings Sunday afternoon and evening of each week. All coummunications concerning thom should be addressed to J. 8. Dodge, 121 lianover street, Boston. Speakers engaged :- Mirs. M. 8. Townsend, Feb. 4 and 11; Susie M. Johnson, Feb. 18 and 25, and March 4 and 11; W. K. Bipley, March 18 and 25. 3. H. RANDALL inspirational speaker, will answer calls to fecture on Spiritualism and Physical Manifestations. Ad-frees, cars of 274 Canal street, New York City. D. S. FRACKER, inspirational speaker. Address, Berea, O.

Mas. Marr A. Mirchigan and indicate preset. Address, Brick, U. Mas. Marr A. Mirchigan and Holana. Would like calls to lecture apon Spiritualian Fundays and week-day evenings in Western New York, Ohio, Michigan and Indiana. Would like calls to lec-ture on the direct railroad rosito to Chicago. Address with-out delay, Lockport, Kiagara Co., N. Y.

OUT UCIAY, LOCKDOTI, NIEGATA CO., N. Y. DR. L. K. COOMLEY WILL ANAWER CALLS to lecture in New England, where the splitual friends may desire, this fail and winter, until further notice. Address, as soon as convenient, Yineland, N. J. Will receive subscriptions for the Banner of Light, and sell Splitual and Reform Books. MRS. ELISA C. CLARK, inspirational speaker. Address care of this office.

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

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

Woncester, Mass. - Meetings are held in Horticultural Hall every Sunday afternoon and evening. Speakers engaged -Bepl. Todd, Feb. 4 and 11; Mrs. M. S. Townsend, Feb. 18 and 23; Mrs. Mary M. Wood during March.

Putnam, Conn. Miss JULIA J. HURBARD, trance speaker, has again entered the lecturing field. For the present her address will be Bos-ton, care of this office. Miss ELIZA Howk FULLER, trance speaker, will answer-calls to lecture Sundays and week evenings. Apply as early as convenient. Address, LaGrange, Me. EMMA HARDINGE. Persons desiring information of her whereabouts can obtain it by inquiry of Mrs. E. J. French, 8 Fourth avenue, New York. Those who have occasion to write to her can address leiters to Mrs. Hardinge, caro of Mrs. Gil-bert Wilkinson, 205 Cheetham Hill, Manchester, England. Mas. Mars L. FRENCH, Inspirational and trance medium,

bert Wilkinson, 205 Cheetham Hill, Manchester, England, Miss. MART L. FRENCH, Inspirational and trance medium, will answer calif to lecture or attend elicies. Free Circles Sunday and Wednesday evenings. Address, Ellery streat, Washington Village, South Boston. Jos. J. HATLINGER, M. D., Inspirational speaker, will an-swer calls to lecture in the West, Sundays and week evenings, the coming winter. Address, 25 Court street, New Haven, Conn.

FOXBORD', MASS.-Siectings in TOWN Hall.) PROVIDENCE, R. I.-Meetings are held in Pratit's Hall, Wey-boaset street, Sundays, afternoons at 3 and evenings at 7% o'clock. Progressive Lyccum meets overy Sunday forenoon, at 10% o'clock. Speakers engaged:-J. (5. Fish during Feb-ruary; Adin Ballou, March 18; Henry C. Wright, March 25. PUTNAM, CONN.-Meetings are held at Central Hall every Sunday afternoon at 1% o'clock. Progressive Lyccum at 10% in the forenoon, Speaker for the present, A. E. Carpenter. PORTLAND, ME.-The Solritualists of this clit hold resoluter.

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

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

A.C. ROBINSON, 15 Hathorne street, Salem, Mass., will an-wercalls to lecture. ANDREW JACKSON DATIS can be addressed at the Banner of Light Branch Office, 374 Canal street, New York.

LEO MILLER, 22 Market street, Chicago, Ill.

MRS. N. J. WILLIS, trance speaker, Boston, Mass.

LINAN C. HOWE, trance speaker, Clear Creek, N. Y.

S. J. FINNEY, Ann Arbor, Mich. REV. ADIN BALLOU, Hopedale, Mass.

MBS. E. DELAMAR, trance speaker, Quincy, Mass. B. M. LAWRENCE, M. D., will answer calls to lecture. Ad-dress, 12 Lincoln street, Hoston, Mass.

DEAN CLARK, inspirational speaker, will answer calls to lecture. Address, Brandon, Vi.

MRS. H. F. M. BROWN may be addressed at Chicago, 111. MISS LIZZIE CARLEY would like to make engagements or the late fail and winter months with the friends in New York and Pennsylvania. Address, Ypsilanti, Mich.

MRS. F. O. HYZER, 60 South Green street, Baltimore, Md. MRS. ELIZABETH MARQUAND, inspirational and trance peaker, 97 Wainut street, Newark, N. J., will answer calls to

ELIJAH R. SWACKHANER will answer calls to lecture on Communitary Life, the Commonwealth of the New Dispensa-tion, Spiritualian, and kindred subjects. Address, 57 Wainut atreet, Newark, N. J.

