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NO.

The Lecture Room.

THE COMING CONFLICT.

A Discourse by Mrs. Corn L. V. Daniels, at the Melodeou, Sunday Afternoon, Jan. 28, 1866. [Phonographically reported for the Banner of Light, by J. M. W. Yerrinton.]

Friends, we expect to say something very bitter

to-day, and any persons who are not prepared to free thought striking unless there is something to listen to whatever we have to say might as well strike against; and when for years and years those take this opportunity to leave. Our subject on who have advocated free religious opinions have this occasion will be-" THE COMING CONFLICT."

the approach of great convulsions, like the earthquake, the tornado, or the hurricane, so there are | that could be heaped upon them, is it strange to always significant indications of the coming of great events of social and political import. The simoon's breath across the desert is presaged by singular and significant signs; and all the tempests and convulsions of nature have their own warning notes. To him who understands the great hurricanes of nature, these notes are familiar, and he comprehends their meaning. The mariner can tell you the signs that presage a storm at sea; the man who has traversed the desert can tell you when to expect the hot breath of the simoon; and they who are accustomed to watch the varying this very fact-and we say this without any perchanges of the sky can tell you the significance of those changes, and their meaning; while those who have lived beside the burning mouth of Etna, know what it means when they hear the rumblings beneath the seemingly calm surface of the mountain. So to the mind of him who watches the political, social and religious atmosphere, and heeds the warning notes which history has afforded, there is no difficulty in interpreting the signs and symbols which give warning of coming eyents. And this without special gift of prophecy, other than that which comes from observation and natural penetration, and without any claim of the supernatural, other than that which comes to every intuitive mind, when great events are about to occur. To him who has dwelt by the seething mouth of the Etna of life, and has watched the varying changes of the political and social atmosphere for many years; to him who has observed the varying phases of American existence, there is no difficulty in determining what shall come in the future, by the warning notes that are heard to-day.

Some of you will perhaps remember that five. nay, six years ago, warnings were given, through the present speaker and others, of the political conflict and civil war that were soon to dawn upon this country. Nay, ten years ago, many foresaw it; and some that listened, laughed; and others, with a sneer, said the American people were far too enlightened to go to war on the subject of human slavery. (?) The nation that is not too enlight- and theology -- against even Protestant theology, ened to have human slavery, is not too enlightened to go to war about it. Six. years ago, it was said that in consequence of the political, religious | their rights, under the sanction of a hypocritical and social corruption, those events would trans- religion. You have that same spirit of deterpire which would cause it to be dangerous for citizens to walk abroad in the streets: which would cause it to be dangerous for men to express freely their opinions; which would cause it to be dangerous for you to side with any party except that which was the prevailing power; and those predictions were verified to the very letter. Thefts, robberies, garrotings, murders—all the crimes have been perpetrated even in your own peaceful city; and at the sound of the slaveholder's tocsin, lo! the vast armies of the nation went forth to battle upon the subject of human slavery. Today it is said that all the causes of conflict are at rest; that, the war having been waged ostensibly for the restoration of the Union, and, as some suppose-and they who were in earnest fully believed -for the entire annihilation of slavery, all the causes of conflict have been removed by the triumph of the North, and there are no signs which to-day, have a liberal organization or have none presage the dawning of another war. This is a at all, and adopt, as a matter of necessity, more delusion; for at the same time that we predicted liberal tenets than they have had heretofore, or a civil conflict, we predicted, still later, a conflict else "leave out in the cold," as they term it, all in another direction; and those of you who listened will remember that that second conflict was to be a war that would not only involve the civil, but the religious and social condition of your country. As the one has been fulfilled, we call your attention to the significant indications of the other; and that is, a war of religious ideas.

enlightenment, of Christianity, of liberal sentipeople who are accustomed to the utmost liberalwho for years fought the demon of intolerance, and who knew what it meant to suffer the persecutions of bigotry and the scorn of hypocritical and which we just referred, that distinctly show the smaller army shall be on the side of right. drifting tide of events which will sooner or later

say this. There never was so much liberality | their fellow-beings been forbidden-because they | their own President. What then? That is not | may come; that you hate it as a serpent, and will among Christian people as there is to-day; there was never so much free thought; there was never so much activity; there was never so much general enlightenment, and there was never so much unity among free-thinking classes of Christians as now." This is just the indication of danger. This is just why the conflict is coming. Error never battles a weak enemy; Conservatism nover strikes against a fee that is down-trodden. You never find this great enemy of advancement and suffered social ostracism, have submitted to all As in nature, there are always signs presaging kinds of indignities, and have been denounced and villified by all the epithets and imprecations suppose that in the end, when the falling powers that have controlled the bigotry and superstition of the past shall find that their sway is departing from them, they will make a last attempt to wrest from you, as a people, the very freedom of expres sion and opinion which you possess to-day?

The indications are very strong that all the

people of this country, at least, and perhaps many others, will be arrayed, in five or ten years, in a conflict that will finally involve a war upon the subject of religion. There is an indication of it in sonal animosity, but with strict and direct reference to truth—that the power which has exercised dominion in the Eastern countries in matters of religion, has gained a strong foothold upon this continent. It is the inevitable religious, political and social influences accruing from the Papal Church, from the existence of the institutions of Roman Catholicism, from the existence of large bodies of people here who are known to acknowledge allegiance to that religion above any allegiance to Government or laws, who are known to adhere to that, let what will come, that constitute the chief elements of the discord that shall come. And when you array on the side of these people that kind of conservatism which said "this country was too enlightened ever to go to war on the subject of human slavery;" when you array on the side of these people those in the South who have been disappointed in their ambitious schemes. who have been, in the recent conflict and rebellion, entirely defeated, and who are willing to give their adherence to any power that promises success, you have a pretty good ground-work and foundation for future war. On the other side, you have that same determined spirit of freedom, which is peaceable when allowed to express itself freely, but which is dangerous when you attempt to suppress it. You have that same spirit of indomitable courage which has fought for years, politically, socially and religiously, for the rights of humanity, against all kinds of conservatism that sought to enchain the soul, and through its institutions and its churches to denrive men of mined and undaunted courage that has not been afraid to express its sentiments though there was not one person to listen, and who, in defiance of the whole community, would speak for the right, let what would come; that has borne contumely and shame, and, had not the laws prevented, would have borne the persecutions that were visited upon those who spoke for freedom in past ages. Then, if this spirit is seemingly strong, if, as it is said, there is more liberality among Christians and Christian denominations to-day than there was once, so is this body augmented.

But is there more liberality? Is it not a kind of milk-and-water freedom, after all? Is it not a general succumbing to the spirit of the age, which imposes upon them the necessity of being more liberal in order that they may exist at all? And must they not, like the Unitarian denomination these, free-thinkers who adorn their ranks, give excellence to their theology, and fill their Christian churches with intelligent listeners?

We think that the spirit of liberality which prevails is strong, and we are glad that it is so. We only hope that when the trial hour shall come, those who are liberal in theory shall be found so It is true that it sounds strange, in this day of in practice; that when the day comes, those who speak for freedom now shall act for freedom then. ment and free thought, to say that there is a re- those who believe in freedom of worship, yet ligious war about to dawn upon this nation. It is erect their exclusive temples, shall be in the van true that it sounds strange, beneath a Govern- with those who fight with faith and live for that ment whose very foundation is that of religious freedom of religion which they profess so to adfreedom, and in the presence of a society and a mire. We only hope that all who profess this liberal sentiment, this divine principle of freedom ity of thought, and it may sound strange from one to worship God, will not in that day be found wanting, and, like cowards and miscreants, slink away to the side of power as soon as it promises to be successful; for truly it shall be shown then false religionists, to talk of a religious war; but, as in all times past, that Error shall not prevail, strange as it may sound, it is nevertheless true, even though it be the most powerful, and Truth and we will point you to those indications to and Justice shall finally triumph, though the

The fact which more distinctly portends this bring a war between Truth and Error once again. | coming conflict is this: that never until to-day For be it known, that never on the earth while was there a distinct dividing line of religion in Error has a foothold, shall Truth cease to combat | this country; never until to-day was there so poher. Never, while Error has strength and fancied tent and powerful an array on both sides; and power, will there cease to be war; never, while never was there such a culmination of all that is there is political corruption, will there cease to be to bring about this event. It will come, in the civil war; and never, while there is religious cordifirst place, through political excuses. You will ruption, will there cease to be religious war. It is find, in all populous cities, and in the reconstructa mistake to suppose that the days of religious ed governments of the South those parties who persecution are over, and that because, for a few sympathize with what they are pleased to call years, a Government has existed that has not, in "conservatism." Thus far in the analysis of that the slightest degree, encouraged religious intol- word, we have found it to mean tyranny, despoterance, it always will be so; and it is a mistake ism, the usurpation of human rights in every to suppose that the old demon of a past conserva- form, under the guise of conservatism, which does tism and theology will willingly expire without not wish to rush speedily and too rapidly into one last attempt to overrule the dawning enlight. freedom. Thus is truth excluded by this wise enmont and free thought of to-day, or realment or class of counselors—because they wish to be con-

wish to be conservative. Thus have religious opinions been held in check, and men been bound in soul, body and conscience, because they must be conservative; and thus large numbers of liberal and thinking minds to-day are constrained to bow the knee, to partake of the sacrament, to read a written precedite be baptized in the old formulas of religion-because they must be conservative; while in soul and in heart-no, we will not say that, for if it were really in soul, they would not do it-but in intellect and theory, they are satisfied of the truth of liberal, enlightened and free Christian thinking. Thus are they satisfied that no soul can be enchained with impunity, and no minds be enslaved without a recoil soon er or later upon society. It shall come in this wise. Politically, there is already an indication of conflict with reference to the reorganization of the Southern States. The Government, or at least the Executive portion of it, has arrayed itself on that side which it is pleased to call "conservative," which to-day means (now the timid ones had better leave!) the former slave-masters of the South, who, under the excuse of penitonce, are seeking admission to the Government, that they may again appear in the halls of Congress, govern the Southern States, make their own laws and, though they may not restore slavery, bind the freedmen to a system of servitude which is far worse. The Government (God save the mark!) has identified itself with the movement which shall restore these rebels to peace and quietude, and to the free enjoyment of the rights and privileges which they have carned by four years of fleations; and they who, under the guise of liberal war against the Government. It has identified institutions, are seeking to win the confidence of itself with that movement which is to give to the people-all these will show them the true these traitors forgiveness, pardon, the restoration | meaning and significance of this spirit of conserof their political rights, while it excludes the vatism. They are gaining supremacy now in former bondmen from even a share in their rights.

will not endure this kind of conservatism! (Ap-

plause.) Thank heaven, there are those who see

something beyond the shallow sophisms and false and Justice mean; and if their hands shall be nerved and their hearts strengthened by the right kind of support among the people, there is no need that these things shall prevail in the South. But, unfortunately, even in the State of Massachusetts, even in this city, there are too many people who believe in conservatism; in that kind of quiet conservatism which profess peace, though it be tainted and corrupt to a Mar, that is to bring about a final and perfect restonation; that prefers a pleasant quiet, prefers security in commerce and no change in stocks, to all the rights, immunities and privileges that belong to the code of morals and justice written by God. There are too many people who prefer to sit quietly in church on Sunday, and listen to a good, plausible sermon, though thousands and millions of people be bleeding, groaning and starving than to have their minds disturbed by the thought of the infamy, corruption and depravity of those who seek to enslave their fellowmen. "Oh," sny the good, quiet people of to-day, "we don't want to hear any more about war. The President has quieted this matter; he has forgiven these people; they are to be readmitted to the Union, and we are to worship in our churches in safety, with the sound of the toesin no more rolling in our ears; with our sons safe at home, our brothers and fathers secure! Save those who have perished in marshes and in Southern prisons, and been starved by these same valorous and repentant people; save those whose bodies are mouldering on unnumbered battlefields, whose mothers and wives and orphan babes wait in vain for their return; save those who have sacrificed their lives but not their honor in the cause of humanity; save these-they are all safe at home." And so are these; for there are other homes than those of earth; homes where no wars of invasion or despotism can come; homes where no destroying breath of war, persecution, tyranny, or political corruption can enter. And in those homes, these same heroes are waiting and are waiting with anxious faces-the lines, the columns, the ranks are full-to know whether this conservatism which recognizes the right to tyranny, the right to make war, the right to destroy government, the right to oppress a free people, the more binding, shall be recognized by you or not.

They wait for the answer. This is the same kind of conservatism which was so palpably manifested in a renowned general, who presided over our army during two stroyed. This same general is now hand-in-glove have Russia, free politically, religiously enslaved. apitated officers in the Union army, who were thing against the Southern Confederacy, are now

half so had as to have a President elected who claims to be on your side, and then deceives you. It is not half so bad as to have one who claims to be liberal, and then find him suddenly conservative. No, you will know where to find your President then.

And then it means something more than this: that these parties, who have long disliked the freedom of religious utterance in the North, and have long disliked the Unitarian and liberal churches of the North, will make a motion to establish a uniform religion. Mark our words! Should the Democratic party again prevail, through the admission of Southern members to Congress, a motion will be made within five years to establish a uniform religion throughout this country, because of the mischief which has been done in the North by these "ranting abolition preachers"; because of that free thought that has brought about the abolition of slavery; because these conservatives do not like to be disturbed in their religious and social institutions, Though that motion will not succeed, it will be thakey-note that shall rally men to the side of whatever religion they chance to profess. Then hey who bow to the shrine and follow the symbol of the cross; they who erect temples in this country under the auspices of that religion; they who by the establishment of schools, hospitals, asylums, cathedrals, and various other institutions, are creating sources of power; they who are purchasing all the eligible sites for the erection of buildings strong enough for military fortimany of your city governments, and intend in the Thank heaven, there are men in Congress who future to patronize only those who believe in that religion; intend, if possible, to elect members of Congress who believe in that religion. And if they believe in the enslaving of human souls, they believe that any man has power over the human spirit, can they fail to believe that men have power, legitimately, over human bodies? It is but a question of time; and that is why the idea should be taken in your hearts and worn there for future use and preparation-for the events shall surely come.

To-day a class of liberal people has risen in your midst, known as Pree Thinkers, Spiritualists; some of them are called Unitarians, others are known as infidels; but all are to have a distinet and direct influence in this coming conflict. and the word Spiritualism may as well cover the idea. But do not dare to misinterpret its meaning, for it means that essential spirit of intelligent worship that believes in the present, the past and the future, the inspiration of the Father, the communion of his holy spirits, and the freedom of all souls to worship God in their own way. One great mistake which conservatism makes is that it is not content and satisfied to worship God in its own way, but it must compel others to worship in its way. Thus it ever has been with error; thus it has never been with truth. Why, there is not a person within the sound of the speaker's voice to-day who is not perfectly willing that the Roman Catholic, the Episcopalian, the Baptist, the Methodist, the Unitarian, the Universalist, the Spiritualist shall worship God, each in his own distinctive way; but we venture to affirm that there are not many here, who are willing to be interfered with in their own manner of worship. And it is because of this encroaching and tyrannizing spirit of conservatism; it is because the Roman Catholic Church has desired to control State as well as Church; it is because it has not been a religious but a temporal power; it is because it has desired to enslave the souls and bodies of men by making man the vicegerent of Henven; it is because it seeks to work its way, by all manner of insidious means, into schools, colleges and other places of education, in order to watching the events of this hour. Your sons who supersede these liberal forms of government, and, have perished on battle-fields are waiting now to finally, to retain within its vast coil all the liberal see your action against those by whose hands opinions of the globe, that you should be on your they fell. Your sons, and fathers, and husbands, guard. Once it was successful; now it will be whose bodies are mouldering or gone back to dust, defeated. Once it did prevail, and Europe groaned beneath the tyranny, groaned beneath the agony of the spell, but did not dare to lift its hand against the Papal authority. Napoleon the First -though not from principle—was almost the first emperor or monarch in Europe who dared to opright to make the galling yoke of slavery still pose the cannon's mouth to the thunders of the Vatlean. But that was policy, not principle, and there was nomerit in it.

To-day Europe is disenthralled in degree; but still there is France, wedded now to Roman Catholicism, and Austria, which, having an auxilyears of the war, and so magnificently arranged lary in Mexico under Maximilian, will seek, also, his forces that they were nearly all lost or de- to retain that form of religion here. Then we with the Pope of Rome, and making mysterious | Then we have good, conservative, Episcopal Engvisits thither-for what? And certain other de- land, that has but very little religion, but what it has must be according to the established form defeated in their ambitious designs of doing no and custom. These influences taken together, with the power which Roman Catholicism is gainwaiting for the hour to come when they shall join ling to-day in this country, will surely bring about bands with these returning rebels politically, when the result which we have forefold. Emissaries they shall be admitted to Congress; when, having | are abroad. Every house, every place of worship, been admitted, some one of them shall be nomi- every institution of free thinkers, of Protestants, nated for the Presidency, and these men gain po- every fireside in the land is a scene where these litical power and supremacy in this land. Does emissaries are watching your movements. Do any one doubt that this is their scheme? Then | you doubtit? Then you are blind; then you have watch all the operations of the Government, and | no thought; then your wits are forsaking you; for see where it tends, even without the intention of it is most surely true-and we do not care who the Executive that it shall be so-though we very hears, we know it is true. And it is most much doubt whether it is not the intention of the surely true that not a word is uttered by free Executive. The tendency is toward the admis- thinkers, that not a thought is expressed by your sion of the Southern members to Congress, and, friends, where there are any members of this once admitted, they will join with the Democratic | Church, that is not transmitted at once to the party in the North, which has seemed, only, to heads of the Roman Catholic Church, and, finally, sleep; and this party, representing the conserva- to those in power, that they may govern their futive element of the people, united with these returning traiters, will become a power in the Gov-find that you are in earnest and since e. Wat you "But," says one, "it is astonishing that you will servative. Thus has freedom to a large class of ernment, as they were before the war, and elect hate despotism, under whatever guide or form it man Catholics do?" We speak the truth. If it

trample upon it; that, though you would not lay a straw in the way of freedom of religion, you will raise an army of millions against usurpation of any kind. Let them understand this, as well in the beginning as at the end. (Applause.) This peaceable invasion means something; this gradualgaining of political power, this gradual winning its way into all the vital places of your nation and establishing itself there, this avowal of a conservative determination to adhere to that side of the Government which supports oppression and falls to recognize freedom, this constant and persistent effort, during years, to maintain a power that encourages human boudage of all kinds, and this open opposition, in behalf of Roman Catholicism, to the claims of free labor that are now admitted by the friends of humanity-all

this means something.

The riot in New York, headed by the power that might have suppressed it, going forth with its fiendish spirit to the work of blood and murder, clearly portends what the future may bring forth under a similar excitement. If free labor, free institutions and freedom of worship are sincerely insisted upon, then will these "conservative" friends of humanity insist that it shall not be so. Failing to perceive that the enslaving of any sors is the enslaving of all, failing to perceive that the bondage of any man is the bondage of the whole human family, failing to comprehend that the tyranny of the king over the subject is a greater yranny over his own soul, they plunge into the horrors of bigotry and superstition, and seek thereby to overthrow that freedom, which recognizes no higher standard than truth, justice and human liberty. The time is coming when each man and woman must define his or her position, The time is coming when to be arrayed on the side of conservatism will be to be arrayed on the side of oppression; when to be called radical, and fanatic, and fulldel, and enthusiast, will be no shame, if it is on the side of humanity; when to be persecuted, to be spat upon, to be trampled upon, to be play upon words, and know what Freedom, Truth | would they hesitate to enslave their bodies? If | denounced by all vile epithets, will be indeed nothing shameful, because it will proceed from those who do not love human justice and freedom,

The time is coming when an attempt will be made to close your free schools, your free Churches, your free Sabbath Schools, (not so free as they might be!) your institutions of all kinds, that have a tendency to lead you away from that spirit of conservatism. The time is coming when an attempt will be made to engraft a religion upon the laws of the country, and make adherence to a certain form of religion absolutely necessary for an applicant for office; to make you subscribe to something like the following, which is known to be in the hands of a prominent member of the Democratic party, and which, but for the strong, radical sentiment of Congress, would have been introduced at the present session: "No man shall be qualified for office (indeed, for citizenship.) unless he recognizes the existence of God in the Holy Trinity!" If this be true—and you have here beard. that it is so-the existence of such a paper or resolution proves what the intention is; and it does not take a very great stretch of Imagination to travel from the intention to the actual action which shall attempt to introduce it; and it requires no great effort of the imagination to realize what will be the effect produced upon persons who have no objection, whatever to the belief in the Trinity, but who are not to be compelled by law to believe it; (applause;) who have no objection whatever to those who do accept it theologically, but who are not to be judged, socially, civilly, politically, or as American citizens, by the particular kind of God that they believe in.

And we state to you, moreover, that this is the prevailing spirit of all the conservative officers in the Government; of all the Roman Catholic officers in your municipal governments, and of all of that religion who hold positions anywhere in your society. They desire that this shall be so, and are sworn and pledged, under secret organizations, to support none but a certain class of men for any office. If this be true in all the larger cities and in States like New York and Pennsylvania, and, perhaps, some of the States further south, (for though they have lately redeemed themselves, still there is room for more redemption, and we fear the conservatism there,) can you doubt the result? But without any antagonism, bitterness or hatred, solely from a sincere love of truth, we distinctly say that if war shall come beween the free thinkers and the Roman Catholic power, the latter, rallying to its side all who love despotism and tyranny, that war will result in favor of liberty; for the God of Justice, he who has seen so many hattles, and who has raised up men to fight for him, will see, in that hour and day, that the people are not left without leaders, that the true and valiant ones are sustained,

Then another thing is to be considered. We despise the doing of right as a matter of policy; but it is well enough to tell you what is right, and point out the way in which it will benefit you. In that hour you may have need of the aid of the freedmen (so-called) of the South, who, having been just released from bondage, and groaning under the wrongs, persecutions and cruelifes that are inflicted upon them, and suffering all kinds of tortures, need but the education of free men (for they have the hearts, souls and minds of free men already) to fit them for allies in that conflict which is to come. And it will not be you who will confer a favor upon them; but in that day, perchance, as it has been in the late war, it will be their hands that shall wave you from falling and perishing. (Applause,) But we do not offer this as a bribe. We scorn to give you an inducement to do right, when to do right should be the only motive. Why, there are classes, and infinite numbers of them, of good men, honest men, well-meaning men, who, when they are told of right, are not prepared to receive it. They say, "It will never do; we must not speak these things to-day. Why, it is exciting; it is incendiary. What will the Rois not true, it cannot offend them. If it is true.

why, then, it should be spoken. If our words are

false, let them fall to the ground harmless and

impotent; but if they are true, then you will see

that the end shall fultill what we have said in the

beginning. There is not an intelligent member of

the Papal Church, there is not one who is under

the control of that ecclesiastical power, who does

not know that it is the darling intention, the pet

scheme and hope of the Papal power one day to

preside in this country. There is not one who

does not know, indeed, that it was as a direct step

to that end that the war was made upon Mexico

and Maximilian placed upon the throne. The

Emperor of the French made peace with the Pope

of Rome in that way-under the promise that at

some future day, perchance, all of America should

be under his control. You well remember that at

the time when Rome was threatened, and it was

supposed that the liberal army in Italy, under the

leadership of glorious Garibaldi, would gain suffi-

cient power at last to conquer the Papal party,

there was talk of the Pope's taking refuge in this

country. It was but a ruse. The scheme was nip-

ped in the bud, because the time was not ripe for

it. They hope that the time will come when, under

some pretext or other, or, indeed, openly, through

Mexico, through France, through Austria, through

the assistance of conservatives here, who shall

obtain control of the Government through those

agencies that the Roman Catholic Church knows

so well how to employ, the Pope shall finally have

his temporal kingdom in this country, dedicated

dared to differ from you in action, you who have

sought to ostracise them socially, morally and

politically, you who have made them bite the dust,

and have caused many a wounded spirit to sink

to an untimely grave, because of the shafts of

stander and malice hurled against him, you shall

then learn what it is to fight against tyranny and

despotism. Oh, if bigotry, superstition, malice,

revenge, love of power, ambition-if these be the

things that men call conservatism, let us unveil

them, tear off their masks, show what the serpents

are, and warn you accordingly. Behind the fawn-

ing smile, behind the face that is smooth, behind

the public sycophant who fawns upon you, you

will see the hidden intention, the deliberate plot

No member of any Church that is bound to

tyranny and higotry can serve God and humanity

well. We know no Church that can ultimately

prevail save that one which has no higher creed

than love of humanity, which knows no other

worship than that of the God of Truth, and recog-

nizes no other living God than he who loves and

blesses all his children; and if men shall still en-

fold themselves in bitterness and tyranny-if each

shall seek to tyrannize over the other-if they

shall still strive, through bloodshed and ruin, to

gain supremacy-if one wrong shall be inflicted,

if one man shall be betrayed and oppressed, why,

then it is cause enough that justice and infinite

retribution shall attend the nation or the people

that witnesses and does not fight against these

things. Beware of it in time! Be strong, and

brave, and true! Toil earnestly with tongue and

pen, and when the hour shall come when Tyranny

shall strike, when Truth and Error shall meet

once more in conflict, when the serpent who has

bound the nations in past ages shall finally start

from his long lethargy, and seek with his venom-

to sting you to death, let there be no laggards;

let there be none, indeed, who shall not say,

"Here our fathers fought for justice and freedom;

and though the heavens fall, and the earth pass

away, and all governments and all men perish,

we will have no other laws than those of Truth

and Justice forevermore." Rather let every tem-

ple that has been erected by your careful hands

crumble to the ground, rather let every creed be

torn asunder, rather let every church fall, and its

spire be ground to ashes, than that one human

soul shall be enslaved, or the chains of Tyranny

be placed upon one living being. (Applause.)

Rather let your nation, your Government itself

sink into oblivion, than lend the aid of its influ-

ence, money, or power to the oppression of a sin-

gle human being, or to the restoration of a power

that shall finally seek to override human rights,

Rather let there be no councils, no cabinets, no

national assemblages, but riot and ruin prevail,

to the end that justice may be done to all men,

and that the souls of all may be free to worship

God in their own way. Take heed, therefore, and

be warned in time! Let there be no feeble, falter-

ing tongues; let there be no weak and nerveless

hands; let there be no faint hearts; let there be

no doubtful souls among you! Have Truth as

your guiding-star, and, without hatred or malice,

walk through all things-through pain, or fire, or

death-so that you shall do no man wrong, but

shall seek ever to do the right; and then that

peace that is born of pain, that truth which is the

child of heaven, shall Lless you with their light,

while the benediction of the most Holy Spirit

shall be upon you and yours, and the baptism of

that living soul which dwells forever in infinite

peace shall abide with you now and forevermore.

Written for the Banner of Light.

APART.

BY EMMA TUTTLE,

Author of "Cazelle."

Each day has seemed a year to me.

I half forget the kind hearts left,

A year ago to-day! How fair

And past the field of corn.

My eyes were full of tears;

They would be full for years!

But little, darling, did I think

And then she will return.

We placed a marble urn!

You looked that autumn morn!

I watched you down and up the hill,

The road was hidden then from view,

Four mouths, I said, will soon go by,

Three months went by, and on her grave

So sad my loneliness:

So deep is my distress.

Amen.

to carry out these designs.

Children's Department.

BY MRS. LOVE M. WILLIS,

192 WEST 27TH STREET, NEW YORK CITY.

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

(Original.)

VIRGINIA PERKINS.

CHAPTER XII.

Faithful Love. When Milly found that her little lamb had for saken the fold that she wished to guard so tenderly, she was full of anxiety and excitement. She did not know what course to take, but ran about the house, and up the bill, her arms swaying to and fro, and an anxious fear shadowing her eyes, For herself she had sometimes felt the dread of being sold, and she had known the wearisome, anxious waiting for the return of her husband, who was said to have gone on a trusted mission, but who never returned. She had also folded one beloved baby in her arms, and rocked it to sleep. and tended its first years as only a mother's love could teach her; and then she had seen it put off its babyhood, and in her eyes assume the loveliness of youth, and then lie down and die, because of a cruel wrong done to it in her very presto freedom, enlightenment and justice. We know ence. But all these auxieties and sorrows, deep as that it will fail; but it will fail after a long and they were, and hard to be borne, had been lessbloody conflict. It will fail after your homes, perened because she had always taught herself to haps, thave been desolated; after your streets expect them, and to feel that they belonged to her have been the scenes of bloodshed and confusion, life. But this anxiety for Virginia was so unlooked in comparison with which the riot in New York for, and seemed so unnecessary, that sho felt the was nothing. After you shall have been called whole responsibility of it. It was something that upon to defend, inch by inch, the altars and she ought to have prevented, she thought, and so shrines dedicated to your religion; after your polishe reproached herself for neglect. Why did she ticians have been purged and purified of their sleep so soundly? Why did she not listen at Virdamning heresies; after all this corruption and ginia's door when she wakened in the night? conservatism shall have been swept away through Why did she go to bed at all? These reproaches fire and blood, you shall then learn what it means and many more rushed through her mind, until it to worship God in freedom and in peace; and you seemed to her she had no reason left. Her head who have breathed words of scorn heretofore whirled, and she ran hither and thither, without against those who have fought for freedom, you gaining anything, and losing much time. who have heaped social ignominy upon those who

At last, heated and wearled, she sat down in the spot where she had last seen her darling, and, covering her face with her hands, wept most piteously. It soothed and quieted her, and she looked up to the clear sky, and exclaimed:

I do clare, Milly like de clouds, running here an' dere, an' doin' notin', when dere be de sun ies: as bright an' clar all de time. So dere be de Lord. who knows cheryting, knowin' all de time what Milly want to find out; and Milly neber tink-to ask him to tell her."

Saying this, she kneeled down, and lifted her face up to the sky, and poured out such a petition as only a heart of faith can offer; over and over again she entreated to be led aright,

'Take me by de right han', by de right han', oh Lord!" she asked over and over again. Then there came to her a sweet peace, as if a voice of power had spoken to her, and told all she wished. She rose calmly, went to Virginia's room, and gathered some little articles of clothing that she thought she might need, and tying them up in a little bundle, she left the house. Not one selfish fear governed her. Not one thought of her own safety came to her. She only fixed her mind on that one purpose, to find and care for her darling. Nothing could have stopped her now, and no fear would have made her change her purpose.

As if some hand were indeed leading her, she went directly to the little cabin where Virginia had slept. As soon as she entered, she saw the simple wild flower lying on the floor. She picked it up as gently as if it had a heart to feel, and put it in her bosom. Then she traced the other signs of Virginia's night's rest under that humble roof, A glow of delight took the place of the anxious fears, for it seemed to her that now she held a cord to her darling by which she should be led to her. But as soon as she left the little cabin and the few traces of her there, she was in doubt which her anxieties, and forgot to trust to that gentle influence which led her so directly to the little cab- was at last free. in. Therefore she decided to go and consult with Jo and Ann.

It was past noon when she reached their cabin. and was surprised to see them sitting in its doorway, under the shade of a Black Jack—a kind of oak with very glossy leaves. They were evidently enjoying a rest quite unusual, but expressed no surprise on seeing Milly; for they seemed to think that she was at liberty for the same reason that they were. Jo hastily told of the rumors of a great battle. A messenger had been sent from Morris's, who was severely wounded, and in the confusion there was no one to order the work, and they took a ready advantage of the time.

Milly for a moment forgot her anxieties, as she listened to the dread tale of bloodshed. She lifted her hands up to the clear sky, as if in thankful joy, but she bent her head quickly at the thought of all that had been passing. She thought she saw in this first struggle the whole of the bitter contest that she had been praying for. She did not ask who was victorious, for she was sure of the results. In the quiet of the nights, as she sometimes lay thinking of her Lord that was so full of love toward all, and of the great misery that rested on so many of his children, her eye had caught a glimpse of a beautiful picture, and she seemed to see herself and her brethren walking in a green pasture beside the still water, and she went up from her heart that the time was so near.

"Bress de Lord," said she; "now I see de glory, an' dere be de green fields of de great Jerusalem, ns will sit down close by de riber ob de Lord, an' den we sing de song of thanksgiving. Glory Halleluiah!"

Milly here threw up her arms in an ecstacy, and her body shook with excitement. This she called "the power," and because it came upon her at camp meetings, she was considered quite a favored individual, and her presence was much sought to encourage young converts, and to start that feverish excitement that was called religion. But in her present cestacy the little flower dropped from her bosom. In a moment she was quiet, and the look of fear came over her face again. Her story was soon told, and she had now companions to

her fears. Jo and Ann had many conjectures about Virginia. Jo insisted that she had been stolen when searching for flowers or berries; and he told of many cases similar, where friendless girls and boys had been taken. But Ann's woman's heart read better. She told what she had heard Virginia say about Milly, and only a short time before she had asked her if Milly could not reach the North in safety. Therefore she was sure that Virginia had some motive of love and kindness

own master now, and that he was not afraid of anybody now master Morris was unable to touch him. They decided to wait until the heat of the day was over, and then to start in search of their lost durling; for Jo and Ann loved her almost as well as Milly.

Milly again took counsel of heaven, and begged the Lord to put a white flower right in their track when they were going aright, and Jo cried Amen. But Ann remembered the beautiful faces that Virginia had described as about her path, and she in her heart besought the angels to guide them and give them signs as they did to the children of

A terrible battle had been fought, and the news of it went forth over the land like a mighty tornado, filling all hearts with anxious forebodings. There had been no fear in talking of war and its desolation, but now that it had come with its record of blood everybody trembled.

Hugh had been in the thickest of the fight, and had shown himself full of courage and daring His eye was keen and his movements quick, and he had been promoted on the field to take a post of danger. The burning sun scorched his face, but he knew it not; the hot blood rushed through his veins, but he was unconscious of it. The bullets that whizzed by him became like music to him, and the cannon ball was no more than the India rubber ball of his games. He felt himself a hero, and that his dream of ambition was beginning to be realized. But a shot came at last too near. He was severely wounded, and Morris fell dead by his side. How long he lay he did not know, but at last he became conscious under the shade of a clump of place, where his wounds were being dressed. All his glory had departed; his dreams of ambition had vanished. A terrible nightmare of suffering seemed upon him. It was the first time that he had ever borne any severe pain. He did not know that he was capable of such suffering. He was too proud to complain, and so he set his teeth firmly together and endured.

After a while he could think, and he began to feel as if intense wishes were throbbing through him. He did not care for fame or honor now. He wanted a gentle touch on his brow, he longed for a smile of love, and yet the same selfishness that had always governed him, governed him still. He wanted to be comforted and soothed, and did not think of the pain he might give others.

Virginia's face sometimes seemed looking down upon him from between the gleams of light. In some hush of sounds about him he fancied her voice spoke out. If she was only here, he thought, she would watch by me, she would bathe my brow, she would talk to me, she would not say she was tired, or forget me, "Oh Virginia, Vir-

And Virginia, with her tender heart, had felt far away these wishes, and they seemed to be the power that carried her away from her home. though in her heart she felt it to be her love for Milly. And in her safe retreat that Sambo watched over, there seemed to be a strong cord drawing her, so that she grew very restless. The hours seemedlong, and before the end of the first day it seemed to ber that she had been a week there As soon as it was twilight Sambo crept up among the shadows and spoke to her.

"I can't stay here any longer," said she; "I feel just as if some one had put wings on my shoulders, and they were continually flapping against the walls. I want to fly, and I must go, if it is not safe."

"Well, dis gemman's agreeable to all dat," said Sambo, who felt the honor of conducting a young lady through the country, "but as I tells ye, it'd be much safer to wait. But dat sign of de wings takes me down mighty smart, for it jes' be sign of de angel, an' it mgan dat you mus' foller whar it say. Dat be sure, for Lifeeled it. When ye wants to do a ting so highty bad dat you mos' fly, den do it, if it do n't seem de bes'. Me start jes' after de house be shut up, and all be asleep,"

Virginia tried to sleep until she heard the bushes shake near her dwelling, and then she roused herself and with Sambo started on her journey. It was a cloudy night, and silently she followed way to turn. She became bewildered again by the steps of her guide, with a feeling of thankfulness that she had escaped so many dangers and

But whither was she going, she asked herself? What was calling her? Was it the voice of goodness and beauty? She began to feel that great wish, which, when it becomes strong enough, is sure to bring goodness. It was the wish to do the very hest, to go where it was best to go. She remembered a prayer Milly had taught her, and which she only half understood. But now she kept repeating to herself, "Thy will be done," and she felt sure that some power would take chre of

She followed Sambo's steps trustfully. Occasionally he would say a few words to her, but he assumed an appearance of great importance.

" Please, missus, call me Sammy, in de future," said he, at one time, "de gemman hab dat name, and Sammy sound like livin' in de district wid a horse to ride an' plenty ob money.'

Virginia fulfilled every wish of her guide, and they walked together through the dusky paths with loving faith in each other, and the power that was leading them to some good and blessing to themselves or others.

[To be continued in our next.]

To Correspondents.

DELPHINE, NASHUA, N. H .- Many thanks for your words. The aspirations of the spirit are the signs of its growth. As it reaches toward the knew by this that they would not always be higher and purer, it feels unanswered longings slaves. For this reason a prayer of thanksgiving sometimes akin to pain; but through these the higher and purer are reached. , But let us all remember that no growth is permanent but that which leads to a life full of loving deeds. There for sure, a-comin' down, an' you, an' I, an' all of is a law of the spirit that permits those that are spiritually related to recognize each other, and to feel each other's thoughts, although far distant. By this law you may be sure to be richly blessed

Truly your friend, LOVE M. WILLIS.

POOR ECONOMY. Many a man, for love of pelf, To stuff his coffers, starves himself; Labors, accumulates and spares, lay up ruin for his heirs; Grudges the poor their scanty dole; Saves everything—except his soul!"

Coleridge, in one of the most beautiful of similes, illustrates the pregnant truth-that the more we know, the greater is our thirst for knowledge, and the more we love, the more instinctive our sympathy: "The water lily, in the midst of waters, opens its leaves and expands its petals, at the first pattering of the shower; and rejoices in the rain drops with a quicker sympathy than the narched shrub in the sandy desert.'

ADVANTAGES OF BEAUTY:-According to the Bangor Whig, a member of the Penobscot bar in going, and she believed it to be to leave Milly at | claims, in a motion for a new trial, "That the verliberty. But the three were agreed about one dict was against law and the weight of evidence, thing; they determined to start in search of her, and that the jury were unduly influenced by the and to waste no time. Jo declared he would be his great personal beauty of the female plaintiff."

Translation

FROM "L'UNION SPIRITE BORDELAIS," OF DEC. 15TH, FOR THE BANNER OF LIGHT.

BY E--- M----,

Almost all the journals of Paris and its departments are eager to insert the following recital, published for the first time, we believe, by the Gazette of France: "They await at Paris the approaching arrival

of a young girl originally from 'La Louabe, whose mental state presents some phenomena which leave far behind the juggleries of the Broth ers Davenport and other pretended spirits. Aged about sixteen years. Louise B--- lived at home with her parents, who were farmers, at a place called La Boudru, where they established themselves after quitting Germany. In consequence of Media usually answer in the affirmative, We loved sister, Louise fell into a lethargic sleep nomena are included. She suddenly lost her vibeatitude which allies itself to a most profound and responds when addressed only by monosyllaman power. She possesses not only the gift of secthose uttered afar off, toward which she concentakes a double image. She not only sees the natof the middle ages.

real form remains integrally reproduced by the Louise sees and describes so that we come into rapport with the persons whose ashes have been when she approaches places where metals and water exist, no matter at what depth of soil below her. When she passes from the ordinary life to at issue. this mode of life which we may call superior, it seems to her that a thick veil falls from her eyes. Creation, enlightened by this new light, becomes the object of her boundless admiration; and, although illiterate, she finds to express her enthusiasm comparisons and images truly poetical. No religious preöccupation mixes itself in her impressions. Her parents, far from finding in these is wholly unwarrantable. The science of acoustics strange phenomena a subject of speculation or profit, hide them with the greatest care. They have decided to bring her to Paris, because this constant new excitement of the nervous system exercises upon the organs a destructive influence, so that her outward sight is in danger; and physi- the mechanism producing that thought can be cians who have seen have advised to take her to the capital, not only that she have the care of porous, vibratory, or electric, and hence is the memasters in the healing art, but to submit to science dium of numberless influences or forces. A spirfacts surpassing the ordinary circle of its investigation, of which the explanation is not yet found."

century! in the year of grace, 1865, this avowal is announced, that science has not yet found an explanation of these facts!' Science! official science it is which has put a bandage over its eyes, and stopped its ears that it may not see or hear the innumerable facts of somnambulism, magnetism and eestacy which have been submitted to them; and when they so multiply, crowding their facts from all parts, science hardly owns ' that their explanation has not been found! And know you why," he asks, " these 'masters of the healing art' remain powerless before these phenomena? know you why they refuse to study them? It is because olony to the materialistic so they see in men only the body and the material faculties produced by his organism; and each time that a phenomenon presents itself, where shine from all parts the unexplored faculties of fearing they may be convinced, and exclaim: ' Vade retro anima!' as the Catholic clergy exclaim: Vade retro Satanas!' when a fact of this kind produces itself outside the pale of the Church. But' Spiritism is the study of the soul and its faculties, and, happily, outside of the official savants of this nineteenth century, there are a great family of seekers who labor in silence and observe without discouragement, at the price of watchings and fatigue, often ingratitude and misery, the science of progress, the science of the future.

To these we would say: The crisis which has plunged Louise B-- in the cataleptic state is from the violent commotion caused in the perispiritual fluids by the grief for the death of her she possessed from her infancy in a latent state, for joys so heavenly. and it was necessary that some such event should take place, which, in breaking a part of the fluidic ties by which the soul is attached to the body, latter that it enjoys, in part, the inherent faculties of a free soul. Thus explains itself second sight and hearing; and the penetration into the propererals, submitted to her investigation. Her soul also she comes in rapport. She sees at the same time that Spiritism calls percsprit. It is this nervous fluid, this semi-material form, which remains the gels! ye dear ones, whose hands I have clasped, same while the body undergoes modifications; it do not outwardly exist, and physical beauties that but rejoicing instrument of good. And yet ye the ravages of disease have caused to disappear from the corporeal body.

Again, this uneducated girl expresses herself in seems, also, to have a perfect knowledge of minsubmitted to her. Of all the phenomena this cerues the editor, M. Bez, " is it necessary to conclude that the soul separated from the body possesses all science? No, certainly; but Spiritualism, in establishing in an irrefutable manner the law of reincarnation, draws us from this embarrassment, because the soul now present in the body of Louise B- may have animated, in another exstence, that of a savant to whom all these things were familiar, and the knowledge acquired in an anterior life forced to remain latent when the soul is riveted to the body, refinds yet its former position and indits, and enjoys its intrinsic life. (This is a paragraph for Mr. Lacroix to take up and explain, according to our ideas of the temporary pos-

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sent from her body.) No religious prececupation mixed itself with these impressions,' says the Gazette of France. That is truly a pity, because if this astonishing faculty reported itself upon religious principles, they would have made her a saint or a sorceress; but now they may content themselves by making her a lunatic and shutting her up in an asylum. Whatever may be done, we will do all that is possible to keep our readers informed of the discoveries of science and of the verdict she will in the end pronounce."

> SPIRITUAL PHENOMENA. NUMBER THREE.

BY F. T. LANE. Can spirits pass through material substances?

a violent grief caused by the death of a dearly know of but one who has publicly declared in the negative, and that person is A. J. Davis. But which continued fifty-six hours, from which she mediumistic testimony, either pro or con, must be awoke not in her real and normal condition, but corroborated by natural law. Science offers no to a strange existence in which the following phe- testimony, inductive or deductive, in favor of the affirmative. If spirits have discovered any new vacity and gaiety in taking possession of a sort of law, they can point out some analogy to confirm it, for spirit-life is but a reproduction of earth-life calmness. She remains immovable in her chair, on a higher scale; the same fundamental principles underlie both, and in no case is a natural law bles. When evening comes she falls into a catalep- abrogated. It is an axiom of philosophy, that no tic state, characterized by rigidity of the limbs and | two substances can occupy the same place, at the fixed vision. At this moment the faculties and same time. Therefore, a spirit-body cannot pass senses of this young girl acquire a sensibility and through a wall, without displacing the particles. capacity which surpass the limits assigned to hu- This is admitted; but it is claimed that the particles are restored. How shall we determine this claim? ond sight, but of second hearing; that is to say, she I answer, by the senses. Why? Because physical not only hears the words spoken near her, but sight and hearing are to the material realm what clairvoyance and clairaudience are to the spiritual trates her attention. In her hands each object realm. The senses are trustworthy in the sphere to which they are directly related. Spiritual gifts ural form of it, but she sees, also, distinctly, the are not substitutes FOR but SUPPLEMENTARY TO epresentation of its interior, the totality of its the senses, the spiritual beginning where the senproperties and the uses to which it is destined in suous terminates. 'The testimony of the sensuous the order of creation. From a quantity of plants and spiritual functions is always in harmony, and metallic and mineral specimens submitted to All apparent conflict is caused by the irrelevant her unconscious investigation, she has spoken of use of the sensuous or spiritual faculties. Now, latent and unexplored virtues which carry the supposing a spirit proposes to displace the partithought back to the discoveries of the alchemists | cles of a door? Clairvoyance would determine the movements of the spirit-hody, and some one The young peasant pretends that, under all the or more of the senses would cognize any disturbmodifications of vital, exterior action, the corpo- ance of the particles of the door. Supposing the displacement and restoration were so rapid as to nervous fluid. Transported into burial-grounds, clude the sight, then the violence of the concussion would certainly reach the ear; or, if the process was so gradual as to produce no audible sound, confided to its earth. She then experiences spasms | then the eye could certainly detect the change. So and nervous contractions, and the same, also, far as the door is concerned, the testimony of the senses would be entirely trustworthy, therefore it would not be a difficult matter to decide the point

> The spirit-body is an organized form, combining many chemical constituents, and it is manifestly absurd to claim that it could be FILTERED through a door, like a simple, volatile fluid, and maintain its organic condition.

It has been said that spirits pass through walls, as thoughts pass through the air; but this inference explains how we may communicate our thoughts through a wall to another person, but we do not infer from that fact that we can go through ourselves; so, a spirit's thoughts may be transmitted through the same wall, but it does not follow that transmitted in the same way. All matter is either itual or material organism may generate and transmit its influences through a wall without dis-"And this," says the editor, "in the nineteenth | placing the particles, but the organism, in passing, would produce a rupture, cognizant to the senses; hence it is in the power of any person, compos mentis, to decide the question, Can spirits pass through material substances?

HEART LEAVES.

BY LOIS WAISBROOKER.

NUMBER TWELVE. "A Chorus of Augels."

Once upon a time a man of large heart and noble charity, who had succeeded in rescuing a lost dnts of degradation, was ing of the trials through which he passed in accomplishing that work of love. "It was a hard place," said he, "but I shrank not, and when it was over, a chorus of angels would have been this soid which they deny, they close their eyes, discord to the music that was singing in my soul;" and to-night I can say the same.

Angels of light, my soul leaps with joy as I clasp your loving hands and ask. What am I. that I should be made the agent of loved ones gone before, in the mission of love' and justice? Music singing in my soul! Oh, these singing who would rest amidst the brilliant incoming light | birds of harmonic rythm! birds that are cased till the sharp, grating file of affliction rasps away the bars behind which they sit in silence, and then, with quivering wing and open throat, they pour forth such volumes of eastacy, that we ask, where is the place of sorrow, and whither hath she fled?

"Through tribulation deep, the way to glory lies," but when we reach the glory, we forget the tribulation, or remember it only with the exceeding thankfulness that wonders at being honored with sister. This marvelous faculty that is seen now, the draught of purification that alone could fit us

Blessed mission! mediums, mediators between those in the form and those who have left it; bearing the cross—wearing the thorns—drinking permits the former so to disengage itself from the the wormwood and the gall-tonics for the soul, making it vigorously credit to bear the exceeding weight of glory that shart come after. Blessed mission to sustain the weak, to lift up the fallen, ties of matter, the composition of plants and min- to feed the hungry, to clothe the naked, to have the desire to do this, trusting the angels for the communicates with the souls of others with whom | means and the opportunity, having respect unto the "recompense of reward," that comes welling the body, the soul and its semi-material envelope up from the innermost soul-depths, saying, "They are saved, they are saved." Thanks, oh ye anand whose lips I have pressed in the earth-life; is this which causes her to see the limbs which thanks for making meyour agent, your unworthy come, and through mortal lips ye thank me for what I have done, for what I could kiss your very feet in the proud humility of exaltation for the comparisons and images truly poetic. She blessed privilege of doing. With an angel mother's arms around me, and her breast to lean upon, eralogy and chemistry, to analyze the objects with an angel brother, lover, friend, to clasp my hand, and shower thrilling kisses upon lips and tainly is not the least astonishing. And," contin- brow, why should I fear to enter into the very blackness of the Valley of Shadows, in order to lead forth those who have lost their way amid its wildering mazes.