SELAN VAN SICKLE, Maple Rapids, Mich., will answer calls a lecture in that vicinity. H.B. STORER, Brooklyn, N. Y.

MRS. M. A. C. BROWN, West Brattleboro' Vt.

DE. JAMES MORRISON, ICCLUPER, MICHENDORO' VI, DE. JAMES MORRISON, ICCLUPER, MICHENRY, III. MRS. LYDIA ANN PEARSALL, Inspirational speaker, Disco, Mich.

LOIS WAISBROOKER can be addressed at Massillon, O., box MRS. MARY J. WILCOXSON, Hammonton, Atlantic Co., N. J.

MISS MARTHA S. STURTEVANT, trance speaker, 72 Warren treet, Boston. C. AUGUSTA FITCH, trancespeaker, box 1835, Chicago, Ill.

MRS. EMMA F. JAT BULLENE'S address is 32 Fifth street, New York.

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

Mus. Sopnia L. CHAPPELL will answer calls to lecture. Address, Forestport, Oneida Co., N. Y., care of Horace Far-ley, Esq. Mus. E. K. LADD, No. 179 Court street, (room 5,) Boston, will answer calls to lecture.

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

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

IsA H. CURTIS speaks upon questions of government. Ad-dress, Hartford Conn. MRS. DB. D. A. GALLION will answer calls to lecture, under

Banner of Fight. J. M. PEEBLES......RESIDENT EDITOR. eterulty,

We receive subscriptions, forward advertisements, and transact all other business connected with the Banner of Light. All letters and papers intended for us, or communications for publication in the Western Department, or pertaining to other matters, should be directed to J. M. Perbles, Cincinnati, Ohio, box 2183.

WESTERN DEPARTMENT:

CINCINNATI, OHIO.

Notice.

8

Idiots on Earth and in Spirit-Life.

Spanding a December day in Syracuse, N. Y., with our cousin, Dr. S. G. Martin and family, we, in company with the Rev. J. H. Harter, former fellow academician and divinity classmate with us, visited the "New York Asylum for IDIOTS." The corner-stone of this splendid editice was laid Sept. 8th, 1854. It is situated upon a line eminence overlooking the city, and surrounded by elegant grounds, walks and shrubbery. These interested us little, however, compared with the one hundred and forty idiots in the institution, with the methods of educating them.

Through the kindness of Dr. Wilbur, the gentlemanly Superintendent, we were permitted to see the classes, and witness their various exercises and systems of instruction. Adapting themselves to the condition of these demented intellects, with great attention to habits of cleanliness, baths, gymnasium exercises, etc., they make their teachings perfectly natural, directing the imbeclie mind first to forms; then to colors; then to number by the stringing of beads; then to various object lessons; then to singing, reading, recitations and cheerful conversation. Their improvement, though slow, was certainly wonderful, speaking volumes, not only for the patient teachers, but for the charity, genius and glory of the nineteenth century. We were pointed to children between seven and fifteen years of age, that when placed in this humane asylum were drooling, slavering, spacestaring idiots, incapable of speaking an intelligent word: but now, after from three to seven and nine vears educational training, could read, write, sing, work mathematical problems, and converse intelligently, showing great ambition to excel.

The letters of gratitude received by the officers of this institution from parents and friends, would call tears from eyes that seldom weep. Beautiful is appreciation. When there is no direct organic disease, or softening of the central nervous masses, the intellectual improvement is quite rapid, the germinal powers of intelligence being awakened, and developed to useful ends, and the affections warined into life, responding to words and acts of kindness, by exhibitions of affectionate feeling. The Superintendent gave us the history of one, who entering both as orphan and idiot, progressed and matured mentally so rapidly that he finally enlisted as a soldier, fighting in the thickest of the battle at Gettysburgh, was terribly wounded in the battle of the "Wilderness," and finally fatally wounded at Fisher's Hill. His body now sleeps with the ashes of many comrades at Winchester.

We left with nobler estimates of man, and grander ideas relative to the unseen forces and divine possibilities of human nature. It is quite difficult to draw the line of demarcation where one. idiocy ends and the composimentis in humanity begins. We are, personally, exceedingly idiotic in mechanics; was cuffed when a lad, for making an ungainly, misshapen "cider-tap." It was our best effort, however, in that direction. Sewing machines are still perfect mechanical puzzles to us. We have an acquaintance that is a proligy in music, but is below par in everything else. We have seen multitudes idiofic almost in the moral and conscientious brain-region. Penitentiaries are filled with the morally idiotic; the spiritual, top-brain organs being either dormant or sadly deficient. Fow, in this miserly age, are idiotic in - the organ of acquisitiveness; while mercenary

monsters abound everywhere. In the true, wellbalanced man, the perceptive, reflective, moral

ens. Divine guardians often bring those in their charge to earth, for observation, and the gathering of experiences through such mortals as they were allied to by earthly ties. Half the charme of summer-land life would be lost, were there no premature, imbecile and infantile minds to there educate. Teaching, and being taught, will be numbered as the most joyous employments of

Liberality of the Secular Press.