"Could I meet with the angels, I'd sing them a song."

'T was thus I sung, long years ago. I have met with the angels, and my soul is singing its song.

Rashness is the error of youth, timidity, of age; manhood is the isthmus between the two extremes; that period when we have the head to contrive and the firm hand to execute.

Be true to your friend; never speak of his faults session of another spirit while her spirit was ab- | to another to show your own discrimination.

"You young rascal," said the old gentleman to the rash little boy in the street, " if that cab had ran over you where would you have been then?" and the boy answered, "Up behind, a-takin' of his

Correspondence.

A Mouth in Washington, D. C.

My sojourn at the Capital of the nation, made as pleasant as the best of homes could make it, by the welcome in the family of my old friend the fourth Auditor in the Treasury, has enabled me to make some observations and calculations which could be made from no other locality as well.

My lectures were well attended, though not crowded, as were some of those given by Mrs. Daniels and other female speakers, for the men in Washington are like men in other places, and, myself included, they like the lady speakers best. I suppose it is natural, but I had audiences of more than average intelligence, made up in great part of transient persons, not by old settlers in the city, for it must be admitted that the citizens of Washington, in the aggregate, are less intelligent, refined, reformed and regenerated, than in almost any city or large town of the Northern States; and yet there is no lack of churches or religion, indeed these are superabundant, but such appliances do not advance the intellect much. But Washington, including the wisitors and temporary residents on public and private business, contains each winter, at least, a large excess of intellect over any city or town in proportion to numbers, in any part of our country or the world. It may safely be said, that since 1863. and especially the present winter, Washington is a radiating centre of human intellect, and it is fitting and appropriate that Spiritualism, which is the religion and philosophy of the future and incoming age, should have a hearing and representation at this centre; and so it has, drawing to and around its standard many of the ablest minds in the nation's councils, and many of the most_trustworthy agents of the Government, although their positions and business would not allow them to give it the time and attention they desired, or it deserved.

One point is fully and fairly established, viz: Spiritualism is a central, fixed, and well-developed system of religious philosophy, or philosophical religion, both at the Capital and in the most enlightened parts of this nation, and cannot be ignored, superceded or suppressed, by the combined powers of ignorance, bigotry, superstition and intolerance, which have arrayed their powers and marshaled their church armies against it, in all the pride of popularity and flery zeal of prejudice, with the "thunders of the Vatican" at their head, and the fag-end of Christianity, in Mormonplenty of Whitworth, Columbiad and Paixhan officers of this hetrogeneous army.

fix the attention of our friends. This is the place we ought to concentrate our efforts, establish a national bureau, centre, office, business, &c., and here we should have every winter a National Convention and session of at least one week, where we could exhibit the best specimens of tests, speeches, philosophy and facts, with a full supply of our book literature, and from this centre send out through members of Congress and visitors the rich truths and treasures of Spiritualism to all parts of our nation, as we can from no other point in the nation, and at no other time as during the session of Congress. There are a large number of the members of Congress who are either already believers, or sufficiently interested to become so, when they examine the facts to me a favorable and desirable object, and attion or otherwise, to establish a Central Bureau at Washington, and have public exhibitions of mediumship and oratory once a year, and a report annually published and circulated over the the journey and board of members and visitors, could be raised at the exhibition, and even that paid to selected mediums and speakers, if they could give their time.

I delivered eleven lectures during my stay in Washington: eight on Spiritualism for the society; one on American Democracy, at the League rooms, for the benefit of soldiers and widows, which for their sake I regret was not fully attended; and two well attended by colored people in their churches, on their new duties and responsibilities. Had a very pleasant, and I believe profitable visit. Saw, realized and appreciated the improvement since last and former years, so I can testify that Washington with the world pro-WARREN CHASE. gresses.

Maryland, Jan. 30, 1866.

Notes from the West.

I was lecturing in St. Louis just prior to the rebellion, and when the news of the fall of Sumter rang like a knell over the land. I shall never forget the gloom of that April Sabbath when I bade my friends adieu and turned my face to the East. At that crisis the Spiritualists of St. Louis-to their eternal credit be it said-were chiefly loyal and devoted to the Government. Perhaps for this reason the shadow of coming events fell upon them more darkly than on any class of society.

Of the group gathered around me on the occasion referred to, and whose stern and flashing eyes betrayed how keenly they felt the insult to which our country's flag had been subjected, there were several whose names and deeds have since become historic. One was Col. White, a soldier of the true Bayard type, as brave and chivalrous a gentleman as ever drew sword in an honorable cause, afterwards fearfully wounded in the terrible seige of Lexington, where he won laurels which will outlive the sufferings of the poor earthly body and be entwined in the hero's glorious wreath of immortality.

As an illustration of the uncompromising and loyal feeling which was common among the Spiritualists of St. Louis, I may mention that Mr. Sears, well known "on change," kept the stars and stripes streaming above his roof all through the "reign of terror," when more timid citizens were leaving the city by hundreds for fear of a rebel raid. He also opened his mansion and grounds on the Fourth of July, to a party of children, celebrating the day with fireworks and various demonstrations of a patriotic character. When the secessionists threatened to tear down the flag and burn the house, the veteran said, "Come and try it!" That, however, they did not think proper to do, doubtless entertaining a wholesome respect for certain "Sharp's Rifles held in reserve by Mr. Sears and his plucky fam-

Five years! what a change! Then St. Louis rejoiced in the benign and patriarchal institution

good old times, when the doughty "minute men" threw the "Rattlesnake flag" to the breeze, and stationed a piece of artillery to protect the lovely emblem.

But those days are gone by. The negro pen and the auction block are among the relics of a defunct civilization. The Palmetto floats no more; and the "high-toned champion" of secession has gone to Washington, and is beseeching for a "pardon.'

"Belle Missouri" has burst her shackles, and now stands erect in strength, majesty and beauty. The great ordeal and change through which the State has passed, is most graphically portrayed in MANOMIN," a rythmical romance just published, and written by Myron Coloney, Esq., of St. Louis. In many respects, "Manomin" is a remarkable production. The author is a thorough Spiritualist, and of course views things from a spiritual stand. Gaffer," one of the characters, is a seer, and medium for wierd and thrilling manifestations, which are most vividly described. I would advise my Eastern friends to send for this new work,

I could write a cheering account of the Sunday meetings, and the Children's Lyceum, in St. Louis, but that has already been done by the able pen of Mr. A. J. Davis. I shall return to lecture here again through March. The friends are waiting to give Lizzie Doten a hearty welcome. They will wait long before they have it in their power to greet a medium more gifted. She will be pleased with them, and I KNOW they will appreciate her.

I purpose to spend a part of February in Decatur, Ill.; and for the benefit of speakers allow me to say, that it is one of the very best places in the West. The Spiritualists of that little city are in no degree fossilized, but "alive" in the highest sense. Good lecturers are sure to be generously received; let such address Mr. E. O. Smith, or Mr. S. Burgess. But, dear Banner, I must close; in a few hours I go to Jefferson City, to lecture in the State House, for the benefit of the "Lyon Monument Fund." More anon.

AUGUSTA A. CURRIER. St. Louis, Mo., Jan. 29, 1866.

Spirit Manifestations in Lancaster, O.

The subject of "Modern Spiritualism" has never been well presented in Lancaster until within the last three weeks, consequently it has not previously gained much footing.

Miss Jennie Lord has been giving a number of her musical scances at my house, and at the residences of other families of the city, which have been attended by ladies and gentlemen of the ism, at their tail, all fortified with Bibles, and highest respectability, who have unanimously diked with creeds, picketed with priests, with concurred in saying that the manifestations are inbomb proofs in the church fathers, and with comprehensible, and that they are from influences outside of and above human hands or human voliguns, manned by the bishops, elders and selected | tion; and none, even the most skeptical, with two or three exceptions, have had the hardihood to say But to return to Washington, on which I would | that fraud was to be suspected; and these were persons seated at the furthest point from the medium, where we ought to have a stronghold, and where and were perhaps excusable because they had less chance of close inspection. The medium, with her traveling companion, have, at every sitting, been placed between responsible citizens, well known to all present, and who have always certified to the company, after the close of the scances that the hands of both Miss Lord and Miss Stebhins were in contact with theirs every moment during the musical manifestations.

The guitar, tambourine, bells, triangle, timbrels, bass viol, drum, &c., were floated through the room out of the reach of human hands, and artistically played upon. Glasses of water were placed to lips and drank from; a fan was gently played before the faces of sitters; apples distributed; instruments brought in contact with persons in reand philosophy; and these, of course, are men of sponse to mental requests, and many other woninfluence and talents in their localities, or they derful things done, when it was known that no would not occupy the places they do. This seems human hand in the room was disengaged. Electricity, magnetism, and odylic force have been tainable either through the National organiza- suggested. But have these agents mind and intelligence?

Miss Lord's visit here has made a fine impression in this hitherto undisturbed community. Her coming has been timely and fortunate, seeds have nation; and I believe the expense of all, except been sown which will bear fruit. Bread has been east upon the waters that will days hence. The field is now prepared for firstclass test mediums and popular lecturers. We have an intelligent and appreciative people, whose reason can be addressed.

I regard Miss Lord as altogether the most reliable, and at the same time the most powerful medium I have ever seen. She is intelligent and refined; affectionate, sensitive and gentle, and will be well received wherever she goes. I pray for her tranquility and peace in this life. She will be happy and exalted in that which is to come.

Miss Sophia Stebbins is a lady of refinement and great strength of mind. She is in the right place, and will win the esteem of those among whom she may be cast. Treat these ladies kindly, and let them have abundance of this world's good things. All you can do for them will be a poor compensation for the good they are doing.

We, the undersigned, citizens of Lancaster, O., have attend We, the undersigned, ellizens of Lancaster, O., have attended the musical scances of Miss Jenule Lond, recently given in this place, and do cheerfully certify that we have had ample facilities for inspecting the rooms and their furniture, previous to the sittings, the result of which has, enabled us to say that the manifestations were wonderful; and that whatever the laws or the power may have been which produced them, they were not in any way the result of human procurement.

H. L. CRIDER,
SARAII H. CRIDER,
HANNAH J. CARTER,
W. S. BEATT,
M. A. BEATT,
I. R. MUMAUGH,
Lancaster, O., Dec. 30, 1865.

Mrs. I. R. MUMAUGH,
Lancaster, O., Dec. 30, 1865.

H. SCOTT, M. D.

I could just as well add fifty other names of responsible citizens, who have authorized me to do so, but I don't want to intrude upon your space.

The Providence Convention.

I see by the Banner that my name appears to a call for a joint Convention of the States of Rhode Island and Connecticut. I did not intend to have it so used, unless the friends at Providence were in favor of such Convention in their city, and so expressed themselves to whoever might make the call. Since coming here, I find confirmed what I thought more than intimated before-that they are not in favor of such a meeting in their midst at present; not that they do not fully sympathize with the missionary movement and are willing to cooperate and do their share to sustain it, but, expecting the National Convention in August, and other matters of a home interest pressing just now, they feel reluctantly to say, "Select some other time or place."

In view of these facts, I wish to withdraw my name from said call, and would suggest that the call be withdrawn entirely, and ressued for some other time and place as soon as possible.

Providence, R. I., Feb. 4, 1866. J. G. Fish.

The Providence Convention.

In your issue of the 3d inst., dear Banner, there appears a call for a Convention in Providence on the 18th, on the part of Rhode Island and Connecof slavery; then the proud Southron strode the ticut, for the purpose of securing missionary Pavement with the step of Byron's Lambro, vaunt- labor in those States. Ordinarily the object of ing the prowess and triumphs of the Confedera y this call would command my heartiest support to be (or not to be,) and loudly cursing Northern | and aid; but this call was made with an uncu-

men and Northern principles. Those were the | therized use of names, and without regard to the | Dear Husband-I was most happy to come to you expressed dissent of the Providence Spiritualists, and for the following reasons, as stated before the festival and by a thorough canvass among our Spiritualists, to secure sufficient means to do something like financial justice to our speakers, and we are reluctant to call upon them for another purpose at this time. It will be remembered that we have invited the National Convention to that we have invited the National Convention to happy now, for I am ever near you.—ESTELLE. this city, and intend to extend generous hospi-

Such being the facts, if the Convention is held here, without deference to the almost unanimous wish of the Providence Spiritualists, I can predict for it no great measure of success.

Yours kindly, L. K. Joslin, Cor. Sec. Providence, R. I., Feb. 4, 1866.

Byron, N. Y.

The Spiritualists of this town organized an Asociation in October last, numbering thirty-five or forty members, have the free use of a comfortable hall for meetings, have a fund subscribed sufficient, it is believed, to employ lecturers once or twice a month for the present year.

The attention of lecturers is called to the above, and should any be intending to visit or pass through this part of the State, and desire to spend a Sabbath with us, they will receive a prompt auswer to such a proposition, by addressing J. C. Walker, H. S. Pinkham, or J. W. Seaver, who have been chosen a committee to supply our pulpit. Application and an affirmative answer should precede a visit, for otherwise a number of speakers might visit us at once, thus occasioning disappointment and pecuniary loss.

A brighter day is about dawning upon our heaven-born religion, and if we would share in its effulgence we must deserve to be its recipients. In the cereal world we observe, first, a luxuriant growth of straw, followed by a large show of chaff. with very small inductions of wheat; but later a bountiful harvest of real golden grain is realized. Spiritualism is, for its age, very prolific of straw, and no small amount of chaff has appeared, and I trust and believe we are soon to realize a more bountiful sowing of the pure grain of universal brotherhood and the harmonization and versal brothermood and elevation of our spiritual nature.

J. W. SEAVER.

Byron, Genesee, Co., N. Y., Jan. 26, 1866.

Beautiful Spirit Manifestations.

For several years past, Mr. Livermore, of New York, has been in correspondence with Benj. Coleman, Esq., of London, and the latter has fur-Coleman, Esq., of London, and the latter has fur-nished, from time to time, that portion of the for-mer's letters which related to the beautiful spirit-ual manifestations he has been witnessing through the mediumship of Miss Kate Fox, to the London Spiritual Magazine for publication. Below we give the last which has appeared. It will be found exceedingly interesting. Mr. Livermore is one of the wealthiest merchants in New York, and ranks among the shrewdest and most intelligent. He is the last man in the world who could be imposed upon and his statements are here. give the last which has appeared. It will be be imposed upon, and his statements can be relied upon with implicit confidence. We give the narration, with Mr. Coleman's introduction, as

My friend, Mr. L—, of New York, whose recent visit to London I mentioned in a former paper, has returned home, and I have received a letter from him with some extracts from his diary recounting the incidents of several scances which he had prior to his leaving for Europe, but which have not been recorded in this journal, and one of a very interesting character he has had since his return to New York. It will be seen that the

the well-known physician.

The curious coincidence to which Mr. L.—— al-ludes in his letter to me, and which he made the subject of a spiritual test, arose from the follow-

ing circumstances: Estelle's family were traveling in Europe in 1851, when Mr. L — joined them at Baden-Baden. The principal rooms of the botel being occupied when they arrived there, they were accommodated in a small cottage detached from and situ-

with his sister, he telegraphed to Baden-Baden to examined noth by sight and found that secure apartments at the same hotel at which he had stayed in 1851. Upon their arrival the house was crowded with visitors, and he had allotted to him the identical bed-room in the cottage which Estelle had occupied before their marriage four-teen years ago. Mentioning the incident to me upon his return to London on his way home, I implicit in the result of invisibility. The form-unguaged that he should be the explicit converts. in the following letter:

he interested to learn that my first spiritual manifestation, since my return from Europe, was in my own house, in the presence of Dr. Gray, and resulted in the tangible, real, visible presence of my wife in my own room, where there could by no possibility have been any other persons than Dr. Gray, the medium, and myself. This was on Friday evening, Nov. 10th, 1865. The atmosphere was moderately electrical, cold and overcast. The readum and Dr. Gray having called to see me medium and Dr. Gray having called to see me, we determined to have a sitting in a room up stairs, there being no persons in the house but the servants, who were three flights below. The door was carefully locked, and, after seating ourselves at the table in the middle of the room, I turned and drapery, as she came and glided away, which she did five or six times during a period of about three quarters of an hour. For some cause, unknown to me, the spirit could not on this occasion remain visible to me when Dr. Gray approached. You will, perhaps, remember a suggestion you made to me in London, that upon my return I should make certain interesting circumstances which occurred to me on the Continent the sub-ject of a spiritual test. I am happy to say that it

has been done, with a most satisfactory result.

I had mentioned the circumstances to no one on

in form in our own house. It gave me joy greater than words can express. The next time I wish to issue of the call: Our year for the support of free public meetings commences in February. This year we are endeavoring, by a four days' fair and saw your thoughts of me while there. I was very large and year we have endeavoring to the call: Our year for the support of free public meetings commences in February. This their color. I was with you at Hadeu-Baden, and year we are endeavoring, by a four days' fair and near you—as near as at the time when I there promised to be yours forever. I was near you when this thought came. I heard the echo go

EXTRACTS FROM DIARY.

First Evening .- Cold and clear. A bright fire was burning in the grate. I turned the gas down partially, but still sufficient to make all objects partially, but still sufficient to make all objects distinctly visible. I then opened the table about six inches in the middle, placing a large musical box across one side, and the table cover across the other, leaving an opening of about six tuches square in the centre. After a few minutes a white fleshy hand rose, pointing its fingers upward through this opening. A snow-white envelope encircled it from the wrist downwards. It was natural in shape, size and color. A few moments claused, when the hand again made its appearclapsed, when the hand again made its appearance, but now held a flower, which, with its stem, was about three inches in length. I reached out my hand to touch it, and the instant it came in contact with the flower there was a snap like the contact with the flower there was a snap like the discharge of electricity. By request I now turned up the gas, making the room fully light. The hand again rose, holding the flower, which it placed upon a sheet of white paper which I had placed next the opening. I lifted the paper and examined the flower, which was to all appearance a lovely pink rosebud, with green leaves. Miss Fox took it in her fingers and held it up for examination. It was damp, cold and glutinous. As expressions of dissatisfaction from the unseen agents of this wonder were here manifested, she agents of this wonder were here manifested, she replaced the flower upon the paper, when the hand rose, selzed, and took it away instantly. colors were presented. One was a small white flower like a daisy. By raps it was said, 'Obey directions; you wither the flowers by your touch,' Second Evening.—Foggy and damp, conditions unfavorable. A very fine light made its appear-

ance, demonstrating or illustrating the method of making the raps—the light was in the form of a cylinder, with its usual accompaniment of envel-ope. It was placed in my hand to test its weight, On closing the hand, and pressing it, I found that the shell or surface gave way and became indented. I received by visible raps, the following message: 'It is true that this communion brings to you blessings in your daily life. Value these rare plessings, for there are few whose souls have been blessings, for there are few whose souls have been breathed upon by us. There is a life within a life; mortal and immortal; perishable and lasting. They walk side by side; the one is made of changes and cares, the other is hallowed by peace and hope; smiles and tears form one, eternal bliss and happiness the other.'

Third Evening.—Cold and clear. The spirit-light

soon rose divided into two, and discovered before us standing the beautiful spirit-form of my wife, head, of gossamer and gold, sparkling with bright points like diamonds, her head resting upon her right hand. After remaining visible for some time of its previous motions. At times these revolu-tions described circles of six to eight feet in distra-eter. I asked that the light might pass around us, which was immediately done with great rapid-ity. A large roll of drawing paper was taken up

ity. A large roll of drawing paper was taken up during these gyrations, and carried with the light. The light itself, as well as the envelope, was heard occasionally to strike against the table or ceiling with considerable force as it passed about. Fourth Evening.—Cold and overcast, with threatened storm. Shortly after the gas was turned out heavy rustlings were heard, a brilliant electric light rose, and the well known countenance of Dr. Franklin becamed mon us. No words can convey phenomena are as marvelous as any that I have pyte mentioned, and that those occurring at the last sitting were witnessed by his friend Dr. Gray, Although I have so often before seen it, yet on this occasion I was more than ever impressed this occasion I was more than ever impressed, for his every feature was radiant. The light was very powerful, rendering him distinctly visible, He appeared in four different parts of the room, and each time differently draped or dressed. My hat, which had been left upon the bureau, wa worn by him a portion of the time, and then taken from his head in full yiew, and placed upon mine by the spirit. Immediately afterwards, while my hat was still upon my head, he was seen wearing a three-cornered hat, a <u>ruffled</u> shirt, white neckerated in the garden of the note, and there it was a three-cornered hat, a range shirt, while hears, that Mr. L—first made proposals of marriage chief without collar, his grey hair behind the ears, and gave the ring of betrothal to Estelle, who shortly after became his wife.

Being in Switzerland during his recent visit to Europe in the summer of last year in company with his sister, he telegraphed to Baden-Baden to examined both by sight and touch, and found that the recent apartment at the same head at which he suggested that he should at the earliest opportuation being instant and temporary, no doubt lacks nity make it a test, and he now relates the result the nerves and muscles of the human physical organization, and hence can of necessity only ex-hibit one attitude or phase of expression, for each crystallization (or naturalization) during "New York, Nov. 20th, 1865.
My DEAR Mr. Coleman—You will no doubt be interested to learn that my first spiritual mani-

nence.

Fifth Evening.—Snow and rain. The spirit (or electric) light first appeared suspended about two feet above the table, when we were requested to notice it carefully. Descending it struck the table with a metallic sound, like two tumblers striking together. It was cylindrical in form, about three and a half inches in height, and a little less in width or thickness. The spiritual envelope (or covering) was thrown over it like a handkerchief. the illumination shining through and giving it the appearance of a glass globe or lighted lantern covered with gossamer. We were particularly di-rected to notice the order now. The envelope was then partially withdrawn and disclosed a cluster out the gas. In about fifteen minutes a spiritlight rose from the floor on the side of the table opposite to the medium, and after describing a semi-circle over and above the table three times consecutively, it rested upon Dr. Gray's head and disappeared. The medium and myself were then requested to stand up. Upon our doing so, the light again made its appearance between us and the window, pressing us back a little, as though the window, pressing us back a little, as though the window, pressing us back a little, as though the crystals forming the entward wall, while requested to stand up. Upon our doing so, the light again made its appearance between us and the window, pressing us back a little, as though to give it more room. Vigorous rustlings succeeded this movement, and the next instant the figure of my wife stood before us holding a single flower in her hand, with every feature radiant, and vividly visible. She was dressed in white gossamer, which enveloped her head, a transparent veil falling just before her right eye, but thrown back. The veil was subsequently removed altogether. Her dress or robe was carefully plaited around the neck, but with that extention it was loose and flowing. It was of thicker material than that about her lead, and seemed to be of the texture of silk and gossamer. As Dr. Gray was seated during this time (we standing between him and the spirit) he saw only the light and drapery, as she came and glided away, which appeared on the envelope, traversing it in all diappeared on the envelope, cravering it in an directions, and appearing precisely like the focus of a burning or sun glass. The room was filled with odor from this source. There was no perfume on the outside of the vessel, but it escaped in profusion from the inside. We followed this light through the room, and passed around it constantly, seeing and smelling the illuminated vapor as it was thrown off in rings and clouds.

NOTE.—Every manifestation varies from the preceding one. No two sittings ever result in exactly the same phenomena.

I had mentioned the circumstances to no one on this side the ocean. At a second scance, two days after that which I have just described, I applied the test, as follows: I wrote two questions without the medium's knowledge. The questions and answers were as follows:

My Dear Wife—I desire you this morning to write me a word about your appearance on Friday night last. Also something in reference to the interesting circumstance now on my mind. the interesting circumstance now on my mind, table. The hand rose, grasped it, and carried it which occurred on the Continent during my late visit to Europe.'

Appear (arriften on a cond by the mint) Answer (written on a card by the spirit),- Mj or more nearly so. At times the fingers were

widely spread, seemingly stiff, and moving with difficulty—again, flexible and natural. It was fleshly in color and to the touch, but unnaturally white. I did not see it beyond the wrist. I had frequently by the spirit-light seen that the formation ended at the wrist. There was no envelope or covering, such as generally accompanies these temporary formations in the spirit-light.