Among the favorable signs of the times, we refer with no little pride to the secular press of this, the Queen City of the West. The "National "SPIRITUAL DEPARTMENT," publishing therein answers from the spirit-world to sealed letters, through the mediumship of Col. Wm. M. Oden, with other important matters relating to the everrecurring facts and phenomena of Spiritualism. The "National Banner" and "Cincinnati Commercial," have recently published in their columns the Spiritualists' "Address to the World," in National Convention assembled, Philadelphia, 1865, Judge Carter, Chairman. What a contrast who write for such pygmean village and city sheets as pander to sectarian tastes and a supposed popular opinion. Down on all secular periodicals that officiously mouse about back-kitchens and moral cesspools, for something to fabricate concerning Spiritualists. Stop their papers. Their most vulnerable point is their pockets. Teach them that policy does not pay-that expediency dupes its devotees. There are millions of

Spiritualists in this country, and it is quite time they made their power felt. The way for them to he respected, is to respect themselves-to get rights, is to demand them.

Increasing Interest in Cincinnati.

The subject of Spiritualism is constantly en gaging a more general and earnest attention in this city. Several circles and spiritual clubs meet weekly, some tri-weekly, for investigation. New mediums are coming before the public. The Sunday meetings are well attended. Everything indicates permanency. A Progressive Lyceum will be organized as soon as a suitable hall can be procured. Surely Zion is putting on her beautiful garments.

Book Notice.

the publishing house of Ticknor & Fields, with a the publishing house of Ticknor & Fields, with a preface by R. W. Emerson. It is truly a readable der concern of mind." preface by R. W. Emerson. It is truly a readable book, full of suggestion, heightened morals, Per-sian maxims, and such lofty thoughts as enriched the mind of the poet and philosopher Saadi. By the way, this Persian must not be confounded with Saadia, a Jewish scholar and poet, horn in Egypt toward the close of the ninth century, and Egypt toward the close of the ninth century, and for a long time teacher in the school Sura in Babylonia.

To Correspondents. BRO. THOMAS, JOHNSON'S CREEK .- The vision

and journeyings of your friend J. L. H., through various spheres in spirit-life, though beautiful and profitable, are too lengthy for present publication.

E. L. C., DETROIT .- Your article, though well purposed, would have to be nearly rewritten. make early application to me here, if they wish The labor would be little less to write an original one. Yours truly, L. K. COONLEY.

E. W., JONESVILLE,-Your favors are received, Accept thanks.

BRO. ---- ST. CHARLES, ILL-Your communication is entirely inadmissible. Envys, jealousies, and personalities for evil shall have no place in the columns we control.

Permit us to kindly say to all correspondents, write brief and pointed articles, pen mighty truths in few words, read Emerson for style, if nothing more, and write correctly. Spelling-books, grammars and dictionaries are purchasable; a little energy will master them.

Names of Members of the Massachusetts Spiritualists' Convention. The following list of names embraces those who

Correspondence in Brief. From Colorado. DEAR BANNER-I do not write. Why? In

reading the spiritual papers I find no room to get a word in edgewise. Every inch of space is occuis word in engewise. Every nen of space is occu-pied. Your corps of contributors and co-laborers, in the body and out of it, so fully possess the whole land that an old ploneer like myself, hav-ing horne the heat and burden of the day, when Spiritualism was young and unpopular, finds a salve for the prickings of conscience or occasion-al correct shot he is not in the field as a writer or al regrets that he is not in the field as a writer or

I remember the time when it cost more than it Union," an influential Cincinnati weekly, soon to does now to be deemed guilty of holding converse become a daily, heads a column each week thus: with the dead, or departed; when it cost me pecuniary bankruptey, social, political, religions, com-mercial, intellectual ostracism; when I was forced from the field by poverty and the unpopularity of the cause. How different now! Even A. J. Davis is not a "monster of hideous mien;" and the people no more cry on the streets, as they have at my humble self, "There goes the Devil!" Let us not forget that there is more danger in popularity than persecution. The one purifies, the other cor-rupts. I think Spiritualism the highest science of mind and morals of which humanity is capa-ble, and, therefore, should be guarded with care. 1855, Judge Carter, Chairman. What a contrast does the above present with those penny-a-liners cle would severely damage it. There is danger f growing too fast, After fifteen years of experience I find myself

only looking into the vestibule of the great tem-ple, having received its warming and vivifying power in homeopathic doses. Perhaps it is not it that I should enter upon the full fruition of the New Discussion of the Market State of the Alexandree State of the State New Discussion of the Market State of the State of the State State of the State of the State of the State of the State State of the State of the State of the State of the State State of the State State of the State of New Dispensation. My mission may be else-where, and more on the material plane. I am sure I never was afraid of anybody or the consequences of doing right. Truth and integrity fear nothing. But I wander. Spiritualism is destined to be-come popular. Then comes the trial of its princi-ples and the capabilities of those who control its sources of saving grace to the masses! To receive faster than we can educate and assimilate is to weaken and defeat its mission. John B. WOLFF.