Seventh Evening.—Weather clear and cold. At the conclusion of a message a light rose from the floor, discovering to us the spirit of my wife standing before us in all her beauty. My hat was asked for to shield the light; I held it with the opening toward the spirit, the light being shaken quickly inside the hat thy the spirit), threw out brilliant radiations until her face was radiant. A delicate yell of gossamer (white) depended from above her

veil of gossamer (white) depended from above her forehead, which we took in our hands for examination. I held it myself before her face; found it transparent, and of such delicate tissue that it heightened her beauty, and made her seem still more ethereal. We now crossed the room to a sofa. The spirit said (by raps), "I wish to recline on the sofa." Loud rustlings and movements were on the sofa." Loud rustlings and movements were heard, when we found that a sofa-pillow, forming one end of the sofa, was in the process of being detached, and afterward we saw it placed on end in the corner of the sofa, against which she was now seen reclining. We bent over and examined with great care her face and dress. The dress was white, a narrow ribbon was across her forelead, over which was a small white rose. A bunch of violets over her left temple, and a pink rose be-bind her ear. Her hair fell loosely, so that I took locks of it and placed it over the white role, which I also took hold of and examined carefully. It I also took hold of and examined carefully. It was neatly trimmed, with a narrow ruille, and plaited in front. Some very interesting experiments were made after she had disappeared. We stood in the middle of the room, the spirit-light hanging suspended in front, swinging like a pendulum. I noticed it was like a glass tube, or piece of crystal, about two inches in diameter, six inches long and was suspended in the appealuance. long, and was suspended in its envelope like a bag. This bag was luminous some four to six inches above the top of the crystal, fading into a darker material. By my request it was placed in my hand (on a level with my chest), and while I was in the act of holding it, a hand about two feet above took hold of the rim of my hat which I had above took hold of the rim of my hat which I had on my head, and I noticed that the bag in my hand was held by the hand above. This light was then placed upon the rim of my hat, and allowed to remain there whilst I moved about the room. It felt solid and heavy—say from one to two pounds in weight. Subsequently I made a very careful examination of the light, which, at my remark was placed in my head, and removed careful quest, was placed in my hand, and removed again at my bidding. It was hard and flint-like, with the appearance of liquid electricity, or light flow-ing inside in livid coruscations. The hand which held the light thus suspended above, at the same time took off my hat, and both the light and the hat were raised and lowered by the same agency. I noticed that the envelope became coarse and dark in proportion to its distance from the reser-voir of electrical light. This was made to revolve, voir of electrical light. This was made to revolve, showing that it was propelled by a hand invisible, but holding that portion of the bag which was dark. The revolutions were rapid, describing a circle the entire circumference of the room, with such rapidity and effect that it seemed a continuous wheel or circle of light.

Eighth Econing.—A card was privately marked

by myself. The spirit-light came upon the table covered with its envelope. The card was by request placed upon the light, where it remained for about half a minute. I then took it in my hand, and found it was covered on both sides with vriting in large letters. On one side I read as follows:

onlows:
"There is great joy in the Future for you. Be not too much absorbed in business,—ESTILLE."

After reading it, I again placed the card upon the light for the same length of time, and upon reëxamination found the writing had entirely dis-appeared.—I replaced it, received other messages, and saw them disappear in the same manner severai times. The last writing was particularly dis-tinet, and upon its disappearance 1 retained the eard, which had not been out of my sight for one moment during the manifestations, found my pri-vate mark upon it, but no other mark or sign of that which I had read. The writing appeared to be in pencil, but there was no pencil in the room at the time."

Miss Johnson's Lectures in Hayerhill. The Haverhill Tri-Weekly Publisher of a recent

date, contains the following synopsis of and comments on the closing lectures of the course delivered by Miss Susie M. Johnson, before the Spirit-nalists of Haverhill, during the mouth of January. We are pleased to learn that our friends there have just started a Children's Lyceum, under very favorable auspices. Already the school numbers between sixty and seventy scholars. The writer in the Publisher says: in the Publisher says:

Those who were so fortunate as to hear her addresses at the Music Hall, last Sunday, however much they may have dissented from the views expressed, must have been impressed with the clearness, force and intellectual vigor with which the subjects under consideration were presented, and the positions assumed maintained. The evenening discourse, especially—upon the question,
" Which has been the more potential agent in promoting the welfare of mankind, faith or knowledge, religion or science?"—was an effort of great power. While not ignoring, but commending, a practical faith in the natural means which the Creator has provided to meet and supply all buman needs, a faith that stimulates to activity, and incites to efforts which shall discover and appropriate the goods and uses which nature holds ready to yield up to her earnest students, the speaker showed that mere technical religious faith, Church creeds and institutions, had always been an impediment to the progress of the race, and im-posed the most formidable obstacles with which it has had to contend; that the Bible even, aside from its record of spiritual phenomena, such as have been common to all ages of the world, is utterly impotent to convince men of the truth of the grand idea of the immortality of the soul; and that the world to-day owes its blessings, physical, intellectual and spiritual, to the discovery and applica-tion of the truths of science, rather than to the possession of any form of religion or faith. The lecture closed with a stirring and eloquent appeal for all to base their faith on the eternal truths of nature, as learned by experience and developed by scientific research and analysis. These are the sure and reliable guides, which never mislead or decrive; and every opinion should be suspected, which affirms or tolerates the idea of any conflict between the commands of God and the demands Of the m ny admirable lectures which have

been given by different speakers, perhaps none has left upon the audience a stronger impression of mental nower.

FEARFUL SCENES IN A GERMAN VILLAGE.— Edersben, one of the prefitiest towns in Germany, is now filled with mourning and desolation. Dur-ing a mouth previous to the 9th ultimo, death had, been carrying off the adult inhabitants rapidly, until upward of one hundred had given up tho ghost after unexampled sufferings. There was hardly a house in the village that did not number-a victure and award of these hundred at the a victim, and upward of three hundred, at the date above mentioned, were awaiting death, which date above mentioned, were awaiting death, which, they knew to be inevitable—a prey to fearful sufferings. Physicians say that the victims of this terrible plague are eaten up alive by a legion of worms hardly so thick as a human hair, that have worked their way into the tissue of their flesh, where their muscles and their nerves. From seventy to eighty of the inhabitants, who at the outset of the epidemic had felt unwell, had taken to flight, but they had fallen down on the roads and died without relief. The children seem to enjoy an immunity from the disease, none having fallen victims nity from the disease, none having fallen victims to it up to the latest accounts.

to it up to the latest accounts.

The epidemic, Dr. Pouchet proceeds to say, was caused by the ravages of the worm called trichine, whence the epidemic has received the mane of trichinosis. The trichine is one of the entone of the pig, and it is capable of being transplanted into and thriving in the human body. In Germany, pork-flesh, imperfectly cared and smoked in the shape of ham and German sausages, is a staple article of food and from the human stamper. article of food, and from the human stomach, where they penetrate with the ham and saucisson dear to Germanic palates, the larve of these entozoa pass into the blood, their size being so microscopic as to enable them to penetrate even into the minutest veins; they lodge in the nerves, in the mus-cular and cellular tissues, and feed upon those parts of the human organization, causing fearful agony and great constitutional disturbance, which ends

PHILADELPHIA MATTERS.

Another Children's Lyceum Established in Philadelphia.

THE SPIRITUALISTS OF THE "QUARRER CITY" AREAD IN THE PRACTICAL WORK.

DEAR BANNER-Prosperity crowns the efforts of practical Spiritualists in behalf of the Children's Progressive Lyceum. The citizen progressives of Philadelphia are expanding their influence and principles, and have established another Children's Lyceum for the advancement of the young in the beautiful ways of wisdom.

Yesterday being Sunday, while Mrs. Cora Scott Daniels was delivering a highly inspired discourse. in Sansom street Hall, on "The Coming Conflict" between the hosts of Spiritualism and the solid ranks of old-style Romanism, we were engaged in organizing and putting in practical operation, " Lyceum No. 2."

The Spiritualists of this city are proprietors of the Church (meeting-house) in which Dr. H. T. Child and Prof. I. Rehn, and other able speakers, have frequently discoursed during the past few months. The stationary pews through the body of the Church have been removed-and comfortable and portable seats occupy their places-sothat the Groupscan be systematically stationed and the lines can be properly formed for march/ ing, and for the performance of other exercises aypropriate to the mental and spiritual development of the members of the institution.

The Children's Lyceum, No. 2, of Philadelphia, was duly organized on Sunday, the 21st of January, under the wise and efficient direction of Bro. and Sister Dvott. The Sessions of this Lyceum will be held every Sunday, at ten A, M; thus enabling Bro. Dyott to volunteer to serve as Assistant Conductor until the school is fully organized, and the officers become accustomed to their several duties.

This new Lyceum is located in Phoenix street, in the philosophical department of Spiritualism, and no progressive man in this city is more profoundly respected and beloved. For his Assistant, Mr. Baker was elected; for Guardian of the Groups, Mrs. Stretch was chosen; and Miss Tyson as her Assistant. All the officers and leaders were duly appointed, and yesterday, while the Lyceum was in Session, every one manifested true interest and excellent judgment in the discharge of their appropriate functions. Every Group was fully represented by both children and leaders. They sang the songs of Progress, and participated in the Wing movements, and gave most excellent answers to the question," What do we come to the Lycenm for?" The Session was concluded by the beautiful much with banners. Everybody seemed to take the deepest, and, liveliest interest in all that was done.

So goes the work in Philadelphia! The meetings and Lycentu at Sansom street Hall are very prosperous. Dr. H. T. Child, who is ever ready to teach and practice the principles of progressive Truth, will commence a course of brief Lectures. before Lyceum No. 1, (in Sansom street) and Lycomm No. 2. (in Phoenix street) one Sunday in each mouth. His first lecture will be on the "Atmosphere," illustrated by operations of the Air-pump; (as purely personal as possible, and therefore) to be followed by another on "The Lungs," and illustrated to the eyes and comprehension of the little one's by means of diagrams, &c. The children are anticipating these lectures with much enthusiasm. Of course the Sunday on which Dr. Child will lecture before the Lyceum, a portion of the programme will be omitted, so that the whole session will not be prolonged beyond the usual

Next Sunday I begin the foundation of a Children's Lyceum in Vineland, N. J. The people of progress there have provided themselves with all Equipments and Manuals, and I am informed that 🛴 they have creeted a large hall for their meetings. and the accommodation of the Lyceum.

I am to remain here and in Vineland during this month. The Grand Annual Celebration of the First Children's Lyceum of Philadelphia, will ocby to day's afternoon train from New York. She tablishing the new school among the enterprising people there. More anon, Yours fraternally,

Philadelphia, Pa., Feb. 5, 1866.

NEW YORK MATTERS.

[From our Regular Correspondent.] ANDREW T. FOSS.

Mr. A. T. Foss, a reformed clergyman, delivered an excellent discourse at Ebbitt Hall, last Sunday evening, explaining "Why he became a Spiritualist."

Though his quaint wit and pointed sareasm elicited much applause, it was quite unexceptionable, for his shafts were aimed not at Truths, but at existing crude opinions-the revered letter, not the law-the sacredized husks that hide the golden grain. Evidently he is a fearless but just iconoclast, and the wooden gods that in these modern times take the more cluding shape of opinions clothed with authority, which our theological stagers say we must not dare to question, fly to atoms beneath his Thor-like hammer, and, as the dust of demolition clears, up, a, wholesome as me that of demonstron clears up, a wholesome laughter seems to affect the greater part of the assembly, while the minority, with chagrin, seem to be asking themselves, "Is it possible that we have been idolatrous fools so long, or have paid that deference to mere myths and opinions that should have been accorded only to pure princi-

HOPE CHAPEL MEETINGS.

A full house again attended the lecture of Mrs. Emma F. Jay Bullene, Sunday morning. The subject was, "The Condition and Employment of those in the Summer-Land." I cannot give in this letter a synopsis of what was said, but that it was philosophically true is evident from the fact that nothing unnatural, distorted, vague, or vio-lently diverse from our employment here, was detailed. It was based upon harmonious human need, and this in its essence is eternal.

SPIRITUAL INTEREST IN NEWARK, N. J. Considerable interest in regard to the Spiritual Philosophy is still maintained at Music Hall, in Newark, N. J. Three lectures are usually given each Sunday, besides one or more discussions during the week. There are some good speakers here, and plans are maturing to continue them, and increase their interest through the season. and increase their interest through the season. Mr. G. C. Stewart, author of the "Hieropliant," is the man ever ready to labor, speak, move, or keep the machinery going, and with co-laborers that are doing much good in keeping alive the celestial fire in this now redeemed region.

SPIRITUALISM SPREADING. But, really, Spiritualism is making rapid progress outside of its acknowledged limits. There is a vitalizing, and, notwithstanding all the odium cast upon it by its defamers, an elevating and refining element in this diviner gospel, that recommends its essential worth and claims to every thinking mind, necessarily pligrims in a subliner nse than those of old, moving on Life's varied but spiral pathway that leads to the blest abodes of Allah.

New York, Feb. 5, 1866.

BANNER OF LIGHT

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York Brauch Office; but it is mailed to subscribers from the
Boston Office only, hence sil subscriptions must be forwarded
to the "BANNER OF LIGHT, BOSTON."

Having thes taken upon ourselves new hurdens and greaterresponsibilities—the rapid spread of the grandest religion ever
youthwafed to the people of earth warranting it—we call upon
our friends ever where to lend its a helping band. The Spirit
nalists of New York especially we hope will redouble their
clioris in our behalf.

J. B. LOUMIS, who superintends our New York Branch
Office, has long been connected with the former conductors of
that office, and will promptly and faithfully attend to silorders
sent to him.

Bunner of Light

BOSTON, SATURDAY, FEBRUARY 17, 1866. OFFICE 158 WASHINGTON STREET, ROOM NO. 3, UP STAIRS.

WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

LUTHER COLBY, - - - + EDITOR.

Revival Efforts.

The efforts now heaking at various points in the country to start up Church revivals, of which we have spoken heretofore, are attracting criticism from many of the more or less independent jourpals, which do not he situte to expose the real ma- to be erected an edifice in Boston commensurate chinery of the practice, and thus prepare the popular mind to relax a good part of the respect and lated some of their "surplus revenue" to this laudrevergnee which it has been the custom to yield able object. Mr. Charles Pierce, a well-known arto revivalists and their schemes.

A council of the leading Congregational minisin the north part of the city. Prof. I. Rehn was a ters in Boston has just been held, to concert measelected Conductor, for which no better or wiser | ures for starting a genuine, old-style "revival of amount of funds. Move at once in the matter, man can be found; he is one of the foremost men religion." They mean, of course, by taking "meas- and let the Spiritualists have a place of their own jures" for this end, the putting together of the various parts of the machinery of preaching, pray- for Children's Lyceums. Hundreds of children are ing, visiting, and personal exhortation, which in anxiously waiting for the formation of a Lyceum combination have been found to produce such an here, but at present there is no suitable place to be undeniable stir and excitement in the past. The had. plan, when talked of, always puts forward the Church, or ecclesiastical idea—the interest of some particular sect—the need of making a fresh foray into the domain of "the world" and bringing back new recruits for their party-and the assumption | ations of the Commission appointed a year ago to that to believe in them, and in whatever they say, (revise the whole matter. They propose that the is salvation indeed.

-of these revivalists for working successfully on | but a few articles, such as enter into general conthe feelings of others-such as appeals to fear and i sumption. And even on such articles they would superstition, galvanizing into new life sleepy and not have the duties burdensome enough to check complying temperaments, bringing things together production. Carriages, watches, silver plate, as if it was all done by a sort of superhuman wearing apparel, and such like articles, they put agency-are repeated with every season of revival in the free list; the bulk of the internal revenue which they deliberately enter upon. The New receipts is to come from whiskey, tobacco, beer Covenant—a well-known Universalist journal of and cotton. Manufactures are to be made free, the West-describes in detail the manner of doing instead of being taxed at every stage, thus taxing the business, as it is at present being done, in Chi- many of them over many times. The proposal of cago. Among the rest, is a plan of sending into the meeting notices for prayers that are desired for individual cases. This trick makes the thing awakens a keener interest and sympathy in the congregation. We quote a few of these model revival requests for public prayers:

For a mother with a large family, who is For the town of Buda, Illinois."

"For a husband who, his wife fears, is resisting the Holy Spirit."

' For two young ladies, who were at an inquiry

These all look like got-up affairs, to fit supposable cases in the audience, and so better calculated, as the ministers believe, to prove immediately effective. If they will-resort to such little subterfuges, they certainly cannot find any fault-if they cur on Wednesday evening, this week, which will get criticised according to their desert. If Spiritdenunciation and vials of hot wrath would be merits. and questionings about the soul's future, and the one should go ahead of everything.

possibility of prolonged suffering. We believe in "revivals" as much as anybody can reasonably believe in them; but they ought to proceed by regular and rational steps, and not by jumps, and summersaults, and epileptic motions of the soul. We believe, heartily and sinthe standard and touchstone of truth, and virtue, and love, and charity, that the change or revived inefficient, worn out. Some new style of machinmanagers fail to see that their ecclesiastical strongholds have been sapped and mined by the inquiring spirit of the age; or, if they do see it, a military channel, too. they are guilty of the folly of believing that by reviving the ecclesiastical machinery they will infuse new vigor into the body of their Church system, too! Can the body live after the soul is out?

We think not. We have said we do not object to revivals. We mean genuine and practical ones; not those whose life shows only by the contagion of excitement, such as is begotten by numbers. We favor a revival of honesty and true honor; a revival of genuine faith, in place of dark, superstitions fear; a revival of a belief that we are all indeed human, and all brothers and sisters. We should much prefer, with the New Covenant, to see such requests as the following going up to the preacher to be given out to the congregation: Prayers

"For A — B —, that he mark down his goods, and not demand such enormous profits."

"For pious (?) wealthy feople, that they give liberally to help the poor and needy."

"For pure and undefiled religion to prevail."

There is no sectarianism, or selfishness, or bigotry, about this. It means positive attainments. It pledges men and women to better lives and nobler deeds. It is really a revival—one that changes the heart, and keeps changing it for the better continually.

Read account of Beautiful Spirit Manifestations on the third page of this number of the

New Hampshire.

Mrs. Frances T. Young, trance lecturer, of this city, has recently made another trip to New Hampshire. She gives very encouraging accounts of the lively interest felt in the cause of Spiritualism in Dover, Great Falls and Candia. In the latter place she was invited to deliver a lecture in one of the Orthodox churches, and a large audience listened with close attention to her discourse. This makes the fourth church she has spoken in in that town. The Spiritualists in Candia are numerous enough to form a society, but they live so far apart as to prevent a unity of action, being liberally scattered among the four socleties. She also visited Deerfield, and lectured before a good audience. There the light of the Spiritual Philosophy is breaking in upon the long benighted disciples of church creeds and dogmas. On her way home she stopped at Suncook, where she found many new inquirers after the Spiritual Philosophy since she last visited them, and was invited to return and address, them again before winter is over. Mrs. Young is doing much good in her pioneering tours in towns where they have not yet organized societies sufficient to hold regular meetings. At each visit she finds new believers in our faith, and an increasing interest manifest. She extends her heartfelt thanks to the many friends who gave her such cordial greetings and kind attention.

A Spiritual Temple.

Spiritualists, we learn, are building balls, wherein to worship, nearly all over the land. Why, in the name of common sense, do not some of our enterprising capitalists, who are full believers in the Spiritual Philosophy, bestir themselves and cause with their means? It is high time they approprichitect and builder, will do all the business, and take stock besides, if responsible parties will only come forward and back him up with the requisite in which to worship, and suitable rooms set apart

The Revenue Commission.

We are to have a regular Revenue System pretty shortly, if Congress shall adopt the recommendhasty and ill advised practice of taxing almost The tricks-for so we have a right to call them everything he abandoned, and duties be laid on the Commission receives wide attention.

Railways to the Pacific.

There is no question that the railroad era has only begun. There are great enterprises on foot for the far West, starting from Boston, from New York, from Philadelphia, and from Baltimore. The mining regions around the Rocky Mountain spurs are the first point of attraction for capital-"For a young man upon whom the Evil One ists, and then the country beyond on the shores has taken a strong hold."

of the Pacific. The country will in time be as much cut up with railways as New England is A young man requests that supplication be to day, and a thousand or two miles of travel by made for the clerks employed in the store where rail will be thought less of, as an effort, than ever, he is, who are yet in the ways of sin.

The two oceans will certainly be wedded in iron The two oceans will certainly be wedded in iron bands before many years, and a teeming populalation on the further coast mingle with ours of the Atlantic almost as freely as we at present mingle among ourselves.

New Hotel in Boston.

The projected new hotel in this city makes a doubtless be witnessed by an immense audience, unlists were guilty of such practices as invariably good deal of talk, but not more than such an enin spacious Concert Hall. Mrs. Davis is to arrive go with these revival seasons, what volumes of terprise on a scale of such magnificence really The proposed edifice i will accompany me to Vineland, and assist in es- hurled at their heads by these very same sensa- up town, facing Franklin Square and Washingtion preachers! Nothing would be too hard to ton street, and covering an acre and a half of say against us. But no mummery and imposition ground. It is to cost a million and a half of dolof that sort can be truthfully imputed to us. We lars. It will be completed within two years. All play on no timid fears of himmature people. We its arrangements and appointments are promised ask no one to subscribe his or her belief until he to be made on a liberal plan. In fact, no hotel in or she is certainly convinced by senses and rea- the United States will be able to boast of being son. The only "mystery" we preach is that which lits superior. We need a gigantic concern of this is wrapped in the essence of our immortal being kind in Boston, and ought to be amply able to -not the superficial and purely material doubts sustain it. Our other hotels are good, but this

The Rebellion in Spain.

The Spanish Government have the giving out of all the news about Gen. Prim's doings and undoings, therefore little is reported to his credit. It is not much more than a political strife becerely, in so closely bringing the soul of man to tween Prim and O'Donnell-the ins and the outs -and some even say that each understands the other in this business; their ulterior plan being action may be seen going on every day. The old to get Queen Isabella off the throne, that they system, such as is now trying a reawakening, is might make a disposition of it to suit themselves! not adapted to the larger liberality of the people | There are more improbable things even than this; of these times. It will be found to be exploded, many circumstances go to make this look not at all difficult of belief. Spanish politics are a highery will have to be invented. The leaders and ly unreliable affair. Who may issue the next pronunciamento, is a question that nobody would venture to answer. The politics there all run in

The Providence Convention.

We call attention to the letters of L. K. Joslin and J. G. Fish, on our third page, in regard to the Convention called to meet in Providence, on the 15th inst. The Spiritualists of that place having invited the next National Convention to accept of their hospitality, do not feel able just now to take care of another one-as they would wish to do, if one met there-therefore they are not desirous that the one appointed for the 15th should meet in Providence. We, however, have not been authorized to withdraw the "Call."

Books for the Charlestown Lyceum.

Our friends in Charlestown will give a third dramatic entertainment, for the purpose of raising funds to purchase books for the Children's Lycenin, on Wednesday evening, Feb. 14th, (St. Valentine's night.) in the City Hall. The entertainment will consist of Dramatic Scenes, Tableaux, Singing, &c., sufficient to make the evening pass off agreeably,

The Davenport Brothers.

At the latest date from Europe, the Davenports and Wm. M. Fay were holding scances in Dublin, with great success. The Dublin Advertiser of the 12th Jan., speaking of the last two previous to that date, says: "The audience, on both occasions, For Lecturers' Appointments see seventh | seemed perfectly satisfied, and frequently applauded the mysterious performances."

A Peace Convention.

We publish a Call for a Peace Convention else where, to be held in Boston, on the 14th of March The signers to the Call are numerous and their manent reign of peace everywhere. Such, at all events, is the prayer of all liberal and progressive people. But we apprehend that it is much too soon to look for the dawn of a perfect day of peace now. There is less disposition for war, of course, directly after our general exhaustion from it, so that the public mind will welcome whatever nfluences are brought to bear in the direction of pence. But it must be recollected that the crystal palaces of London and Paris were supposed to stand for a pledge of perpetual harmony among be nations, and that directly after the London World's Exposition of Industry all Europe was lighted up with the red flames of war. Mankind will have to be gradually developed out of their present condition into a higher and more spiritual one, before the reign of peace can be expected to begin. To aid in the work of that development is the shortest and surest way to put a final end to war.

"A Dishonest Advertiser."

We have just received The Rural American, printed in Utica, N. Y., containing a marked item with the above heading. It cautions "the public against being swindled by G. G. Mead, formerly of Chicago, but now of Thompsonville, Wis., a lealer in microscopes. We have received letters from our subscribers, stating that they sent him money and got nothing in return for it." We have also received letters in regard to Mr. Mend, of a similar character, and have written to him repeatedly for an explanation, but as yet have received no answer. Hence we are obliged to come to the conclusion that either the advertiser is or his agents are dishonest. In the language of the Rural, we can only say that "we cannot distinguish between honest and dishonest advertisers till we learn of their doings." We exclude all such advertisers from our columns whenever we ascertain that they are unreliable. We hope, in this particular case, that the party alluded to, will yet show that he has dealt fairly with his customers. We know of individual cases where those who, have sent to him for microscopes have proinptly received them.