Denver City, Col. Ter., Jan. 18, 1866.

Notes from Dr. Coonley.

Vincland is really a most remarkable place. Within the last year, I am assured that the place has tribled in population, now 'numbering not far from six thousand; and places are sold—the contracts for which call for the building of about one thousand dwellings this year-and still they come. It is estimated that each house will contain, on an average, five persons, which must in-crease the inhabitants before the close of this year to about eleven thousand. It is estimated that full one-third of the population are Spiritualists, or persons whose religious sentiments are more that way than any other. As a consequence, sectarianism has but little sway here. True, the THE GULISTAN; OR, ROSE GARDEN OF SAADI. Presbyterians have been making a desperate effort -This is an elegantly bound volume, just from at "a revival" during the last week, having ob-

I hope to gain spiritual strength to radiate around this section of country, "casting out devils," heal-ing the sick, and preaching the gospel of glad tid-ings to the people.

I have just returned from a tour to Wilming-ton, Del., where there is a lively degree of Spiritual interest manifested, occasioned principally by the scances of Dr. Win, Fitzgibbon, manager, and Miss Ella Vanwie, a most remarkable medium for physical manifestations. I am to return to Wilmington, the 1st of March, to lecture and heal a few weeks. I trust the friends in this section of New Jersey, Pennsylvania, and Delaware will

Spiritualism in California.

We are residing in this city during this winter, but shall return to San José next Spring. Mrs, Stowe has been lecturing in Petaluma and Santa Rosa for the month past, and will lecture in Sacramento during January, and will lecture in Sac-ramento during January, and intends to lecture in all places on this coast wherever an audience can be gathered, as she now, with greatly im-proved health, intends to devote her whole time to the latture field.

to the lecture field.

Spiritualism is spreading rapidly on this coast, and I never saw anywhere such an eager desire to investigate the phenomena or listen to its phi-losophy. Mrs. Cuppy, who has been lecturing in this city for two months, is universally admired this city for two months, is universally admired as a speaker, and attracts very large and appre-ciative audiences, which appreciation is mani-fested by voluntary contributions of thirty to fifty dollars, and sometimes as high as eighty dol-

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

meetings every Sunday in Hope Chapel, 720 Broadway. Seats free. This SockTT of PROGRESSIVE SPIRITUALISTS hold meetings every Sunday, morning and evening, in Ebbitt Ilail No. 55 West 334 street, near Broadway. The speaker at present en-gaged is J. G. Flah for March. The Children's Progressive Ly-ceum meets at the same hall every Sunday afterioon at 24 o'clock. Speakers wishing to make engagements to lecture in Fubitt Hall should address P. E. Farnsworth, Sec'y, P. O. box 50%, New York. This Sprintual LICREW, corner of 23d street and Broadway, will be open every Sunday during the winter at 1% r. M Dr. Horace Dresser conducts the meetings. Seats free. Meetings at the "Temple of Truth, '614 Broadway, Lec-tures and discussions every Sunday at 10%, 3 and 7% o'clock. The hall and rooms are open every day in the week as a Splri-ualist' dopot for information, mediums' home, etc., etc. All are invited to come and make themselves at home. VINELAND, N. J.—The Splritualists of this place hold regu-lar Sunday meetings at Union Hall. ILAMAONTON, N. J.—Meetings held overy Sunday at 101-3.

NOTIOES OF MEETINGS.

BOFTOF MELODEOS. -The LECENTRY of HULIODEOS. -The Lyccum Society of Spiritualists will hold meetings on Squdays, at 25 and 75 O'clock. Admis-sion free. Speakers engaged :-Fred. L. H. Willis, M. D. of New York, during February 1 Mrs. Laura De Force Gordon during Marcht Mirs. Anna M. Middlebrook, April 1 and 8; J. G. Fish. April 22 and 29. THE BIBLE CHEISTIAN SFIRITUALISTS hold meetings every Sunday in Buil NO. 118 Tremont street, at 10% A. M. and 24 p. m. Mrs. M. A. Ricker, regular speaker. The public are invited. Seats free. D. J. Ricker, Sup't. CHEISTIAN SFIRITUALISTS hold meetings every Sunday at 10% A. M. and 3 P. M. at 121 Biblestone street, corner of Hano-