"Gazelle."

The readers of the Banner will doubtless be pleased to learn that EMMA TUTTLE is the author of "GAZELLE." the new volume of Poems which we recently noticed. The Tri-Weekly Publisher. printed in Haverbill, Mass., in speaking of it, says: "This is a work of some two hundred pages, just issued by Lee & Shenard, of Boston, and is well worthy of a perusal by all lovers of poetry. It is rhymed romance, full of wit and humor, and abates not a whit in Anterest from the beginning to the end." The Boston Investigator speaks of it as "a lyrical epic of the war just closed between the North and South, presented in well-written poetry of different metres and sentiment, from grave to gay, from lively to severe.' It is quite pleasant reading for a leisure hour, as it combines the beauties of a poem with the interest of a romance and the truthfulness of real life. The volume is very handsomely got up, in the printing and binding, and makes a fine appear-

Personal.

Mrs. Cora L. V. Daniels, on her way to Washington from this city, stopped in Philadelphia and delivered a lecture in Sansom street Hall, on Sunday, Feb. 4th; and on the following Tuesday evening, she and Col. Daniels delivered addresses in behalf of the Freedmen, in National Hall, in the same city.

N. Frank White will speak in Fond du Lac. Wis., Sundays, Feb. 18th and 25th, and week evenings. Those desiring his services for week evenings should apply in advance of the time as much as possible. He writes that Spiritualism is flourishing all through the West.

K. Graves, one of our talented correspondents, intends starting on a lecturing tour about the first of March. He will proceed, via Springfield, Ill., fire with boiling oil. to St. Louis, Mo.

Mrs. A. Wilhelm, M. D., is now engaged in Quincy, Ill.

Miss Julia J. Hubbard, the young trance speaker, of Portsmouth, N. H., will lecture in Masonic Hall, Hyannis, Mass., on Thursday and Friday evenings, Feb. 15th and 16th, and will visit other towns in the vicinity and on Cape Cod, if addressed before the 18th, in care of Mrs. L. F. Lynch, Houses of Congress by a two-thirds vote.

H vannis. E. S. Wheeler, of this city, will speak before the society of Spiritualists in Foxboro', on Sunday, Feb. 18th.

Youthful Mediums.

There are two little children residing in a neighhoring city who are excellent trance mediums. Their parents are wealthy. The invisibles can handle these children with perfect ease, undress them preparatory to retiring for the night, in the light, and, on a recent occasion, Mr. Berry, formerly connected with this paper, came and identified himself to one of our associates. These children are truly the most remarkable mediums in the world. The greatest skeptic that ever lived would, if he did not possess the heart of a stoic, acknowledge the presence of invisible intelligence were he a witness of these manifestations.

Spiritual Meetings in the Melodeon.

The Melodeon was crowded again on Sunday, Feb. 4th, to hear Dr. F. L. H. Willis, of New York, repeat the two able discourses he gave here in December, on "The Gospel of Spiritualism" and 'The Experiences of Theo. Parker on entering Spirit-Life." The large audiences listened with close attention and evident pleasure to these very instructive discourses.

Mr. Willis will address the Society at the same place next Sunday, afternoon and evening.

Changed Spheres.

We learn that Mr. Imla Shaw, who for the last forty-five years has been a resident of Randolph, Mass., closed his earthly career on the 25th of January, at the age of sixty-five. He was a man of strict integrity, and of irreproachable character. Fifteen years ago he became a believer in the Spiritual Philosophy, and his faith grew stronger as he grew wiser. By personal efforts and pecuniary means, he helped sustain Spiritual meetings in that place. His personal presence will be greatly missed by a large number of friends, who highly esteemed him as a man.

Death of Datus Kelley. We learn that our venerable and highly es-

teemed friend, Hon. Datus Kelley, of Kelley's Blooming Cereus" is in request. Though the Island, Ohio, has passed to spirit-life. No was a standard perfume of fashion, its popularity is limman of ability and influence, and a firm believer, ited to no class or section-it is a national staple. in Spiritualism. The latter than the Sold everywhere. The styll in the fact that the state of the styll in th

ALL SORTS OF PARAGRAPHS.

Rend the interesting Translation on our second page. It refers to a young French peasnames carry great weight. No doubt their dis- ant girl, who, when entranced, possesses not only cussions in convention will go a great ways in the gift of second sight, but of second hearing; forming a public sentiment favorable to the per- that is to say, she not only hears the words spoken hear her, but those uttered afar off, toward which she concentrates her attention. In her hands each object takes a double image. She not only sees the natural form of it, but she sees, also, distinctly, the representation of its interior, the totality of its properties and the uses to which it is destined in the order of creation.

> Of course none of our readers will fail to peruse the discourse on our first page, entitled, The Coming Conflict." It treats upon a very important matter. We have on hand able articles from the

> pens of Rev. Dr. J. B. Ferguson, Prof. Brittan, and others, which will appear as soon as space will admit.

> CHARLES H. FOSTER, the Test Medium, is attracting crowds to his seances in Philadelphia. We understand that the tests of spirit presence through his instrumentality are becoming more wonderful every day.

An exchange thinks it would be well, before raising expensive monuments to the soldiers who have fallen in the war, towns and municipalities should see that the widows and children they have left behind are not allowed to starve, or to exist on the merest pittance.

The innumerable and bitter complaints against servants, are well met by the story, of Ralph Waldo Emerson, who found a friend in the cars coming into Boston, commissioned by his wife to employ "an angel to do cooking for two dollars a week!

J. V. MANSFIELD, the medium through whose instrumentality sealed letters are answered by spirits, still remains in New York City, giving satisfaction to nearly all who patronize him, we understand.

M. D. Conway, in his letter from London to the Commonwealth, says: M. Victorien' Sardon, who wrote one of the plays that have recently beguiled imperial hours at Complegue-La Famille Benioon-is, it seems, a devout "Spiritiste." He declares that the comedy above-named was by no means his own production; but entirely the result of the inspiration of the departed dramatists with whom he is in communication.

A countryman in Savannah, Ga., observed that a gang of darkeys were working on the streets, each wearing a ball and chain. He asked one of them why that ball was chained to his leg. To keep people from stealing it," said the darkey: heap of thieves about here, Massa." Rinderpest continues to extend the sphere of its

pperations in England. Cattle die at the rate of ten thousand a week. "What's whiskey bringing?" asked a dealer.

Bringing men to the gallows, and women and children to want," was the reply.

Insult not heaven with selfish prayers.

While special codes appress your freemen,
The Golden Rule of Christ is theirs,
Not the slave haws of Lacetamon.
Plead ye for peace? Expect it where
Justice is equal as the air;
Nor seek the fruitial olive-tree
On the volcano's breast of snow,
While the fame-waved Vesuvian sea
Consumes the sapless earth below.—S. C. Mercer.

THE MURDERER GREEN.-The Boston correspondent of the Springfield Republican, says: "I believe Green's case has not yet been brought before the new Council. There is a report in cir-culation that ex-Gov. Andrew has notified the Chief Justice, that if Green is ordered for execu-tion, be, the ex-Governor, shall, by a writ of error,

oring the matter before the highest court." Mr Henry Giles, the lecturer, who is totally lisabled by sickness, has received the sum of \$1,889.83 from a number of his friends, as a mark of their appreciation of his successful, unremitting and carnest toil in the field of literature.

In bringing up children, if we oppose violence to violence, passion by passion, we try to put out

The Gardiner (Me.) Journal tells a goo Quincy, Ill., and Hannibal, Mo., for February and ing a lot of hay to press, and there happening to of a clergyman in a neighboring town, who, havcome a very damp and misty day, opened all his barn windows so as to give his hay the benefit of the atmosphere. In a man of the world this would be considered pretty sharp practice.

The new bill regulating and enlarging the powers of the Freedman's Bureau, has passed both

INTEMPERANCE.—It appears from a statement published in the Chicago Republican that six million nine hundred and twenty-four thousand one hundred and sixty-eight gallons of malt liquors were manufactured, sold and consumed in Chicago during the past year. Admitting the population of Chicago to be 180,000, the consumption is equal to thirty-nine gallons for each man, woman and child.

Thomas Ball, at Florence, has recently executed a colossal statue of the actor Forrest, a head of Edward Everett, a statue of Lincoln and a bust of Prescott, the historian.

It is said that Mrs. Robert Lee is bringing the influence of many leading men of Virginia and the South to bear upon the President in favor of the restoration to her of the princely Arlington estate, and there are some of the opinion that she may be successful.

The publishers of the Daily Voice, the workingmen's organ, printed in this city, intend to issue a Weekly also, commencing the first of March.

A St. Louis lady who used belladona to give brilliancy to her eyes at the recent great ball, is now blind in consequence.

There is no form of mere neuralgia but may be cured in a reasonable time by strict personal cleanliness, loosening food, and breathing pure

The "pistologram" is the latest foreign novelty in photography. The picture is taken by the magnesium light in about three seconds. It is then enclosed between two plates of glass, which are then subjected to such a heat that they become one piece, and the likeness thus becomes hermetically scaled.

A young stock-broker, having married a fat old widow with £100,000, says it was n't his wife's face that attracted him so much as the figure.

Six more decided and interesting cures, by Mrs. Spence's Positive and Negative Powders, will be found reported on page five, fifth column.

From the mines of Idaho to the brownstone fronts of Madison Avenue, Phalon's "Night"

Bunner of Light.

WESTERN DEPARTMENT: CINCINNATI, OHIO.

J. M. PEEBLES. A.....RESIDENT EDITOR.

Notice.—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 Bepartment, or pertaining to other matters, should be directed to J. M. PERBLES, Cincinnati, Ohio, box 2183.

Spiritualism and Unitarianism.

Were we compelled to join a Church, it would be either the Roman Catholic or Unitarian. These represent the two theological extremes of the age, as bounded by Church-organisms. Between are many sectarian, half-way houses. The Catholic at Donay, France, early in the seventeenth century, an infallible Church, an infallible ministry to interpret its infailible and plenarily inspired translation of the Scriptures, and its infallible priests and bishops using their reason from pulthus consistent in their inconsistencies. Within the pale of this Church men may rest and rust. It is the quintessence of conservatism; its governing motive, policy; its aim, political and spiritual power, with the motto the "end justifies the means."

The Unitarian is the broadest and most cultured Church in America, 'It admits the widest scope of thought; appropriates the best genius of the age, and invites to the highest summits of reason and scientific investigation. It has its bigots, of course; but we are thinking now rather of the radical wing of the denomination, led by D. A. Wasson, Conway, Weiss, Collyer, Potter, Ames, Towne, Morse, of the "Radical," and that eminent New York sermonizer, Rev. O. B. Frothingham. It cannot be said that this school of Unitarians has a creed. Among them are all shades of religious thought, with upward aspirations for those higher truths that are ever cropping out as prophecles of a more golden future. How candidly, earnestly Mr. Frothingham discoursed, a few Sunday evenings since, upon Spiritualism. The "New York Tribune " has the following report:

FROTHINGHAM ON SPIRITUALISM.—The Rev. O. B. Frothingham delivered the third of his series of eloquent discourses on Spiritualism, at the Unitarian Church, Fortieth street, last evening. Spiritualism, said the orator, has for its central idea the communication between the spirits of this world and the next. It is quite common, One class believes that life is disconnected, sever-One class believes that this is asconnected, accer-ed, and no link between the living and the dead. Another class that life is one, eternal, continuous, So do I. Immortality is the fundamental idea. Modern Spiritualists open the door between the two worlds; send messages of love, hope, instruc-tion, counsel and systems of truth. It is no new thing. All antiquity is full of it. The Old Testa-ment had revelations and visitations. The New had its manifestation, although the Transfiguration is evidently mythical for a purpose. In Grecian and Roman history there are close parallels to the signs and wonders of the present day. They had their mediums—the priestesses, oracles and divines.

The signs and symbols were

divines. The signs and symbols were singularly like. Even the ideas, principles and theories were the same. The neo-Platonists gave a rationale of the spiritual, world that was substantially the same as modern seers.

The early Catholic Church commonly had its apparitions—visions. The Franciscan fathers are full of such inspirations. At present it discards popular Spiritualism because it is not Catholic. It maintained a kind of shadow territory—purgatory—which Protestantism walled up. Luther believed in had spirits and threw his integral of tory—which Protestantism walled up. Luther believed in had spirits and threw his intestand at the devil. Charles Wesley saw and beard the furniture disturbed as we now hear it. Edward Beecher comes to the conclusion that the spirits do speak, but that they are evil. Dr. Bushnell, in his recent "Vicarious Sacrifice," asks: Why in his regent "Vications Sacrince," asks: Why
should they not visit and influence us? As belief grows liberal, it grows less dogmatic and more
sentimental. The poets write Spiritualism, but
do we call them Spiritualists? Milton says:

"Millions of spiritual creatures walk the carth,
Both when we sleep and when we wake."

So Longfollow, in the august poetry, talks like a

So Longfellow, in the purest poetry, talks like a true Spiritualist in the "Haunted House:"

There are more guests at table than those the host invites."

ment. The men who come to us with these manitheir who believe to be honest. We accept their statements of facts. We know many of them to be pure and good, but for all this we do not be-lieve their hypothesis. The supernatural is only the last resort. Psychology daily resolves many of the phenomena; we feel bound to wait until it resolves them all. Their system is not without beauty, lofty thoughts, good purposes, liberal ideas, comforting conclusions. Yet how can we discriminate the truth of its assertions except by the reasoning faculty? How can we test its worth and goodness except by trying it by a human standard of morals? Therefore, the only test of spiritual truth is spiritual life. Only to the freed soul is it given to see suitival truth. oul is it given to see spiritual truth.

This clergyman admits that those who come to him with these "spiritual manifestations" are "honest," also " pure and good." He also secepts their "statement of facts." Is it not his duty, then, to systematize said FACTS, comparing them with those reputed facts, such as signs, dreams, visions, trances, healings, gift of tongues, and prophecies that underlie and form the basic foundation of Christianity? By thus doing, might he not educe those living, tangible proofs of immortality and conscious identity for which the masses askand ask with Christ's promise before them—that they." shall receive?". He hints above at the folly of the "supernatural." Spiritualists do not pretend that these manifestations are " supernatural," that is, above, beyond, or out of Nature's realm. The producing causes are spiritual and yethatural and absolutely real. Manifestations superhuman are still in accord with Nature's laws. Angelic is a power superior to human, yet, doubtless, perfectly natural.

He further thinks that "psychology may yet resolve all these phenomena." How words sometimes befog! Psychology is simply a positive mind, either physically or spiritually embodied, field. controlling one more negative. We have paychologized many mortals, calling them our "subjects." Were we, as a spirit, to do the same thing, we should term them " mediums." The law is the same. Hence, when a man says mesmerism, magnetism, or psychology, he says SPIRITUALISM, hough, through Ignorance, he may not know it. o believe, as multitudes do, in phrenology, biol- price." Go and be healed. dy, mesmerism and psychology, yet denying Birltualism, is like a horticulturist believing in rots, trunks, boughs, buds, blossoms, yet denyin the fruit that is most precious of all. The Splitual Philosophy is the blessed fruitage of all thisscientific flowering.

There are many nominal Unitarians, earnest believers at heart in Spiritualism, yet, for reasons satisfictory in a measure to themselves, they inger in "Babylon that bludeth." But a crisis is approaching. Angels are soon to try every man's Proalling. Angels are soon to try every man's her lilatory, offers up sincere wishes for the orks. Principle is to be the standard of trial. perity of the Great American Republic, an lasks are to fall, and hidden things to be reveald liberal Churches, and smothering their Spiritalism under the name of progressive Universal- by the frankness of our declarations."

•

ism or radical Unitarianism, will, unless the clergy investigate, accept and preach their full convictions, withdraw their support and withhold their presence from these Church organizations. Ought they not to so do? Is not the tendency of every sect, as a sect, downward? Spiritualists love honesty of soul, freedom and moral independence. Are they justifiable, then, in supporting or " giving aid and comfort" to any sectarian denomination? Can reason and conscience justify any man in helping to propagate false theological dogmas?' There is already a reconstructive movement in process of development, soon to ultimate in a broad, free, American Church. Its foundation-stones are already laid; anointed souls are polishing them; the superstructure looms up grandly in the distance; immortals are at work with mortals thereon; its inspiration is from heaven. The Spiritual Philosophy is the growing religious thought of America. It is deeper, broadhas an infallible Donay Biblical version, printed er, diviner than any ism. Being a whole, it includes all the parts, accepting neither creeds, synods, books, priests, bishops nor popes as authoritative. It affirms all authority to be within. It is self-reliant, refusing to be weighed in other's scales. It understands the Nazarean phrase, pits to teach Catholics that they must not reason; "The Kingdom of Heaven is within you;" and where the kingdom is, there is the king.

Book, Notices.

"VAGARIES OF VANDYKE BROWNE." By W. P. Brannon. Published by R. W. Carroll, & Co., Cincinnati.—Such is the quaint title of a choice volume of poems, just put into our hand by the author. Through its pages are sung the soulsongs of his own inner-life with a freshness akin to the meadow glories and prairie flowers of spring, revealing at once a nature tender and sensitive, yet calm, clear-sighted and reflective. His soul touches and inspires mine. The readers of the Banner remember seeing in its columns a few months since one of his excellent productions, entitled "Crecds." At times he seems to stand mong the brotherhoods of heaven, the very soul of joys unutterable; then his voice floats in saddened strains away, as though angel-fingers touched the minor keys of his inmost being. His canto upon loneliness commences thus:

"I walk the world in quiet and alone,
A pligrim plodder to the shores eternal;
And, though unknowing and alike unknown,
I'm not a Cynic, and have joys diarnal.
If I have cause, I scorn to moan and groan
In unlandbrople gulse, dire and infernal.
I hold the gift of life's not worth receiving,
If spent in dastard wallings, whines and grieving.

Alone: and yet I am not all alone: I have my friends in pondecous tomes and pages; And my heart throbs with gratitude to own I feel at home with Poels and with Sages.

HULL'S NEW MONTHLY CLARION.—This is published at Decatur, Mich., and is the only monthly in this country devoted to science and reform in connection with Spiritualism. It should be liberally patronized by Spiritualists and Reformers. The discourse in the last number-"The adaptation of Spiritualism to the wants of Humanity"—is richly worth a year's subscription. Address, Rev. Moses Hull, Decatur, Mich.

WAR .- We are in receipt of an able anti-war paper from our personal friend, L. K. Joslin, Providence, R. I. It breathes the same spirit that so sweetly glowed in the life of Jesus, and echoes that angel-song of "Peace on earth and good will to men." Send for his pamphlet.

THE HOUSEKEEPER'S GUIDE AND HAND-BOOK OF RECIPES has been laid upon our table by Smith & Swinney; published in Cincinnati. It is truly valuable.

The Happy Family of Unitarinus.

The Rev. E. C. Towne, whose articles relating to Henry Ward Beecher's theological positions were read with so much interest in the "Friend of Progress," has a caustic criticism, in a late 'Commonwealth," upon Dr. Bellows and the 'Christian Examiner." It seems this progressive Unitarian clergyman, Rev. Mr. Towne, wrote an essay for the "Examiner," entitled "Christianity and Pseudo-Christianity." It was doubtless full The truth is, ours is an age of rationalism. Beliefs fluctuate from age to age. A tenth of the of radical thought and fresh inspirational truths, evidence now put forward would have led millions and as might have been expected, was rejected. Mr. Towne closes his critique upon the Doctor's We may not believe, we may not disbelieve, we neither accept nor scout, but suspend judg whom I profoundly distrust. It is because my whom I profoundly distrust. It is because my sincere attempt to trust Dr. Bellows has utterly failed, that I withdraw my article and my expression of confidence in him."

We closed our career of serving under leaders several years since. It is a profitable experience, however, for babyhood. Our compass must henceforth steer our own ship, and our works construct our own home in the skies.

The radical Unitarians have the deepest love of truth, and the keenest intellect of the country; the conservatives the love of position and the money! We sympathize with the "undermost dog in the fight." Dr. Bellows is doubtless honest in dimes and dollars; but we seriously question his soul-honesty. Sect and self are certainly his "familiar spirits." Rome has not all the Jesuits. The Doctor went to California awhile since, to fill the ascended T. Starr King's pulpit. He filled it more in bulk than spirit, however. Mortar frequently occupies space without strengthening walls. There is, nevertheless, a good deal of sound timber in the Unitarian denomination, that will ultimately be "reconstructed" into a living Spiritual Temple.

In the Lecture Fleid Again.

Abraham Smith, of Sturgis, Michigan, saddened by the earthly loss of dear children, in consequence of which, with other causes, permitting his harp to hang upon the willows, for some two years, has gone forth again into the vineyard. He has just finished courses of lectures in Kokomo and Galveston, Ind., giving the highest satisfaction. His musical improvisations, under spirit control, are beautiful, his reasonings sound, while his manly bearing gives increased force to the inspired words he speaks. Keep him in the

Another Healer in the Field.

By communication from Bro. T. M. Watson, of Whitewater, Wis., we learn that Dr. L. P. Griggs has been healing the sick, by the "laying on of hands," in that vicinity, with wonderful success. He treats the poor "without money and without

Napoleon's Speech on Mexico.

Loffis Napoleon, in his address at the opening of the French Chambers on the 22d, said, with reference to Mexican affairs:

"I am coming to an understanding with the Emperor Maximilian to fix the epoch for the recall of our troops before their return is effective, without compromising the French interests which we have been defending in that remote country. France, which forgets no noble page of take are to fall, and hidden things to be reveal-Ters of thousands now attending the so-call-libers Churchen and smothering their Scall-libers Churchen and smothering their Scallof our troops on Mexican soil will be pacified

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. Town, County or State, and often the writer does 22 and 29. not even sign his own name. We can sometimes
ascertain the name of the State from the PostWordstruck Mass.—Merlings are held in Horicultural Hall
Wordstruck Mass.—Merlings are held in Horicultural Hall master'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.

New Publications.

STORY OF THE GRAND MARCH.-Bendle & Co. are publishing Major-Generals' Reports, for a dime each, in paper covers. They will embrace five pamphlets: Campaign against Atlanta, Campaign against Savannah, Campaign through the Carolinas, Johnston's Truce and Surrender, and Story of the March through Georgia. It is a very

neat and compact idea.

A. Williams & Co. have early copies of the novel of Miss Muloch (that was), entitled, "A Noble Life." It is published by the Harpers in handsome style. Everybody will have to read this new tale by the authoress of "John Halifax," a thing which we have not yet done ourselves,

Our Young Folks takes its second step in its new year's course as if it was a familiar path. That which is well done seems natural, and to have been expected; so the numbers of this monthly seem to be quito natural and necessary parts of the world of literature. We never expanded the sunday in the level of the path rectings at Union Hall.

Hammore, N. J.—The Spiritualist of this place hold regular so the world of literature. We never expanded the referring the path rectings at Union Hall.

Hammore, N. J.—The Spiritualist of this place hold regular so the world of literature. We never expanded the referring the path rectings at Union Hall.

Hammore, N. J.—The Spiritualist Congregation of Mathing While popular meetings to National Statutopa. parts of the world of literature. We never expect a poor number, and always find something good and instructive, told in a pleasant manner.

Baltimore hold regular meetings on Sundays, at Saratoga Hall, southeast corner of Calvert and Saratoga streets, at the usual hours of worship. Mrs. F. O. Hyzer will speak till further notice.

Fowler & Wells, of New York, have issued in paniphlet form the "Life of Father Mathew, the Temperance Apostle," by S. R. Wells, and "Notes on Bennty Vices and Day of Notes of Progress of Speaker engaged: -Moss Lizzle Doten during February. on Beauty, Vigor and Development," by William Milo, of London, the latter illustrated, and each for sale at ten cents per copy.

Information Wanted.

I am desirous of communicating with one Dr. Stevens, a Spiritualist, about a year since a resident of this place, formerly of Buffalo, N. Y. Should this meet his eye I hope he will immediately write to mo.

Americus, Lyon Co., Kansas, Jan. 8, 1866.

Call for a Peace Convention.