OCRESSIVES. D. J. Ricker, Sup't. CREISTIAN SPIRITI ALISTS hold meetings overy Sunday at 1054 A. Nand 3 P. M. at 121 Blackatone atreet, corner of Hano-ver atreet. Lecture in the afternoon by Dr. G. W. Motrill, Jr. Music by Miss Minnle Ponty. THE C. S. D. M. U.'s FIRST PROGRESSIVE BIBLE SOCIETY will hold meetings every Sunday in No. 10 Tremont Temple, at 3 P. M.; silos Nunday, Wednesday and Friday even-ings, at 7 F. M.

ings, at 74 P. M.¹. CHARLETOWN. — The First Society of Spiritualists hold meetings every Sunday in Washington Hall, at 24 and 74 o'clock P. M., under the supervision of A. II. Elchardson. The public are invited. The Children's Lycenum meets at 10 a. M. Speakers engaged : - W. K. Ripley, Feb. 11; Benj. Todd during Max.

11; W. K. Кірісу, March 18 and 25. Вилонтом, Mass.—Meetings are held in Union Square Hall, Sundays, at 2% and 1% г.м. Good speakers engaged.

LOWELL.-Spiritualists hold meetings in Lee street Church, afternoon and evening. The Children's Progressive Lyceum meets in the forenoon. Speakers engaged:-Susle M. John-son, Feb. 4 and 11; Benl. Todd, Feb. 18 and 25, and during April: Mrs. Anna M. Middlebrook during March; J. G. Fish during May and June.

uiring sing and sume. HAVERHILL, MASS.-The Spiritualists and liberal mind of Haverhill have organized, and hold regular meetings at Music Hall. Speaker engaged:-Fannia B. Felton during Febru-ary.

PLYNOUTH, MASS .- Spiritualists hold meetings in Leyden

Hall, Sunday afternoon and evening, one-half the time. Chil-dren's Progressive Lyceum meets every Sunday forenon at 11 o'clock. Mpeakers engaged .- N.S. Greenleaf, Feb. 11 and 18; Mrs. M. M. Wood, April 22 and 29.

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

North WRENTHAM, MASS.—The Spiritualists have organ-ized a society, and will hold regular meetings in Harmonial Hall at 10% A. M. and 1% r. M. Seats free, and the public are invited. Speaker engaged :—M. Henry Houghton until April.

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

PORTARD, ME.—The Spiritualists of this city hold regular meetings every Sunday, in Congress Hall, Clapp's Block, corner of Congress and Elm streets. Free Conference in the forenoon. Lectures afternooh and evening, at 3 and 7 o'clock. DOVER AND FOXCEOFT, ME.—The Spiritualists hold regular meetings every Sunday, forenoon and evening, in the Univer-

NEW YORK CITY.-The First Society of Spiritualists hold meetings every Sunday in Hope Chapel, 720 Broadway. Seats

meetings every Sunday, forenoon and evening, in the Uni-galist church. A successful Sabhath School is in operati

FOXBORO', MASS.-Meetings in Town Hall.

HANNONTON, N. J. -- Meetings held every Sunday at 101-2 A. N. and 7 F. N., at Ellis Hall, Belleview Avenue.

A. A. and P. A. at Elmin Bai, Benetiew Active Rende. BALTMORE, MD. The "First Spiritualist Congregation of Baltimore" hold regular meetings on Sundays, at Baratoga Hall, southeast corner of Calvert and Saratoga streets, at the usual hours of worship. Mrs. F. O. Hyzer will speak till fur-ther notice.

Sr. Louis, Mo.-The "Society of Spiritualists and Friends of Progress" have rented Mercantile Library (amail) Hail, and have regular lectures every Sunday at 101-2 a. M. and 71-2 r. M. Seats free. Speaker engaged :--Miss Lizzie Doten dur-ter Volvasie

ing February. WASHINGTON, D. C.-The Spiritualists of Washington hold regular meetings every Sunday, at 11 A. M. and 75 P. M. in Scaton Hall, corner of D and Minth streets. An able list of lecturers is engaged. CINCINNATI, O.-The Spiritualists of Cincinnati have organ-ized themselves under the laws of Ohio as a "Rollyfous Socie-ty of Progressive Spiritualist," and have secured Metropolitan Hall, corner of Ninth and Walnut streets, where they hold regular meetings on Sunday mornings and evenings, at 10% and 7% o'clock.

anu 17 0 CIOCK. SAN FRANCISCO, CAL.-Mrs. LEUTA Cuppy lectures for the Friends of Progress in their hall, corner of the and Jessie streets, San Francisco, very Sunday, at 11 A. M. and 1% P. M. Admission free. Children's Progressive Lyceum meets in the same hall at 2 P. M.

LECTURERS' APPOINTMENTS AND ADDRESSES.

PUBLISHED GRATUITOUSLY EVERY WERE IN THE BANKER OF LIGHT.

and spiritual departments are equally developed, and all propelled by full force-organs in the hasilar region

As all the future possibilities of the oak lie concealed in the acorn, awaiting the conditions of soils, suns and showers, so down under the incrustations of mal-formations, of hereditary, temperamental and organic conditions of the most seemingly hopeless idiot, lie all the hidden potentialities of the scholar, statesman and philosopher. The God-principle is within, and that principle, as a motor-potency, belongs to the kingdom of Infinite power, of which every individuality is a particled portion. Each child bears the impress of Divinity, and Nature, with reference to the absolute, knows, takes no retrogressive steps. All unfortunates, be their augularities or infirmities what they may, are susceptible of instruction. Progression is their inheritance. Education confers upon them lasting benefits. It elevates them in the gradation of being; awakes them to a more thorough consciousness of their self-consciousness, and enlarges their scale of enjoyment.

Is it not a loss to be born filiotic? Will not such be laggards forever? Were this earth all, such inquiries would have a deeper import. Wisdom, however, would not take one wheel, disconnect it from the others, and then judge the whole mechanism of the watch thereby. Is it a loss to you not to have been born into earth-life where the reputed Adam walked in mythic Eden, or when the Manethonian dynasty of Egypt was luxuriating in its palmiest days? It matters little as to the time of incarnations. Each is born in the centre of eternity. Many a youth, owing to circumstances and superior educational conditions, excels at thirty the father in wisdom. So likewise precocious children often make phlegmatic men. On the other hand, Daniel Webster, dull and heavy as a schoolboy, became the great national expounder of the Constitution. Neither the rules of mathematical measurement nor geometrical progression can be applied to mind ! Spirit knows not the meaning of years. Souls unfleshed take little note of time; while angels count the ages by good deeds done.

What the educational processes of earth fail to do for inharmonial and imbecile children, the future will accomplish. Relieved from earthly surroundings and physical disabilities, the evergreen shores of immortality will present influitely better facilities for their intellectual growth. The wisdom of the heavenly excels that of earthly teachers. The most confirmed of the idlotic commence the spirit-life as infants. They are received by loving mothers, if such preceded them; if not, by sweet ministering spirits, and matronly angels, who gently bear them to spheres of innocence, to be matured as tender plants in gardens celestial. Beautiful and eternal is a mother's love. "All change may mock, still, like the ivy-round the oak, it clings closest in the storm." It is only a

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signed the Constitution of the State Organization at Worcester. It is hoped that the list will be daily increased from all parts of the Commonwealth. We want to see earnest work done this vear in behalf of our glorious truth. At least Spiritualism. three thousand names ought to be sent in by the first of March, when the Agent will be ready to take the field. One dollar is the Membership fee, but some, as will be seen, have not limited their tee to one dollar. If any should be disposed to pay one dollar; it would be acceptable;

r. Richards, Worcester. 51,00 17. A. W. Fuller, do 100 r. J. H. Dewey, do 100 Mrs. Spaulding, do 100 Ir. L. W. Dewey do 100 Mrs. Spaulding, do 100 I. Justin, do 100 K-ander Faton, do 100 J. A. Dorr, do 100 Dr. Autor Faton, do 100 M. E. Fuller, do 100 Dr. Murray, do 100 M. E. Fuller, do 100 Dr. Murray, do 100 Mrs. W. Fields, do 100 T. D. Greenwood, E. Tem-Mrs. B. Rider, do 100 J. C. Greenwood, E. Tem-Mrs. B. Rider, do 100 Br. Murray, do 100 M. Adams, do 100 J. C. Upham, F. Temple'n 1,00 M. Adams, do 100 J. C. Upham, F. Temple'n 1,00 M. Adams, do 100 B. H. Vose, Wonsocket, Mrs. Prouty, do 100 Mrs. J. H. Yose, Wonsocket, Mrs. Prouty, do 100 Mrs. J. H. Yose, Wonsocket, Mrs. Prouty, do 100 Mrs. J. H. Yeaw, do 500 Mary R. Metcalf, do 100 Mrs. J. H. Yeaw, do 500 Mrs. Dearborn, do 100 Mrs. J. H. Yeaw, do 500 Mrs. Dearborn, do 100 Mrs. J. H. Yeaw, do 100 Mrs. Wight, do 100 Mrs. N. Haacom, Harre... 100 Mrs. Wight, do 100 Mrs. N. Haacom, Barre... 100 Mrs. Mary, do 100 Mrs. N. Haacom, Barre... 100 Mrs. Mary, do 100 Mrs. N. Haacom, Barre... 100 Mrs. Mary, do 100 Mrs. N. Haacom, Barre... 100 Mrs. Might, do 100 Mrs. N. Bailon, Northbort... 100 Mrs. Mart, do 100 Mrs. N. Bailon, South Orange, 100 Mrs. Might, do 100 Mrs. J. H. Manton, 100 Mrs. Marte, do 100 Mrs. J. H. Marten, 100 Mrs. Marten, do 100 Mrs. J. H. Mathen, J. M. Maston, 100 Mrs. Might, do 100 Mrs. J. J. M. Maston, 100 Mrs. Marten, do 100 Mrs. J. J. Mathen, 100 Mrs. Marten, do 100 Mrs. J. J. Mills, Boston, 100 Mrs. Marten, do 100 Mrs. J. J. Mills, Boston, 100 Mrs. Marten, do 100 Mrs. J. J. Mills, Boston, 100 Mrs. J. Comma do 100 Mrs. J. J. Mills, Boston, 100 Mrs. J. Comma do 100 Mrs. J. J. Mills, Boston, 100 Mrs. J. Comma do 100 Mrs. J. J. Mills, Boston, 110 Mrs. J. Comma do 100 Mrs. J. J