To all persons reached by this Greeting—who believe in the universal brotherhood of man—who beneve in the universal fordierhood 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 meral suasion, to labor for the promotion of perfect peace among mankind throughout the earth:

kind throughout the earth:
You are hereby earnestly invited, irrespective of sex, color, creed, nationality or residence, to assemble at the Melonaon (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 Reast 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 a new, uncompromising, vigorous and well or-dered movement against the war system, on the basis of total abstinence from all resorts to deadly force among mankind, between individuals, families, communities, states and nations. Important propositions will be laid before the Convention, and doubtless able speakers participate in its dis-cussions. Conductors of the press, pulpit, and all other organs of public intelligence, are respectfully 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.
ADIN BALLOU, Hopedale, Mass. EZRA H. HEYWOOD, Princeton, Mass., JOSHUA P. BLANCHARD, Boston, " LYSANDER S. RICHARDS, ALFRED II, LOVE, Phila Sub-Committee.

The Ball is Moving-Another Couvention.

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

gin a work, which shall overturow the enslaving dogmas of the old superstitions.

J. E. Ballou, S. H. Vose, Seth Shaw, L. K. Joslin, Mrs. M. S. Townsend, J. G. Fish, for Rhodo Island; N. Peckham, W. Peckham, J. A. Williams, A. E. Carpenter, L. H. Clark, J. Monroe Kingsley, G. W. Burnham, S. P. Anderson, Mrs. L. B. Sayles, Mrs. Susic A. Hutchinson, J. S. Lovaland for Connecticut. Loveland, for Connecticut.

To Correspondents.

[We cannot engage to return rejected manuscripts.]

T. C. H., AMERICUS, KAN.—We have received about a dozen different papers containing that "Worse Than a Ghost Story" from a dozen different sources. We consider it a hoax, the affidavits appended to it to the contrary notwithstanding. We should like to see the Crown Point Register, in which it is alleged the story originally appeared. We have en connected with the press for thirty years, but never be fore heard of the paper in question.

GLEN'S FALLS .- Emma Hardinge's first address, delivered in London, Eng., in November last, is in pamphiet form. It may be had by addressing our agent, J. Burns, whose adver-tisement will be found under the head of Special Notices.

C. Y. P., NEW DURHAN .- We have n't the spare time to an swer your numerous queries. Mediums should not propound such questions; that is, if they powers the least faith in their own mediumistic powers.

J. O. B.-Compiled with your request, but have not anothe copy left.

SPIRITUAL MEETINGS.

BPIRITUAL MEETINGS.

BOSTON—MELODEON.—The Lyccum Society of Repiritualists will hold meetings on Sundays, at 2% and 7% o'clock. Admission free. Speakers engaged:—Fred. L. H. Willis, M. D., of New York, during February; Mrs. Laura De Force Gordon during March; Mrs. Anna M. Middlebrook, April 12 and 8; J. G. Fish, April 22 and 29.

The Busic Christian Reference that 10% A. M. and 2% p. M. Mrs. M. A. Ricker, regular speaker. The public are invited. Seats free. D. J. Ricker, Sup't.

Christian Rehittvalists hold meetings every Sunday at 10% A. M. and 3 p. M. at 121 Blackstone street, corner of Hanover street. Lecture in the afternoon by Dr. G. W. Morrill, Jr. Music by Miss Minnie Ponty.

The O. S. D. M. U. S. First Prognessive Bible Society will hold meetings every Sunday in No. 10 Tremont Temple, at 3 p. M.; also Sunday, Monday, Weincaday and Friday evenings, at 13 p. M.; also Sunday, Monday, Weincaday and Friday evenings, at 13 p. M.; also Sunday, Monday, Weincaday and Friday evenings, at 13 p. M.; also Sunday. The First Society of Spritualists hold

at 3 P. M.; also bunnay, sounds, venterany and Printy evenings, at 13 P. M.

CHARLESTOWN.— The First Society of Spiritualists hold
meetings every Sunday in Washington Hall, at 24 and 7M
o'clock P. M., under the supervision of A. H. Richardson. The
public arc invited. The Children's Lycenum meets at 10 A. M.
Speakers engaged:—Mrs. Frances T. Young, Feb. 18; E. S.
Wheeler, Feb. 25; Benj. Told, March 4.

THE SPIRITUALISTS OF CHARLESTOWN have commenced a
series of free meetings at Mechanics' Hall, corner of Chelsea
street and City square, every Sunday afternoon and evening.
These meetings are to be conducted by Mr. James B. Hatch,
(to whom all communications must be addressed,) assisted by
a Committee of well known Spiritualists. Many good speakers have been engaged, who will lecture during the season,
All are invited to attend. Speakerengaged:—Mrs. Susle A.
Hutchimson during February.

ORELSEA.—The Associated Spiritualists of Chelsea have en-

Hutchinson during February.

OHELBEA.—The Associated Spiritualists of Chelsea have engaged Library Hall, to hold regular meetings Sunday afternoon and evening of each week. All communications concerning them should be addressed to J. S. Bodge, 127 Hanover street. Boston. Speakers engaged:—Sund M. Johnson, Feb. 18 and 25, and March 4 and 11 W. K. Riphy, March 18 and 25.

BRIGHTON, Mass.—Meetings are held in Union Square Hall, Sundays, at 2k and 7k p. M. Good speakers engaged.

nuncays, at 2M and 4M P. N. Good speakers engaged.

Lowall—Spiritualists hold meetings in Leastinest Church,
afternoon and evening. The Children's Progressive Lyceum

those at the left and right of the date.

Mrs. M. S. Townsend, Feb. 18 and 25; Mrs. Mary M. Wood during March.

during March.

Nouth Whentham, Mass.—The Spiritualists have organized a society, and will hold regular meetings in Harmonial Hall at 10% a. M. and 1% r. M. Seats free, and the public are furthed. Speaker engaged:—M. Henry Houghton until April.

Hanson, Mass.—Meetings are held in the Universalist Church in Hanson every other Sunday.

Fornome, Mass.—Meetings in Town Hall. Speaker engaged:—E. S. Wheeler, Feb. 18.

Photomorphys B. L. Meetings, p. Meeting best 10 March 10

gaged:—E. S. to needer, Feb. 18.
PROVIDENCE, R. I.—Meetings are held in Prage's Hall, Weybooset street, Sundays, afternoons at 3 and evenings at 18 o'clock. Progressive Lycoun meets every Sunday foremon, at 104 o'clock. Sprakers engaged:—J. G. Fish during February, Adin Ballon, March 18; Henry C. Wright, March 28.

ruary; Aum manon, March 18; Henry C. Wright, March 28.

Petrnam, Cosses—Meetings are held at Central Hall every
8miday afternoon at 18 octock. Progressive Lyceum at 108
in the forenoon. Speaker for the present, A. E. Carpentier.

Portland, Mr.—The Spiritualists of this city hold regular
meetings every Sunday, in Congress Hall, Clapp's Block,
corner of Congress and Elm streets. Proc Conference in the
forenoon. Lecture atternoon and evening, at 3 and 7 o'clock.

Dover and Foncroff, Mr.—The Spiritualists hold regular
meetings every Sunday, forenoon and evening, in the Univeradiat church. A successful Sabbath School is in operation.

New Yourk City.—The First Speley of Suddinsits hold NEW YORK CITY,-The First Society of Spiritualists hold meetings every Sunday in Hope Chapet, 720 Broadway. Scats

WASHINGTON, D. C.—The Spiritualists of Washington hold regular interlines every Sanday, at 11 A. M. and 75 P. M., in Scatton Hall, corner of D and Ninth streets. An able list of lecturers is engaged.

CINCINATI, O.—The Spiritualists of Cincinnati have organ lzed themselves under the laws of Obloas a "Religious Sucher ty of Progressive Spiritualists," and have secured Metropolitian Hall, corner, of Ninth, and Walnut, streets, where they hold regular meetings on Sunday mornings and evenings, at 10% and 7% o'clock.

and 4% o clock.

Say Prayero, Cal.—Mrs. Laura Cuppy lectures for the Priends of Progress in their hall, corner of 4th and Jessie streets, San Francisco, every Sunday, at 11 a. a. and 7% r. g. Admission free. Children's Progressive Lyceum meets in the same hall at 2 r. a.

Business Matters.

WANTED.-A strong, healthy country girl, to help do plain cooking, sewing, washing, ironing, and general house-work, in the small family of a Spiritualist Physician. Good home and best ad-vantages offered. Address, "Physician, box 1227, Boston, Mass."

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

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

By Ada L. Hoyt, writing and rapping test melium, San Francisco, Cal.

Special Notices.

This Paper is mailed to Subscribers and sold by Periodical Beniers every Monday Morning, six days in advance of date.

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ALLEN'S LUNG BALSAM .- The remely is a est valuable preparation for the cure of Consum who prepare it are reliable. The afflicted can use it with en-

For sale by M. S. BURR & CO., Boston, 2w-Fb. 17.1 Also, by the Dealers in Family Medicine generally.

CP-MAKE YOUR OWN SOAP WITH P. T. BABBITT'S PURE CONCESTRATED POTASH, or READY SOAP MAKER. Warranted double the strength of common Potash, and superior to any other saponitier or ley in macket. Put up in cans of one pound, two pounds, three pounds, six pounds, and twelve pounds, with full directions in Linglish and German, for making Hardaud Sort Soap. One pound wift make afteen gallons of Sort Soap. No lime is required. Consumers will find this the cheapest Potash in market.

B. T. BABBITT, 34, 65, 66, 67, 69, 69, 70, 72 and 74 Washington street, New York. Oct. 11.-1y

PERRY DAVIS'S VEGETABLE PAIN KILLER .- We ask the attention of the public to this long ested and unrivaled FAMILY MEDICINE.

If has been favorably known for more than twenty years, aring which time we have received THOUSANDS of testimoniais, showing this Medicine to be an almost never-falling remedy for diseases caused by or attendant upon-

Sudden Colds, Coughs, Fever and Ague, Bendache, Billons Fever, Pains In the Side, Back and Loins, as well as in the Joints and Limbs; Neuraloic and Rheumatic Pains in any part of the system; Toothache, and Palus in the Bead and

As a Blood Punifier and Toxic for the Stonach, it seldom falls to cure Dyspepsia, Indigestion, Liver Compl Stomach, Heart Burn, Kidney Complaints, Sick Headache, Plies, Asthma, or Phthisle, Ringworms, Boils, Felons, Whit-

lows, Old Sores, Swelled Joints, and GENERAL DEBILLTY of It is also a prompt and sure remedy for Cramp and Paln in the Stomach, Painters' Colle, DIABRIERA, Dysentery, Summer ROMPLAINT, Cholera Morbus, Cholera Infantum, Scalde, hirms, Sprains, Bruises, Prost-littes, Chilbiains, as well as th

Stings of Insects, Scorpions, Centinedes, and the bites of Polmous Insects and Venomous Reptiles. see directions accompanying each bottle.

It has been tested in every variety of climate, and by almost EVERY NATION EXONN to Americans. It is the almost constant companion and inestimable friend of the Missionary and the TRAVELER—on sea and land—and no one should travel on our lakes or rivers without it.

Price 25 Cis., 50 Cis., and 81 per Bottle. Feb. 10. SOLD BY DEALERS EVERYWHERE. (11 2w

PERRY'S MOTH AND FRECKLE LOTION. PERRY'S MOIN AND PREDURE DOTON,

PERRY'S MOIN AND PREDURE, 100 HOUSE, 100 HOUSE,

or Freekles, are often very annoying, particularly to ladies of
light complexion, for the discolored spots show more plainly
on tiplace of a blonde than a brunette; but they greatly marlike beauty of either; and tay preparation that will effectivsily remove them eithout injuring the tertury or color of the
skin, is certainly a desideration. Dr. B. C. Penix, who has
made discass of the skin a speciality, has discovered a remety for these discolorations, which is at once prompt, intallible
and harmless.

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Ohio City, Franklin Co., Kansas, Jan. 2, 1860. Ohio City, Franklin Co., Kanson, Jan. 2, 1869, PROF, SPENCE—Sir: Your Positive and Negative Powders are taking well here. The Positive and Negative Powders have cured a colored girl here; by the name of Margaret Fulden, whom the doctors had given up to die. She was swelled all over, Her limbs were as thick as a man's body, and her stomach was like a barrel. She had a high fever and spasms, or fits. Although she had been having fits for five days, yet the third dose of the Positive Powders stopped them entirely. Some of the doctors said she was poisoned; and some of the doctors said she was poisoned; and some said she had the dropsy. I do h't know what was the trouble. But this I do know, that the Pow-ders have cured her; that she is now well, and

ders have cured her; that she is now well, and has gone to service again.

Last August I gave the Negative Powders to Levina Carson, who lives with Mr. Miller, of this place, and whose father in in the 16th Kansas Cavalry. She is now seven years old, and had been suffering for a long time with ChIIIs and Fever. Her friends had given her quinine for a long time, without any benefit. In three days the Powders enred her, and she has had no chill since.

There is a little boy hoarding with us, who has been troubled with worms. His mother, Mrs. Dore, says that she had tried every worm medi-

been troubled with worms. His mother, Mrs. Dore, says that she had tried every worm medicine she knew of, without any effect. Last week he began to take your Powders, and on the second day he discharged several vorms, and more or less ereru dan since

My oldest girl, twelve years of age, is afflicted with the Scrofula, and is never very well. She frequently has the Chills. A few Paradex break the Chills, and help her cough. I think, if she uses then constantly, she will become hearty.

My two youngest children have had the Chills, and Legal the well to be Bankar what they

and I cared them with the Powders, so that they have had no more Chills since the day after they

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THE HYPOPHOSPHITES

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METHODISM AND SPIRITUALISM THEIR AGRIEBMENTS AND DIFFERENCES. A Letter of Review of Two Discourses on the Nature, immortality, and Destiny of the Human Soul, delivered in Waterloo, Jova, on the 12th of March, 1863, by J. Howsan, Minister of the M. E. Church. And, also, A Chapter on a New Order of Spelety, as expressive of one object of Spiritualism. By Annay

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CONTRACTOR OF THE SECOND

Message Department.

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

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

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

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

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O'Clock, after which time no one will be admitted.

Donations solicited.

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

Invocation.

Our Father, God, we adove thee as a Power from which we receive all our blessings. We talk to thee as that Life from whence cometh all that we have, and all that we hope for. But while we | law, and held in proper positions and kept in ask for blessings and expect they will come to us, we would not forget that sometimes they are given us through the agencies of human sorrow. and what is called human sin; through crime, even, blessings are sometimes given thy children. Wa would not forget that thy power is everywhere, and through thy love, thy wisdom, we receive blessings, through the same power we receive that which seems, in our fenorance, to be a curse. Yet folded within it, slumbers a blessing. In every dewdrop that settles upon our human souls, which has been born of human sorrow or crime, even there is thy blessing: there is thy wisdom, thy love; there is thy power. Oh Guiding human life the need exists, because we live for Spirit of our souls, this hour, as all others, we have nought but thanks to render thee. We do not ask for wealth or worldly power. No; we ask for none of these. We only ask, oh Spirit, that we may comprehend thee spiritually; to recognize thy love and wisdom in all thy manifes; tations, in every experience of life. Wisdom comes through the dark shades of sorrow, and in the sunlight of joy. Thy life is speaking to our life in all things? Therefore we should reject nothing, ; for I think before I die it was easy. I not know but should take all things under holy consideration, feeling thou art ever near to us in all conditions of life. Our Father, thou who hast given us our daily bread through all the past; thou who art feeding us in the present; thou who art ever blessing and never cursing us, to thee, oh Holy , fore you're fit to come here. Life, be all power and adoration. To thee, oh unpraise and glory, which our human souls are able Dec. 12. to conceive of. Amen.

Questions and Answers. COSTROLLING SPIRIT.-Mr. Chairman, we are

ready to answer the inquirles of correspondents or

OUES.-By L. B., of Ouebec: I should like to know which of the lives of Jesus is true? I have read Renan's and A. Smyth's. Both pretend that their history is the true one, although both are different, and neither like what we read in the New Testament.

Ans.-In our opinion, they are both, in many respects, true, and both, in many respects, equally untrue. It is not to be expected that any historians can give you the entire truth concerning that .. of which they write. You are yourselves a mixture of truth and falsehood-false because you do not understand yourselves; true in that in which you do understand yourselves. And because you are thus constituted, you have need of these im- third place, you is to understand how to connect perfections. Suppose you were to receive the yourself acceptably. When you get that trio all truth concerning this Jesus, you would not understand it, would not appreciate it; it would not an.

Suppose you were to receive the yourself acceptably. When you get that trio all young to be in the army." He said, "Have you stand it, would not appreciate it; it would not an. all wrong, that you make a failure if you go, and then a you'll be a failure if you go, and then a you'll told him I went out as drummer boy. He asked swer the demands of your human nature. All you'd better wait until you are sure that you'll these ideas have been thrown out for you to speculate upon, and through speculation that you might become more perfect, more enlightened, more spiritually unfolded.

CHARMAN.-Mrs. Semans sends the following questions:

1st Q.-Was Alexander Smyth's History of Jesus given by the spirit of Saul?

A .- There are many Sauls and many Pauls, We cannot say whether this record of the life of the man Jesus was given by the intelligence referred to, or not. It is very possible that he might have had something to do with it, and it is equally possible that he had nothing to do with it.

2D Q .- Is it proper and useful to counsel with spirit-friends in regard to matters of earth-life and business; that is, if of vital importance to our happiness here?

A .- Certainly it is.

3D Q .- Is the doctrine of "whatever is, is right," literally true in all our conduct, and accidents, and circumstances, of everyday life?

A .- Nature never gave birth to an accident. There are no accidents either with you or with as. The doctrine, "whatever is, is right," is alsolutely untrue, from a material standpoint; but positively true from a spiritual standpoint. 4TH Q.—Do spirits ever influence us to feel sad

and melancholy, and disposed to commit snicide? A .- Yes, very often. They sometimes, by coming in rapport with you, baptize you with their own particular feelings. You drink them in as the earth drinks in showers. This is perfectly natural. You see exhibitions of the same law, same power, here in your earth-life, between spirits clothed in human life. For instance, if you are in sympathy with friends who are in sorrow, you take on their feelings. If they weep, you weep,

5TH Q .- Is it wrong to desire to leave the body when we feel that we are of no use, and all our best aims and efforts seem to be failures?

A .- In one sense it is wrong, in another it is not wrong. There has been a cause by which this feeling was produced. You never could feel that you were weary of human life, if there were no cause for this feeling. It may be caused by some physical ill. Seven such cases out of ten may be traced to this. It may be some mentalill. Therealways is a cause for every effect. This effect is no exception. Then everything is true to its cause, therefore absolutely right. And yet when you consider the requirements of everyday life, duty rises and tells you you should strive to put down this feeling, do away with the cause, annihilate the effect. You have human reason. That is your judge, your jury, therefore arraign yourself before this tribunal. But if you would be true to yourselves, you will gather all the witnesses you can, and in this, as in all other cases of law, let that which bears strongest upon your reason, as right, decide for you. You never need go far astray. You all have an inward monitor that is constantly guiding you. And yet you have the power to listen to ten thousand times ten thousand voices from all worlds, from ours

and yours. You should all turn within, to this and you will be sure to do right.

Q.-By J. B. Clough, of Liberty, Me.: Do spirits who have left the form in a gross condition, throw that condition upon sensitive minds here? And if so, does spirit and mortal progress to a higher condition in consequence?

A.-Yes. Q.—If spirits have the power to tell falsehoods, low are we to know what communications are true and what are false?

A .- How are you to know what is true and false here in your human life? You must take the same course with friends in the unseen world, that you take with friends here. It will answer

Q.-Will the controlling influence describe how a spirit can use physical force; such, for instance, as the playing of musical instruments, lifting of tables, and apparently taking hold of the instruments with hands?

A .- The modus operandi of producing such manifestations is as yaried as the manifestations themselves. Sometimes a hand is formed only, sometimes a hand and arm, sometimes two, sometimes the body entire. Whenever any strong manifestation is to be given, it is generally the case that the body is formed entire. All the members are in spiritual and material working order, for this body is composed of particles that are gathered from the same source, are aggregated by the same proper action by the same law.

Q.—Do these bodies have pulse?

A .- They certainly do. All the functions of human life are properly performed. This is absolutely true, which we hope sometime to be able to clearly demonstrate to you,

Q.-Do spirits lose their physical force at death? A .- Yes, certainly, because the spirit loses its physical machine; therefore it has no longer need of physical force or power. The need existed with its copartnership with the human body. When that was dissolved the need existed no longer. Yet in returning and manifesting through the time being in human life; we deal with human obstacles. These are to be overcome by physical power only. Dec. 12.

Carlos Reinstane.

I was to have come when first I died did I find this was true. I been much time looking round to see how I should come here, for I knew of this way. And it was this way. I said I would comehow I was to do. I suppose all we had to do was [I am not afraid, sir; I am only feeling a little to come and speak like as I do, without any preparation. I found it was not so. You have to go through a great many, oh a great many experiences, and your get considerable hard drilling do-

I was a soldier under General Sigel, and lost known, yet ever known Spirit, be all the honor, my life in fighting for your Government. My name, Carlos Reinstane,

I have a little, well, quite a little family, circle, I should say of spiritual acquaintances, friends, who believe in this, they say. They was comrades. They say, one of them who lives in Cambridge, " Now Carlos, if you go first, you will come back and tell us if Spiritualism is true. And if you not only give just your name when you come back to this place, we shall be satisfied that you are on the right track." "Well," I said, 'if the thing is true I'll come right back."

Now I been better than two years getting back, Now what will I say for myself. [That you were ignorant.] Well, I say that. [That you were mistaken.] I was mistaken. I thought I could come easy, but when I got on the other side I found there was so much to be done.

In the first place you is to understand yourself, perfectly; that's a big thing. In the second place you is to understand the medium that you is to come to. That's another big thing. And in the succeed.

So I come and go away, and come and go away, I can't tell how many times. I have patience all the time, because I think they know more about ir than I do. But all the while I am wishing I had known before death about this thing, then I would have said, I will come when I can, and not have said, I will come right back if Spiritualism

Well, I am back, that's sure; and now all I want is a chance to talk to them. It is true we cau come; but there is a great many things said about spirits, dead folks like meself, that is not

One of the boys used to say to me, "I believe I have somebody go with me who takes care of me, shields off the bullets." That is not so. It is like this. Your spirit-friends they comes and does what they can for you. And the way, if I was going to shield you from a cannon ball, would be to cause you to lie down. How do you suppose I should do? Turn the cannon ball aside? Ah no, that's not the way I would do. I might influence you to stoop down or go one side. It is much easier to influence the human body than a cannon

You get wrong ideas, you see. Oh he has got heaped up, wrong ideas about this Spiritualism. He's right on some points, but when he comes to the spirit-world he'll have to go to school and learn all over again. I come here without any ideas at all. I have not belief. My friends have more of these ideas to unlearn. I thank God I with. But I don't know, sir, I preferred to stay not have that to unlearn. I got learning to do, but I got nothing to unlearn.

Now you see to it, you Spiritualists do n't have to unlearn things when you get to the spiritworld by hard knocks.

Now, my comrade's father told him so, he said. Maybe his father did, but not in the way he understands it. He takes it that he knocks the cannon ball out of the way. But it's not so. He might push him one side-his name was Walter-he make him go down, stoop down, get out of the range, that be about all. Yes, that is easy to do, particularly where persons are susceptible. Now, with mediums it is just as easy as if you was right there yourself, and knew how to dodge it.

But with other persons it 's more difficult. Well, I and come; I am come. I am a German. I am come, I am happy, very glad to be able to say it is true.

Now, what I want is a good fair chance to come and spread myself somewhere else, where I can talk with them I know. Dec. 12. â

Major George K. Tyler. I am Major George K. Tyler, of the 2d Virginia Infantry. I am here for the purpose of making some communication with those I have remaining on earth. I am deeply obligated to you for tainly this is commendable.

I presume I shall speak the truth if I say I left monitor, and whatever it tells you to do, that do, the human body bearing you Northerners some ill-will. I felt that as a whole you had wronged us; but I am now able to see, that above and beyoud all these human powers there has been a diviner and higher Power, guiding North and South for a wise and holy purpose. And out of these luman sorrows, human disturbances, there is to come, I believe, divine peace and harmony. All these things have been ordered by this Divine Power. You have no right to say to the South, you did wrong; the South has no right to say to the North, you have done wrong, nor would they, if they could each see from a spiritual standpoint human conditions. So you kick at each other, fight each other as if you were not all children of a common father.

I regret it, and heaven knows I always expect to do so; and yet regrets, I know, are useless, except they improve us. If they do this they are of use to us, and I hope mine will.