The above list is as acurate as it is possible to make it from the minutes in my possession. If there are mistakes of names, let the correction be forwarded to me, and all shall be made right before they are entered upon a permanent record. Possibly some names may have been omitted. If so, I shall be most happy to put them on the record when I shall receive them. A good many dollars were paid besides what came to me as membership money, and considerable of it, I am inclined to think, was paid by those whose names are on the above list of Members of the Convention. But it is impossible for me to decide, as it was collected by different persons. J. S. LOVELAND, . Cor. Secretary,

ECLIPSES FOR THE YEAR 1806 .- There will be five eclipses during the current year-three of the sun and two of the moon-as follows: A partial eclipse of the sun, March 16th; a total eclipse of the moon, March 30th; partial eclipse of the sun, April 16th; total eclipse of the moon, Sept. 24th; and a partial eclipse of the sun, Oct. 7th.

A lady told her husband she read the "Art of Love" on purpose to be agreeable to him. "I serve no quarter - hypocrisy, pharisaism, and bud on earth that blooms immortal in the heav- | would rather have love without art," he replied. | tyranny.

And both astal as the second second

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lars per Sunday. This speaks well for the interest and liberality manifested. Other good speak-ers are needed. 1 hope Bro. Todd will not fail to be here by May. Such a ploneer is very much needed. The harvest is all ready for the laborers. Yours for the spread of the beautiful truths of San Francisco, Cal., Dec. 28, 1865.

BALSAM TREE.

TO G. A. B.

Upon a rock, within the forest hoary,

When wintry winds repeat their mournful story, And Death and cold Decay are there,

Lol there the emerald and gleaming branches

Of the life tree its perfume launches,

Upon the dark and frosty air.

Thus when the breath of deepest, direst sorrow, Seems to surround each hope of Life's to-morrow, And clouds of woe encompass thee,

Then, on the "Rock of Truth," thy soul shall gather

Strength to sustain thee in the bleakest weather, For thou art like the Balsam Tree!

SHENANDOAH.

Call for a Peace Convention.

To all persons reached by this Greeting-who believe in the universal brotherhood of man-who acknowledge the supremacy of the divine law of love to God and love to man—who abhor war, and all resorts to deadly force between human beings—who honor Jesus Christ as the Prince of Peace—and who are willing, by all the consistent means of self-sacrifice and moral sussion, to labor

for the promotion of perfect peace among man-kind throughout the earth: You are hereby earnestly invited, irrespective of sex, color, creed, nationality or residence, to as-nemble at the Meionaon (Tremont Temple), in Boston, Mass., on Wednesday, the 14th day of March next, at 10 o'clock A. M. in order to hold a Convention of at least two days' continuance, in which to exchange fraternal expressions of sentiment, to consider what ought to be done in behalf of the Peace cause, and, if practicable, to organize a new, uncompromising, vigorous and well or-dered movement against the war system, on the basis of total abstinence from all resorts to deadly orce among mankind, between individuals, fami lies, communities, states and nations. Important propositions will be laid before the Convention, and doubtless able speakers participate in its discussions. Conductors of the press, pulpit, and all other organs of public intelligence, are respe

ly requested to aid in giving publicity to this Call, Issued this 21st day of January, 1866, by order of the General Committee appointed on the subject at "An Informal Peace Conference," held in Boston, Dec. 12, 1865.

Dec. 12, 1865. ADIN BALLOU, Hopedale, Mass., EZRA H. HEYWOOD, Princeton, Mass., JOSHUA P. BLANCHABD, Boston, " LYSANDER S. RICHARDS, " ALFRED H. LOVE, Philadelphia, Pa., S.L. Committee

Sub-Committee.

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pointments, or changes of appointments, whenever they occur Should any name appear in this list of a party known not to be a lecturer, we desire to be so informed, as this column is intended for Lecturers only.1

MISS LIZZIE DOTEN will lecture in St. Louis during Febru ary. She will not make any other engagements to lecture un til further notice. Adaress, Pavilion, 57 Tremont street MAR

Boston, Mass. J. S. LOVELAND will answer calls to lecture, and will pay especial attention to the establishment of Children's Lyceums. Address, Banner of Light office, Boston. N. FRANK WRITE will speak in Berlin, Wis., Feb. 11; in Battlo Creek, Mich., during May and June. Address as above.

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

THIC, NY. AUSTEN E. SIMMONS will speak in Woodstock, Vt., on the first and fourth Sunday, and in Bridgewater on the second Sunday of every month during the coming year. Address, Woodstock, Vt.

WOODSIGCK, Y L. - CHARLES A. HAYDEN will speak in Chicago, Ill., during February; in Sturgia, Mich., during April. Will make engage-ments to apeak week-evenings on the route or in the vicinity of Sunday engagements. Address as above.

N. S. GREENLEAF will speak in Plymouth, Feb. 11 and 18. Address as above, or Lowell, Mass.

Augress as apove, or Lowell, Mass. WARBEN CHASE will speak in Vineland, N. J., Feb. 11; in Newark, Feb. 18; in Philadelphia during March; in April will go to Ohio, via New York Central route, and lecture there Sundays where most needed. He will receive sub-scriptions for the Banner of Light. MRS. FANNIR B. FELTON will speak in Haverhill during February; in Taunton during March. Address, South Mai-den Mass.

den. Mass.

den, Mass. Mass. E. A. BLISS, of Springfield, Mass., will speak in Haver-hill during March. Address accordingly. Mass. LATBA DE FORCE GORDON will lecture in Houlton, Me. during February-address care of C. E. Gilman, Esq.; in Boston, Mass. during March; in Washington. D. C., dur-ing April and May-address care of Geo. A. Bacon, Esq., P. O. box 203; in Cleveland, O., during July and August. BENJAMIN TODD, normal speaker, will lecture in Worces-er, Mass., Feb. 4 and II; in Lowell, Feb. 18 and 25. Address, are Banner of Light.

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

MBS. S. A. HOBTON will speak in Rutland, Vt., Feb. 11; n Troy, N. Y., during April. Address as above, or Bran-lon, Vi.

IRAAC P. GREENLEAF will speak in Portsmouth. N. H., Feb. 4 and 11; in Stoncham, Mass., Feb. 18 and 23. Is ready to make further engagements snywhere in New England for the sea-son. Address as above, or Lowell, Mass.

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

J. MADISON ALLTN Will speak in Woodstock, VI., Reb. 11, 18 and 25. Partice in Vermoni or further westward mky secure his services for the spring months by addressing soon at Rock-iand, Me., box 70.

and, Me., box 70. Miss SakaH A. Nurr will speak in Stafford Springs, Conn., Miss SakaH A. Nurr will speak in Stafford 4. 11 and 18; in during February; in Moriah, N. Y., March 4, 11 and 18; in Ferriaburg, VL., March 25. Address as above, or Claremont,

MISS SUSIE M. JONNSON will speak in Lowell, Feb. 4 and 11; in Chelsea, Feb. 18 and 25, and March 4 and 11.

Mas. SARAH A. BERKS will speak in Taunton, Feb. 4 and 11. Address 87 Spring street, East Cambridge, Mass.

J. G. FISH will speak in Providence, R. I., during Febru-ary in Ebbitt Hall, New York, during March: In Boston, April 22 and 29; in Lowell during May and June Will re-ceive subscriptions for the Banner of Light. Address as above.

MBS. MART M. WOOD will speak in Worcester during March: in Plymouth the last two Sundays in April. Address, 11 Dowey street, Worcester, Mass.

Mas. M. S. TOWNSEND will apeak in Chelsea, Feb. 4 and 1; in Worcester, Feb. 18 and 25; in Troy, N. Y., during March; in Philadelphia, Fa., during April. MRS. SARAH HELEN MATTHEWS will speak in Quincy, Mass.

Peb. 11 and 18.

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M. HENRY HOUGHTON will lecture in North Wrenthem, Mass., every Sunday until April. Will answer calls to lecture in any of the Eastern or Middle States the remainder of the year. All applications for wetk-evening lecture's and the At-tending of funerals will be happily received and appediy an-swered. Address as above, or West Paris, Me.

J. M. PRESLES will lecture in Cincinnati, O., during Febru-ary. Address as above. 计专行法 网络正式工具 经生产性 网络企

nirit control, upon diseases and their causes, and other sub-ets. Address Dr. J. Gallion, Healing Institute, Keokuk, Iowa, DR. JAMES COOPER, of Bellefontaine, Ohio, will take sub-scriptions for the Banner of Light, as usual. Moszs Hull, Milwaukce, Wis.

MRS. JENEETT J. CLARE, trance speaker, will answer calls, when properly made to lecture on Rundays in any of the towns in Connecticut. Will also attend funerals. Address, Fair Haven, Conn.

BANNER OF LIGHT:

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