I have left two sons and a daughter, also a wife. I am feeling at times very, very sad, for them. They were surrounded by the pleasant things of this life, a few years since, but now they are in a tely following the change, death, always anneed. One would think a firebrand had gone in their midst. Well, I ought not to sorrow over it. I ought to rejoice over it. When I consider them as humans, I am sorry. I only ask for the means to tell them all these things are right, and the day is not far distant when they will see these things as I do. It matters very little whether you live in sunshine or shadows here on the earth. Tis but a brief Summer's day, when compared with eternity. Then why should you care? Struggle on, 't is but a moment, and then when you've done with the physical body you will no longer need the wealth of earth.

Indeed, I know many dwellers in our sphere of action, who tell me had they their human lives to live over again, they would pray God for the best of all blessings, poverty. I am not sure I would not pray for it. I am not sure that it is not the greatest of all blessings, for it forces auman to live out his divine nature.

I would like that my message, or letter, whatever you call it, may be directed to William L. Tyler. I think it will be safe to direct it to Richmond; direct it there, however, and I will try to look after it. Dec. 12.

Charles Dearborn.

Be kind enough to say that Charles Dearborn, of the 32d Massachusetts Volunteers, reports happy, and able to talk with his friends. Dec. 12.

James Martin.

strange in this new uniform.

I would like, if you please, sir, to send a short message to Gen. Robert Ould. I am from New York State, sir, and I went out in the 73d New. York. I went with my father's consent, first as drummer boy, and, after I lost one of my fingers. which left me with a lame hand, I was taken into camp to wait upon the sick, and do what I could I acted as sort of an Orderly, sir.

During one of the engagements, I was taken prisoner, and was carried to Richmond. I heard the General was in town one day, and somehow or other the thought came to me, if I could only see him myself, somehow or other, I should be set at liberty. So all day long I wished as hard as I could that I might get a chance to see him. And sure enough, just about sundown one day, he came to the prison-well, to see one of the officers, I believe-at any rate, he was there, and I got the sentinel to just pass me outside the guards. I had to tell a lie, in the first place, to the sentinel. I told him I used to know him well; that I wanted to see him; that he was an intimate friend of my father's.

When I got into the presence of Gen. Ould, I thought best to ask him in a straightforward way to please to give me a pass to go home with. He looked at me a moment, and, putting his hand upon my head, said, "My little fellow, you're too me if I had a mother. I told him I had, and a father, too. He says, "Well, my little man, I'll do by you as I would be glad to have any one do by a child of mine." So he sits right down, and writes an order to pass me to the Union lines, and before sunrise the next morning I was on the

But I never reached my home. I got into our lines, I went into camp again, took the fever, and died. And I've been thinking ever since I've been in the spirit-land, how much I'd like to talk with Gen. Ould. He's a good man. I know he's a rebel, but he's good, and you'd say he was, if you knew him.

I'd like to ask Gen. Ould if he remembers that circumstance—if he remembers my telling him my name was James Martin, and if he does remember those things, I should be right glad to talk to him, and tell him something about the beauties of the spirit-land. That would be doing a good turn for him, seeing as he did one for me. You see my disposition is something like the Indians: I never forget a kindness.

I was in my thirteenth year, sir. [You were

rather young. Why did n't you go home? or did you prefer to be in the army?] Yes, sir; I suppose so. Well, sir, I only had a pass to the Union lines. When I got there I could n't go home, because I had no money, sir, and not much of anything to go with. Oh, I suppose I might have gone to any one of the officers who knew me, and they'd given me money, or a pass to go home in the army.

I would like to talk to my father and mother, if they'd like to have me. But I've heard them say, many a time, that if Spinitualism was true, they should never want any of their friends to come back, even if they could. [Perhaps they will feel different now.] Well, if they do read my letter, and would like to talk with me, I'll be glad to talk with them.

I feel as though Gen. Ould would be a liberal man, and listen to these things. [Do you wish to tell what town in New York your parents reside in? Oh, yes, sir; in New York City. My father. is a brass founder by trade.

Oh. I had a love for the army. I wanted to go. I had to tease hard enough to go, too. I was n't going to go back again, for I'knew I should n't get a chance to go again. Much obliged to you, Dec. 12.

Circle closed this afternoon by Frederick Grey.

Invocation.

Our Father, let the consciousness that thou art with us be thy gift to these humans. Let us haptize them with the Holy Spirit of Truth, and dispel all doubts, and cause thy children to feel this may be the very gate of heaven; that this world the kindness you have extended to me, not only is not all a wilderness of wee; that human life to you, but to your unseen friends, too who in means something more than human sorrow, more in their kindness say the way is open to all. Cor- than time; that it means Heaven, Eternity. Oh, let us teach thy children in mortal that this is in- therefore cannot judge of it particularly. But we that I am not yet done with earth and earthly

deed a pleasant and hely home; that life has know the law of spirit is freedom. You talk of some green spots therein, even human life. Let us bind up the wounds of humanity. Let us fold spirit goes out of the body at any time it may closely in the arms of our love all the sorrowing ones of earth. Let us raise up the down-trodden. and does and is absolutely compelled to material. Let us put a new song into the mouths of those who have known nothing but sorrow. Let us physical and spiritual rapport with these chilcause their eyes to turn upwards, to look beyond Time into Eternity. Our Father, our Life, our Holy Spirit, who art ever in attendance upon us, unto thee be all the honor, all the glory, all the praise of which the human soul can conceive, to-day and forever. Amen.

Questions and Answers.

CONTROLLING SPIRIT.-Mr. Chairman, we are ready to consider whatever inquiries you may have to present.

QUES .- Please to speak of the condition of children, middle-aged men and old persons, immediately upon their entrance into spirit-life. To us it seems they must be as here, and in the race of after-life, the second has much the start.

Ans.-The condition of all individuals immediswers the internal demand of their individual natures. And as all these natures are differently compounded, so there are no two experiences exactly alike; all differ. All the experiences of this life will teach you that. The little child is snow in winter. It comes, by virtue of necessity, the little child in the spirit-world. Old age belongs to human life; childhood and maturity belong to the spirit-land. Your spirit never grows old. It is only the body that grows old; only the crude form that belongs to earth that grows old. You never need fear that your inner lives will ever be touched by the honry frosts of winter, for they never will; and yet your clairvoyants and mediums will tell you they see your old persons as such in spirit-life. This is a necessity, because you know them by form, and not by the capacities of their spirits. You see with the eye; you hear with the ear. 'T is not so with the unclothed spirit. Sight becomes perception there, and hearing is perception, also. These two senses are merged in one, and yet both preserve their own individuality intact. Your little children may not greet you as little children in after years in the spirit-land. Your old men and women will not so be seen by you in the spirit-land. You dread the frosts of Time, and because you do perhaps they are kindly removed in eternity.

CHAIRMAN.-The inquirer thinks the middleaged man has the advantage over the other. Is this so?

A.-No, certainly not; this cannot be so. You might as well say that summer is better than spring, and fall and winter are better than summer. Life always answers the demands of all its children, whether the demand comes from the little one or old age. Therefore the advantages are it." They replied, "How should you, when you

Q.-Can it be determined by spirits to which sphere a disembodied one would gravitate?

A .- These spiritual spheres are but states of mind, and not localities. They being such, it is South can't live happily together, they'd better easy to determine where a spirit would go after it | divide." was free from the body. Q.-Can the controlling intelligence describe

the lower sphere? If so, will you please do it? A .- There is no need of that. You have demonstrations to answer that all around you. Go into the army and was wounded again, which reinto the lower, so-called, places of human life; go where all the spiritual senses seem shrouded in dreams had upon me; do not know that they had gloom; go where lust for wealth and power and station in human life are, and you go into the guiding me is concerned they had none. Allower spheres. You essentially go to hell. It is though I thought of them very seriously at times, not necessary to lay off the body to enter hell or | yet I gave myself no real uneasiness about them. heaven. These are but states of being, and not localities.

Q.-Will the earth be destroyed by fire? A .- The earth never will be destroyed. That is an impossibility. It is not written in its desti-

O .- Was not that element a creative agent? A .- Fire is one of the active agencies of life.

therefore it is absolutely a necessity here, as everywhere. Fire may be used to change, but told that my dreams were fully realized. Now if

never to destroy... Q.-By J. E. H.: If, when an arm is shown from the window of the cabinet used by the Eddys, a come from? Something never was created out of person should succeed in severing it with some nothing; that we all know. The dream was cresharp instrument, would the mediums receive ated, and it must have been the absolute law that any injury? whether the portion which was sev- belonged to me as an individual. ered from the arm would remain in the form of a My friends used to call me a strange individual, material flesh and blood arm and drop to the not because I was a believer in dreams, not befloor-or what would take place? in short, what cause I was led by fancy, but because I never would the result be?

physical pain in that particular part of the body gious creeds of the day. I always said, I believe belonging to the medium that was attacked be- this God, whatever it is, is nothing more or less longing to the spirit, for the two are in electrical than the ruling Power of Life everywhere. Why, rapport. Therefore the medium must be very you might as well talk of bringing down the sun, sensibly affected by even the clasping of spirit- imprisoning it in a foot square box, and shutting hands. The mediums will tell you, when the out its light from all the rest of the world, as to spirit-hand clasps your hand, they feel as if a talk of embodying this God. It can't be done. I hand was clasping theirs. Here is a problem for shall be obliged to express the same opinions to you scientists to solve; and if you cannot solve it, | my friends still, and I suppose in turn they will why, we are ashamed of you, and you ought to be declare that I have retained my old notions, which ashamed of yourselves!

C .- By Samuel Eddy, of Michigan City, Ind.: dear friends who have passed away; and at other the Southern army?" "No, my dear, I don't cannot. Is this imagination, or do I really see

the spirits of my friends? A .- Not with the human organs of sight, but you perceive them as the spirit sees. 'Tis no imagination. There is nothing that is in reality imagination, in human or spiritual life.

CHAIRMAN.—A correspondent writes as follows: I beg leave to transmit to you the following extract from a letter received from a lady in Wilmington, N. C. I know intimately all the parties, and can safely vouch for the truthful-ness of the statements. The Mr. Orrell mention-ed is a plain, practical man, not a believer in Spiritualism nor in the marvelous in any form:

Spiritualism nor in the marvelous in any form:
"Mr. Orrell went down street a few days since,
just before breakfast. It was cloudy, raw and
foggy. He met a Mr. Mead with his two children,
and told him he ought not to be out with the little
ones—it was too cold; but Mr. Mead paid no attention to him. It worried Mr. Orrell, and, meeting some person he knew, he mentioned the cir numstance to him. The man told him it could not be so, for Mead had died the night before, and that he had helped to lay him out. Mr. Orrell did not credit the statement, and asked Mr. Mead's not credit the statement, and asked Mr. Mead's partner in business, who confirmed the report of his death. Mr. Orrell, still distrusting, wont to Mead's house and found Mead dead and laid out, and the two children, just as he saw them with Mead, were in the room alive and well. Now, what does it portend? will the children die soon? Even if the spirits of both the dead and the living soon reals the meadure rightly laws that we have can make themselves visible, have they ever appeared together? or why appear to Mr. Orrell, who was only an acquaintance and not greatly interested in him?"

Being unable to give a satisfactory solution to the question propounded by the lady writer, I submit the case to you; and if you, or the intelligence communicating through Mrs. Conant, can explain the reason how or why the spirits of the living children should appear with that of their fetters it would be a proposed from the spirits. others, as well as yours truly, John MRAE.

P. S.—I formerly resided in Wilmington, N. C., and for the credibility of my endorsement of the

foregoing statement would refer to A. J. Davis or Judge Edmonds. J. M'R.

being confined to the body. This is not true. The choose, and, under favorable circumstances, it can ize itself. It is very likely that the father was in dren, and, because he was, he was not spiritually separated from them. It may be that the person who saw the apparition was the exact opposite that was necessary to the materializing of these unclothed spirits, for the two children referred to were just as much disembodied, and yet materialized spirits, as he was. You do not often have thunder showers in winter; sometimes this occurs. but not often; and because it does occur there is a cause for it. Nature's conditions are exact for that manifestation, therefore it comes. Here, in your latitude, flowers bloom in spring, fruits ripen in summer and are harvested in autumn, All these several effects are produced from a causer and that cause is the law of the effect. These socalled supernatural apparitions or appearances are only results of natural law; and when you have knowledge of that law, as pertaining to such things, you will not hold them up as miracles, you will no longer see them in that light. You will learn that, under certain circumstances, you may just as much expect them as you look for to answer the demands of Nature's law. The man who met these apparitions was not conscious of exercising any power in this matter, yet he was an agent for power, or Nature through him exercised the power that enabled those disembodied spirits to materialize themselves. He became the opposite end of the electrical battery, Therefore the manifestation. Dec. 14.

Edward Barrows.

I am forced into the belief that we are all controlled by a Power over which we have not the slightest control. In looking back over my past life-which, so far as I can remember, numbered thirty-nine years-I see standing out, here and there, all along the shore of my being, positive and indisputable demonstrations to prove the law of destiny.

When the first shot was fired from Sumter I was at Fernandina, Florida. I said to myself and to my friends, "I believe we are going to see serious times, and I think we have very little time to choose which party we will serve." My friends remarked they didn't think it would be anything serious; that when the North learned the South was determined upon secession, that she really meant war, she would quietly accede to her demands, the line would be drawn, and we should live under a Government of our own. I said, "It may be true, but I cannot so understand were born under Northern influences? You of course think, as many Northerners do, that it is

your duty to sustain the Union unbroken." I said,

'I don't; I'm inclined to think if the North and

But I am a little before my story. About five months previous to this time, I three nights in succession dreamed that I had entered the Southern Army; that I was wounded; got well, went suited in death. I cannot say what effect these any; am rather inclined to think so, for as far as

We had little time to consider whether we would go as we had anticipated. We very soon learned that the matter was more serious than any of us outsiders had dreamed of. And so we were obliged to decide very hastily, and being, as many of us were, under the direct influence of

Southern principles, living as we did at the South, we very soon decided in her favor. What I am coming at is this: It remains to be it was not foreknown by somebody, some power, what my destiny was to be, where did the dreams

could realize the truth of a personal God, or a A.—The result, in all probability, would be God such as had been held up to me by the reliis very true.

My little daughter said to me, shortly before I Sometimes, by closing my eyes, I see the forms of entered the army, "Father, are you going to join times I try in the same moment to see them, but think of it," I replied. "Oh, but you are!" "No. I don't know that I am," for at that time I had not thought of the thing. I said, "My dear, what makes you think so?" "Oh, I do n't know, papa, but I do think so, I do feel so; don't join the army; let's go away from here." I said, "My dear, I'm not going to join the army." "But I know you will." And the child absolutely made herself sick over it. Now it was impressed upon her mind that I should join the army, and it became an acknowledged fact very soon. Now how did she know it? That's the question. Who told her? If it was not a reality, and written in my destiny, how could she get hold of it?

All these dreams and forewarnings are not meaningless. True, they are the stepping-stones to the great Temple of Truth. Every one of them is needed. The experience of no individual is useless. They are all like so many pillars in the great Temple of Life.

Most of my friends, I know, are violently opposed to this spiritual reform on the score that no good ever resulted from it. They also declare that there is no good in it, because they can't see

any good in it. Now the only proper way for them to determine whether there is any good in Spiritualism, is by analyzing it to its very lowest depths. When you've done that, you are prepared to express an opinion concerning it; until you have, the less you say about it the better it will be for yourselves and the world. For my own part, I could not understand i

when here. I had no time to look into it, there fore I said little or nothing about it, and thank God I did so, for I should be ashamed to tra-el back over the bridge that spans the two worlds, after I had denounced it and declared it did not exist, as many have.

Now in conclusion I would say, if any of my friends feel anyway inclined to talk with their old friend, Edward Barrows, I shan't be tack-A.-We know nothing concerning this case, ward in doing my part. I am fully persuaded

yet I am as able to work in my present sphere as I was in the sphere I've left.

[Do you wish your message directed to any one in particular?] I do not; it will be received. I should say I was a lawyer, practicing in New Orleans; had gone to the place before mentioned on Should any name appear in this list of a party known not Dec. 14. business.

Charlie Osgood.

I'm Charlie Osgood. I live in Charlestown, Massachusetts—Charlestown next to Boston. I fell in the water, and could n't get out. I want to go home. [Tell your mother and friends you want to go home.] I want to go home. [Ask your mother to give you an opportunity.] I want to go home. [How old were you?] Most six. If I come again, shall I go? [Yes. Have you a mother and father?] Yes. [Do you remember the street you lived in?] No; I lived in Charlestown. I want to go home. [When you come again you shall go home.]

John Shannon.

Ilive in Charlestown, I want to Boston. I should never calls to lecture and will pay expecial attention to the establishment of Children, during and attention to the establishment of Children's Lyceams. Address, Banner of Light onice, Boston.

N. Frank Whitze will speak in liatife Creek, Mich., during May and June. Address as above.

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

Dr. L. K. Coonley will lecture in Vineland, N. J. Feb. 18 Will receive subscriptions for the Banner of Light, and sell spiritual and Reform Books.

Mrs. Augusta A. Cunnier will lecture in Decatur, Ill., during February: in St. Louis, Mo., during March. Address as above, or box 815, Louis, Mo., during March. Address, Woodstock, Vt., on the mrs and fourth Sunday, and in Bridgewater on the second sunday of every month during the coming year. Address, Woodstock, Vt., on the Children's Light onlice, Boston.

Charles A. Hayden will speak in Chicago, Ill., during Woodstock, Vt., on the Children's Lyceams.

Charles A. Hayden will speak in Chicago, Ill., during Woodstock, Vt. I'm Charlie Osgood. I live in Charlestown,

John Shannon.

not much acquainted with these telegraphing operations. I was pretty anxious to be round again once more, so I thought I'd try it.

That was a pretty hard brush we had before Petersburg-a pretty tight place. Some came out unburt, but I did n't; that's the difference.

I can't tell the folks much about this dying business, although I've been through with it. But with me the operation was so quick, I did n't understand much about it. They say I'm dead, and I say I'm alive. I suppose it remains for me to prove it. Well, I don't know whether I can or not. I must do the best I can at it. If they'll only give me the chance to defend myself against this death business, I'll occupy the chance at any Dec. 14. rate.

Joseph Thompson.

If the friends of Joseph Thompson, who was born in Boston on the 16th of February, in 1793. died on the 18th of June, 1848, will come and talk with me I will tell them what they are so anxious to learn about, for I know of no one but myself who is able to tell them this. I have made strenuous exertions to come here, and I hope they will not disregard my coming. Dec. 14.

Circle closed by Colonel Baker.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

Monday, Dec. 18.—Invocation: Questions and Answers; Caroline L. Wisennan, to Samuel Wiseman, of Portsmouth, Va.; Major Wm. II. Dixon, of Georgia, to his brother Augustus; James Welsh, who resided in High street, Boston, to his wife Mary; Arabella Stearns, whose father keeps a store in Canal street, to her mother, New York City.

Tuesdav, Dec. 19.—Invocation; Questions and Answers; Canal street, to his city, to friends; John Gliercase, to his mother-in-law; Ebenezer Francis, to some of his distant relatives residing in Boston.

Thursday, Dec. 21.—Invocation; Questions and Answers; Lleut, Allen Davis, to his father, in New Orleans, La.; Thos. Williams, (colored.) cook on board the "John Kilot," to his wife Maria, in New York City; Annie Slade, of Thompson-ville, O., to her mother; Harry Marston, of Fitchburg, Mass.

Taesday, Dec. 26.—Invocation; Questions and Answers; Frederick Lane, of Union Park street, Boston, to his children; Mary Sullivan, to Patrick and Mary McCarty, of this city; John Frost, to his brother, Walter Frost; Hiram ("Hi.")

Tubus, to bis grandfather, in California.

Thursday, Dec. 28.—Invocation; Questions and Answers; Frank Williams, (son of John Williams,) who lived at No. Il Louisherg Square, Boston; Wm. Paul, of Brownville, Ind., to his stater Sarah Ann, and friends; Charlotte Taylor, of Warrenton, Va., to Major Henry Taylor, and friends; Anthony Burns, to friends in Scotland and America.

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

Sch Hillishaw, of Greensboro', Ind.; Agues Leach, to her sis.

Taylor, to friends.

Tasslay, Jan. 2.— Invocation; Questions and Answers;
Seth Illushaw, of Greenboro', Ind.: Agnes Lench, to hersis
ter, in New York City: Maglie, a slave, to Alice, a slave, and
her former master, Major Henry Ciyde.

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Written for the Banner of Light.

THE PEACE GREETING FOR 1866.

BY CORA WILBURN.

The olive branch, the peace of God foretold The sacred triumphs, blest and manifold-The rule of Love that supersedes the old-Millennial dawn, undimmed, uprising suh-The conscious glow of righteons Freedom won Thanksgiving joy that peals: "God's will is done!"

High aspiration, kindred with the best And lofticat seeking of the Truth's behest, Waked by Time's angel in the freedman's breast.

Upon the threshold of the opening Year, White-robed Humanity, with vision clear, And heart untroubled by its recent fear,

Points to the Grave of Slavery; to the skies, Where the soul-regal Chieftain, good and wise, Dwells in the just man's self-made Paradise.

Our Father Lincoln! martyr crowned, and sage! With the fulfillment of the promised Age Illumining our History's darkened page. A memory, oh, how sacred! is our own;

A life in sacrificial faith has shown The way unto the Everlasting Throne. And I, the Herald of the Heavens, do pray Unto the hearts that falter, that gainsay The breaking light that ushers in the day,

That they may gird themselves in trust aright For the remaining turmoil and the fight, With Love and Wisdom's triple armor bright. But nevermore oppose the living God.

Whose mandates issue from the battle sed-Decking with Freedom's bloom Affliction's rod. I pray you, be not weaklings; stem the pride, That surges vainly 'gainst the whelming tide

That places equal spirits side by side, Despite of color: souls, despite the pranks Of worldly vain distinctions, in the ranks

Of Genlus, Worth, and Valor, render thanks And there assert the right of power, and grace, Of filling nobly their appointed place,

In equal contest with the human race I pray you, heed my solemn, pleading word! For purest justice let my voice be heard!

Your souls by haunting prejudice unstirred; Give of the fullness of your human love,

To all that strive and suffer I from above The boly spirit, nestling as a dove, Shall dwell with you forever, sweet as Peace: And gifted with the glory of release, Your ransomed sonls shall from all murmuring cease.

I come with blessings! darkness flees before My Freedom-steps of light; the storm is o'er; An Angel watches by each open door.

things; that although I have laid saide my body, LECTURERS' APPOINTMENTS AND ADDRESSES. PUBLISHED GRATUITOUSLY EVERY WERE IN THE BANKER

[To be useful, this list should be reliable. It therefore bahooves Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever they occur. to be a lecturer, we desire to be so informed, as this column is intended for Lecturers only.

MISS LIZZIE DOTER Will lecture in St. Louis during Pebru-ary She will not make any other engagements to lecture un-till further notice. Address, Pavillon, 57 Tremont street, Boston, Mass.

You can enroll me as John Shannon, of the 3d New Hampshire Volunteers, Company C. I'm

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

Warren Chase will speak in Newark, N. J., Feb. 18; in Philadelplia during March, in April will go to Ohio, via New York Central route, and lecture there Sundays where most needed. He will receive subscriptions for the Banner of Light.

MBS. FANNE B. FELTON will speak in Haverbill during February; in Taunton during March. Address, South Maiden, Mass.

uch, MRS. A. BLISS, of Springfield, Mass., will speak in Haver-hill during March. Address accordingly.

MRS. SARAH A. BYENES will speak in L. nn. Feb. 18 and 25; in Stonelam, March 4 and 11. Address, 87 Spring street, East Cambridge, Mass.

East Cambridge, Mass.

MRS. LAURA DR FORCE GORDON Will lecture in Houlton,
Mr., during February—address care of C. E. Gliman, Esq.;
in Boston, Mass., during March; in Washington, D. C., during April and May—address care of Geo. A. Bacon, Esq.,
P. O. box 205; in Cleveland, O., during July and August.

BENJAMIN TODD, normal speaker, will lecture in Lowells
Feb. 18 and 25. Address, care Banner of Light.
A. T. Fors will speak in Fibility Hall. New York, Feb. 18; in

A. T. Poss will speak in Ebbitt Hall, New York, Feb. 18; in Amsterdam, N. Y., Feb. 25 and March 4. Will receive invitations to speak on week days in other places, and on Sundays after the first in March. Address, 184 East 19th street, New York.

MRS. S. A. Horron will speak in Troy, N.Y., during April. Address as above, or Brandon, V1. ISAAO P. GRERKLEAF Will speak in Stoneham, Mass., Feb. 18 and 23; in Salem, March 4 and 11; in Taunton during April. Is ready to make further engagements anywhere in New England for the season. Address as above, or Lowell, Mass.

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

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

Miss Saraan A. Nutt will speak in Stafford Springs, Conn.,
during February; in Moriah, N. Y., March 4, 11 and 18; in
Ferrisburg, Vt., Alarch 25. Address as above, or Claremont,
N. H.

Miss Susik M. Johnson will speak in Chelsen, Feb. 18 and 25, and March 4 and 11; in Plymouth, March 18 and 25.

J. G. Fish will speak in Providence, R. I., during February; in Ebbitt Hall. New York, during March; in Boston, April 22 and 29; in Lowell during May and June Will receive subscriptions for the Banner of Light. Address as Mus. Mary M. Wood will speak in Worcester during March; in Plymouth the last two Sundays in April. Address, Il Dewey street, Worcester, Mass.

MRS. M. S. TOWNSEND will speak in Worcester, Feb. 18 and 25; in Troy, N. Y., during March; in Philadelphia, Pa. during April.

during April.

MRS. SARAH HELEN MATTHEWS Will speak in Quincy, Mass., Feb. 18

LEG MILLER Will speak in Richmend, Ind., during February; in Detroit, Mich., during March; in St. Louis, Mo., during April. Address as above, or 22 Market street, Chicago, Ill.

M. HERRY HOTGHTON Will lecture in North Wrentham, Mass., every Sunday until April. Will answercalls to lecture in any of the Eastern or Middle States the remainder of the year. All applications for week-evening lectures and the attending of functals will be happily received and speedily answered. Address as above, or West Paris, Me.

swered. Address as above, or West Pails, Me.

J. M. PREBLES will lecture in Cincinnati, O., during February. Address as above.

MRS. LAUBA CUPPT will lecture in San Francisco, Cal., till further notice.

ALGINDA WILLBELM, M. D., inspirational speaker, will lecture in Kansas until spring. Address, care of James Thompson, box 138, Davenport, lowa, until further notice.

L. Judd Parder will lecture in Bufialo, N. Y., during February. Address, care of Thomas Rathbun, box 1241, Bufialo.

Dr. W. K. Ripler will speak in Taunton, Feb. Hand 25; in Cheisca, March 18 and 25. Address, box 95, Foxboro, Mass.

Mrs. H. T. Steakras will speak in Reyland. Me., during Mrs. H. T. Steanns will speak in Rockland, Me., during February. Permanent address, South Exeter, Me. MRS. SUSIE A. HUTCHINSON will speak in Charlestown dur-ing February; in Willimantic, Conn., during Starch. Address as above, or East Braintree, Vt.

as above, or East Braintree, Vt.

MRS. ANNA M. MIDDLEBROOK Will lecture in Bridgeport, Ct., during February; in Lowell during March; in Boston, April 1 and 8. Will answer calls to lecture week-evenings. Address as above, or box 778, Bridgeport, Ct.

MRS. E. M. WOLCOTT is engaged to speak half the time in Dauby, Vt. Will receive calls to speak in Vennont, New Hampshire, or New York. Address as above, or Rochester, Vt.

ELIJAH WOODWORTH Will lecture in Middlebury, Ind., and its vicinity, each Sundar and week evening during January.

E. L. WADSWORTH Speaks, every Sunday, in February in

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

GEORGE A. PEIRCE, Auburn, Me., will answer calls to speak upon the Sabhath, week-day evenings, and to attend funerals. Charles S. Marsh, semi-trance speaker, will answer calls to lecture throughout Wisconsin, Jowa, Minnesota, and other Western States. Address, Wonew 10, Juneau Co., Wis. Dr. L. P. Griggs, Evansville, Wis.

J. Wn. Van Ramee, Brooklyn, N. Y. Gronge W. Atwood will answer calls to lecture in the New England States. Address, Weymouth Landing, Mass. J. H. RANDALL, inspirational speaker, will answer calls to lecture on Spiritualism and Physical Manifestations. Ad-dress, care of Dr. W. C. Barrett, Montague, Mass.

D. S. FRACKER, Inspirational speaker. Address, Berea. O., Mns. Mary A. Mitchell will answer call tes, nerea, O., Mns. Mary A. Mitchell will answer calls to lecture upon Spiritualism Sundays and week-day eyenings in Western New York, Ohio, Michigan and Indiana. Would like calls to iccture on the direct railroad route to Chicago. Address without delay, Lockbort, Nizgara Co., N. Y.

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

of this office.

MRS. FRANCES T. YOUNG, trance speaking mediam, No. 21
West Street, Boston, Mass.

ALBERT E. CARPENTER will answer calls to lecture Sundays and week evenings, and also attend funerals. Address, Putnam, Conn. MISS JULIA J. HUBBARD, trance speaker, has again entered the lecturing field. For the present her address will be Bos-ion, care of this office.

on, care of this onice.

Miss Eliza llowe Fullen, trance speaker, will answer
calls to feeture Sundays and week evenings. Apply as early
as convenient. Address, LaGrange, Me.

as convenient. Address, Laterange, sie.

ENMA HABDINGE. Persons desiring information of het
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 letters to Mrs. Hardlinge, care of Mrs. Gilbert Wilkinson, 205 Cheetham Hill, Marchester, England, MRS. MART L. PERKON, inspirational and trance medium, will snawer calls to fecture or attend circles. Free Circles Sunday and Wednesday evenings, Address, Ellery street, Washington Village, South Boston.

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

W. A. D. HUNE, Cleveland, O.

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

Mas. N. J. Willis, trance speaker, Boston, Mass. LTHAN C. Howe, tranco speaker, Clear Creek, N. Y. S. J. FINNET, Ann Arbor, Mich. REV. ADIN BALLOU, Hopedale, Mass.

MRS E. DELAMAR, trance speaker, Quincy, Mass.

B, M. LAWRENCE, M. D., will answer calls to lecture. Ad-iress, 12 Lincoln street, Boston, Mass. DEAN CLARE, inspirational speaker, will answer calls to ceture. Address, Brandon, Vt.
MRS. H. F. M. BROWN may be addressed at Chicago, Ill.

MISS LIZZIE CARLEY would like to make engagements for the late fall and winter months with the friends in New York and Pennsylvania. Address, Ypsilanti, Mich. MRS. F. O. HTZER, 60 South Green street, Baltimore, Md. Mas, ELIZABETH MARQUAND, inspirational and trance speaker, 97 Wainut street, Newark, N. J., will answer calls to lecture.

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Mns. E. K. Land, No. 179 Court street, (room 5,) Boston, vill answer calls to lecture. MES. LOVINA HEATH, trance speaker, Lockport, N. Y. MES. A. P. BROWN, St. Johnsbury Centre, Vt.

J. W. Sraver, inspirational speaker, Byron, N. Y., will answer calls to lecture or attend funerals at accessible places. SAMUEL UNDERHILL, M. D., is sgain in the field, and ready to receive calls for lectures. Address care of A. J. Davis, 274 Canal street, New York. MRS. EMMA M. MARTIN, inspirational speaker, Birmingham, Mich.

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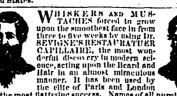
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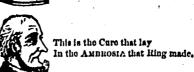
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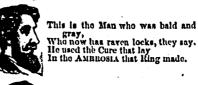
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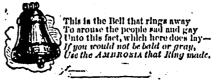




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Who now has raven locks, they say.
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Every day is written this little sentence: "Died yesterday." Every day a flower is plucked from some sunny home-a breach is made in some happy circle-a jewel is taken from some treasury of love by the ruthless hand of the angel of death. Each day from the summer-fields of life some harvester disappears. Yes, every moment some cherished sentinel drops from the rugged page. parts of Time into the surging wayes of Eternity. Even as we write, the church-bell tolls the doleful foreral knell of one who "died yesterday"- its solemn tones chill the blood in our veins, and make the heart sad indeed.

"Died yesterday." Who died? Perlaps it was a gentle, innocent babe, sinless as an angel, pure as the zephyr's gentle musle, and whose laugh was as gushing as the summer rills loitering in a rosebower-whose life was but a perpetual litanya May-time crowned with blooming, delicate flowers which never fade. Or, mahap it was a youth, hopeful and promising-possessing the fire and unimation of perennial life - whose path was strewn with sweet flowers of rarest beauty and verdure, with no serpent lurking beneath-one whose soul panted for communion with the great and good-but that heart is still now; he "died yesterday."

"Died yesterday." Daily, men, women, and children are passing away; and hourly, in some lonely, silent graveyard, the cold, cheerless soddrops upon the coffin-lid of the dead. As often in the morn we find some rare flower that had blushed sweetly in the sunset has withered forever, so daily, when we rise from our couch to laborat our posts, we miss some kind, cheerful soul, whose existence, perhaps, was dearly and sacred-Iventwined with our own, and had served as a heacon-light to our weary footsteps. But they are now gone, and future generations will know not their worth, or appreciate their precepts. Yes, remember each day some sacred pearl drops from the jewel thread of friendship-some sweet heavenly lyre to which we have been wont to listen has been hushed forever.

READ! READ! READ!

We hereby notify the public that Prof. B. LEO-NIDAS HAMILTON, M. D., the most celebrated Liver, Lung, and Blood Physician of this or any other age, has, after an experience and success unparalleled in the history of medicine for over a quarter of a century, demonstrated the fact that the Liver is the main purifier or strainer through which the blood and fluids of the body are cleansed from all poisonous qualities; and that obstructions and derangements in the natural action of this vital organ are the first and primary cause of all abnormal conditions of the system of a general nature.

If you wish to know whether you have a deranged liver and digestive organs, see the follow-

SYMPTOMS OF LIVER COMPLAINT: THE ILLS IT CAUSES.

A sallow or yellow color of the skin, or yellow-ish-brown spots on the face and other parts of the body; dullness and drowsiness, with frequent headache; hitter or bad taste in the mouth, dryness of the throat, and internal heat; palpitation of the heart; in many cases a dry teasing cough, with sore throat; unsteady appetite; sour stomach, with a raising of the food, and choking sensa-tion in the throat, which is often attributed to worms; sickness and vomiting; distress, heaviness or a bloated and full feeling about the stomash and sides, which is often attended with pains and tenderness; aggravating pains in the sides, back, or breast, and about the shoulders; restlessness at night, with a tired and sore feeling of the whole body on rising in the morning; colic, pain and screness through the lowels, with heat consti-pation of the bowels, alternating with frequent attacks of diarrhea; piles; flatulence; nervous-ness; all-gone feelings; thick, turbid, or high-colored urine; coldness of the extremities; rush of blood to the head, with symptoms of apoplexy; numbness of the limbs, especially at night; tendetness and fullness in right side, which often ex-tends to the left; cold chills, alternating with hot flashes; female weaknesses and irregularities;

Another very prominent and common symptom buoyant and cheerful disp often changed to dull, morose and desponding hypochoudriaes; those before amiable and sprightly become prevish, irritable, and unsociable; in Short, undergo an entire change of manner and

Dear reader, if you have any or all of the abovementioned symptoms, Prof. HAMILION has remedies that will strike at the root of them as by magic. There is no such word as fail in his trea ment. By them the Liver and Stomach are speedly changed to an active, healthy state, the appe-tite regulated and restored, blood and secretions thoroughly purified and enriched, and the whole

system renovated and built up anew.
It depends much upon the length of time the difficulty has been existing organization of the particular system affected, climate, general habits, occupation, sex, etc. Of course, the longer the deraugement, the more numerous the symptoms of internal discord. If Nature, in her salutary struggles to relieve the blood from its poisonous qualities, throws or deposits the greater portion of it upon the Lungs, there is at once more or less rough, with eventually all the long train of symp-toms of Consumption. If the bowels receive most of the poisonous deposit, Diarrhea, Dysentery, Piles, Billious Colic, etc., are the result. If the stomach receive it instead, Dyspepsia, Cholera Morbus, Cramps and Pains in the Stomach, Sick Headache, Heartburn and other unpleasant symp toms. If the bilious matter is thrown to the skin, all kinds of cruptions and skin diseases are produced. It is a law of the animal economy that, to be natural and free, the body must throw off all worn-out and poisonous irritating materials, by the process called secretion and excretion, as fast as it takes on new particles by assimilation and nutrition. Now I have ascertained by experiments that the majority of all this worm out billious matter taken up by the blood from the system is separated from it by the Liver, when in a healthy condition, and then thrown into the bow-els and passed off with the excretions. By this you see the moment the Liver becomes affected from any cause, it fails to separate the offensive matter from the blood and fluids to an extent proportionate to the torpidity or disorder of the organ; consequently, Nature seeks other outlets through which she can rid the blood of its un-healthy mass, when it is thrown to the surface through the pores of the skin, which it irritates, and if the unnatural process is continued long, various forms of rashes, blotches, eruptions, sores, ulcers, boils, swellings, etc., are induced, such as are seen in different persons and localities of the

So with all kinds of fits and nervous diseases: the same poison matter that is naturally and should be taken up by the liver, is left in the blood, and if the brain and nervous system is weakened by overaction or any cause, they are thrown in a negative position which renders them incapable of resisting the accumulation, and the consequence is, irregular action of the brain and

should settle upon the mucous membrane that permanently if I commenced then; said my dislines the stomach, throat and bowels, then we find the following symptoms or manifestations of the internal disarrangement — namely; water-brash, hearthurn, sickness and vomiting, colle, pains in the sides, stomach, bowels, back or breast, sick headache, pulpitations of the heart, wind in the stomach, with distress and fullness, choking spells, heat and dryness in the throat, bad taste in the mouth, canker in the mouth and throat, bad breath, thirst, cold chills, alternating with hot flashes, dysentery, diarrhea, cholera and cholera morbus, sour stomach, with raising of the food, insteady appetite, constipation of the bowels, allgone feelings, etc. 'Every one of the above symp-toms will often be found to increase where there appears to be a natural susceptibility to affections

PART SECOND. CONTINUATION OF PROF. HAMILTON'S

THEORY. Hoarseness, spitting blood, bronchitis, asthma, or phthisic, and consumption are produced by the same sause. The bilious material is thrown upon the delicate membrane that lines thenir passagesirritation, with cough; more or less severe soreness through the throat, breast, sides, back, or shoulders, or pains of various degrees of severity; and unless something is done immediately to relieve nature, inflammation will supervene, followed by ulceration, night sweats, cold chills, beetle fever, raising of matter, with perhaps a little blood, diarrhea, sore mouth, and throat, etc., which are indications of a powerful effort of nature to relieve the system of poisonous, bilious material which has fastened itself upon the most delicate and sensitive organs in the human system, the lungs and

air passages.

In connection with the above cause, we have another, which is not understood by physicians, and that is, a superabundance of action of the lungs; or, in other words, they have been compelled to labor too hard. That the machine may run well, all parts must be kept well olled and properly balanced. Thus it is with the human system. God, whose hands so daintily fashioned this won-derful body, has allotted to each organ a specific amount of labor, which, if properly and faithfully performed, will cause all to run smoothly and easily through life. But the moment one organ attempts to shirk its usual amount of labor upon a neighboring organ, that moment the harmony of the system is destroyed, and the organ overtasked by its increased action, becomes, as a natural consequence, enfeebled, and, no longer able to perform even its ordinary amount of work, falls into decay.

Suppose, for instance, that the action of the heart—the tiny seat of life—has become impaired, and, instead of performing its customary amount of labor, it now performs only half as much as it should do-what is the result? In all cases where there is a lack of action in the liver, digestive or gans, and heart, the lungs are necessarily brought into powerful action, and are obliged to perform the work of their neighbors as well as their own proper functions. The labor imposed upon the lungs is therefore greatly in excess of what it should be in a normal condition, producing irrita-tion, inflammation, and ultimately ulgeration, general prostration, and consumption. In brief, the above are the causes that produce all cases of lung diseases, throat affections and catarrh. Now, the natural and proper treatment for the full and permanent cure of all such complaints is simple, safe and reliable. Instead of applying remedial agents to the lungs exclusively, I have, by yast experience, learned that other organs should be aroused to action at once, and be compelled to perform their natural and equal proportion, thereby restoring harmony between all the vital parts. Professor R. Leonidas Hamilton, M. D., having

for many years given his whole time to the treat-ment and investigation of Chronic Diseases, more especially of the Liver and Blood, and having been long and favorably known in every State and Territory of the Union as the most skillful and rerrhory of the Chion as the most samint and successful physician in the cure of Chronic Diseases, being formerly Professor of Materia Medica, Therapeutics, Pharmacy, Medical Bota-ny, and Diseases of Females and Children, in the Central Medical College; also Physician to the ew York College of Health and the Central City Hospital, Sc., have placed opportunities within his reach of nomean importance, which have add-ed largely to his skill and experience. Remember, Professor R. L. Hamilton is the only physician in the world that has made Liver,

Lung, and Blood Diseases a speciality for a whole lifetime, and the only one that has written a full and true theory of the origin and certain cure of such complaints. Professor II, has now perfected a class of New Specific Remedies, that does not fall to cure, speedly and permanently, where the system has not entirely broken down.

After having successfully treated over 150,000 cases of Liver Lung, and Blood Diseases throughout the United States and British North America. the people can have no excuse for doubting his skill and ability to cope with all diseases to which is the peculiar lowness of spirits and gloomy fore-the human family are subject. The name and bodings of the unfortunate sufferer; persons of fame of Professor R. Leonidas Hamilton, M. D., has become a household word throughout this continent, and the mere mention of his name is sufficient guarantee that the public may place full confidence in his worth and reliability. By the new system of treatment adopted by Professor HAMILTON, all chronic diseases are FULLY AND PERMANENTLY CURED, with more speed and certainty than any other known method. In a majority of cases, CURES ARE MADE IN ONE QUARTER THE TIME usually required by other ystems; and also there is another advantage to e gained, which is of great benefit to the laboring classes, no mineral or poison remedies are given. Consequently patients are in no danger of exposure, and need not be kept from work, or compelled to change diet or general habits of everyday life.

ASTONISHING SUCCESS! THE MOST WONDERFUL CURE EVER

PERFORMED! PLEASE READ IT!

Numbers of just such cases are being reported to me every day from all sections, with a regites to lay them before the people.

NORTH TRURO, Barnstable Co., Mass., 1 March 21, 1865.

Prof. R. L. Hamilton—Dear Sir; Believing statement of my sickness and wonderful cure would be a benefit to many similarly diseased, I send you this certificate. I cannot remember the time when I was really well. Ten years ngo I was taken with a pain in my right side, which at times was very bad; but I was unwilling to give up and call myself sick, and the medicine I got in and the medicine I got from our family physician doing no good, I suf-fered in silence. In December, 1863, my side was so swollen and so painful that I could not wear my clothes. While in this condition, Mrs. Eme-line Stover, of Industry, Franklin Co., Me., came here on a visit, and told me how your valuable medicine had cured her of liver complaint, and what knew that I had it but I could not make the she knew that I had it, but I could not make up my mind to send to you then, and after a time for get it. My side got no better; and on the 18th of May, 1864, in lifting beyond my strength, I broke the ligament in my back, and was obliged to give out entirely and go to bed. I could not turn my-self in bed, and to lift me from one bed to the other, as they did once a week to make my bed, seemed as though it would take my life. I was obliged to lie on my back all the time, my head even with my body. I took my food in this posi-tion. What I suffered no one can ever know. My head ached all the time dreadfully, my side grew worse and was very painful, my back very bad; and to make matters worse, I had so much in-flammation in my stomach, side and bowels, that I could not take much that was strengthening. I and morphine cannot begin to tell one half that I had to contend with, and if I could I doubt if it would be believed. Shortly after I was taken sick I commenced to have sort of fits, and the weaker I got the oftener

ease was of the liver and digestive organs. I had faith, and wanted your medicine. I had to talk a great deal to do away with the prejudices of many of my friends: I commenced taking your medicine the 20th of November, and the result was glorious. far beyond my expectations. I began to gain immediately; my headache left me, I slept well, was cheerful, and suffered but little. Still I had no use of my limbs, and no one thought I ever would have again. The second lot of medicine I had you sold, "I will have you on your feet in a month or two at the most." I really laughed at the idea. for I then could not turn myself, move my feet, or hold my head up; but strange as it may seem, in five weeks from that date I was so much better that they put me on my feet, and I for the sec-ond time learned to realk. I have gained fast ever-since. I sit up all day, walk out, and I am about all day. My recovery is looked upon as little short of a miracle by hundreds who know the circumstances; and I often hear the remark, "He must be more than a MAN who has done this." I have had many to see me in regard to my sad condition. I thank you many times for what you have done for me, and I shall ever remember with gratitude the man who, under God, has cured me of one of the most distressing discasses, the liver complaint.

Respectfully your friend, ever,

JOSEPHINE S. HOLDEN.

AND STILL THEY COME!

ROCKAWAY, N. J. R. L. HAMILTON, M. D.-Dear Doctor; It is with pleasure that I communicate the result of the fate of your medicines. When I first visited your of-fice in New York, which was in April, 1863, I could scarcely walk from the cars before your door into the office without exhaustion. With all your prestige as a successful physician, I had but little hope that you could cure me. There was nothing strange in this. Four years and four months had passed away, and during that period
I had suffered constantly with chronic diarrhea
and piles. I had some of the best physicians, and
used everything I heard of that I could procure;
but all in vain. Why should I think that you could do more than others? But, sir, justice and gratitude compel me to say that, after the use of your medicines for a few months, the result was a complete cure. I ceased the use of your medi-cines about the 1st of September, and had no re-turn of diarrhea until the 25th of January, 1864, and that attack I could trace to its cause; indeed, sir, I cannot expect to be freed from liabilities to attacks of disease any more than other men. I wish I had the voice of seven thunders, and could assemble the sick in the world, I would direct them to you, sir, as one fully competent to heal, and whose generous and noble nature would not allow of exorbitant charges. Yours truly, REV. GEO. II. JONES.

Of the Newark Annual Conference of the Methodist Episcopal Church.

A CELEBRATED CLERGYMAN RESPONDS:

Pointville, N. J., June 26, 1865. Prof. R. L. Hamilton—Dear Sir: I have pur-Prof. 13. 14. HAMILTON—Dear Sor: I have purposely delayed writing in order to give you the results of your remedies. The medicines came to hand in due time, and I commenced using them as instructed, and have persevered. For the first week I could not see much change; the second week there seemed to be a giving way of the disease; and at the end of the third week a decided change for the better was manifest. I are now change for the better was manifest. I am now able to walk about with ease and comfort. I send you my sincere and many thanks, and pray that God may bless and preserve your life for many years. I feel that, under the blessing of Divine Providence, you have done great things for me Yours truly, REV. I. HUGG.

READ THE TESTIMONY OF MR. ZACHA-RIAH K, POST, CLERK IN THE NEW YORK POST-OFFICE.

GENERAL POST-OFFICE, NEW YORK CITY, Oct. 2, 1865.

DR. HAMLION: After suffering long years with liver and blood disease in a severe form, and be-ing dosed by physicians of different schools to no purpose other than an injurious one, I am now, ifter taking your remedies so short a time, perfeetly healthy, and free not only from all disease, but also from the effects of poisonous minerals with which my system has been drugged. In simple justice to your great professional abilities, and gratitude for your kind attention, do I furnish and grattenent, which I will promptly corroborate by letter if any doubt its authenticity. Most heartily do I recommend all afflicted with Liver, Blood or Lung Disease to Prof. Hamilton.

Very gratefully, ZACHARIAH K. POST, New York P. O.

IF YOU DOUBT THE TRUTH OF THE FOL-LOWING REMARKABLE CURE, WRITE TO HER, AND SHE WILL TELL HER OWN

INCONTROVERTIBLE TESTIMONY—THE CASE OF MRS. PALMER—A COMPLETE AND PERFECT CURE.

Mrs. L. H. Palmer, of Globe Village, Massachusetts, in a series of letters under different dates, gies a history of her case, which, as she says "was so remarkable that strangers went many miles to see her, the same as they would a great euriosity." "I seem (she writes) to have all the complaints a person can have and live. Indeed, I seem to live but to suffer. I have headache, sore throat, with a general disorganization of the systhroat, with a general disorganization of the system; am touched with a dry, tight cough, short breath, very costive; have night sweats, and at times afflicted with the piles, which are intolerably painful. Now I suffer with the cold, and again feel burning with the heat. I have not had a menstrual discharge in fifteen months; have sharp, running pains in my hips and kidneys, and my liver is apparently torpid and inactive." The medicines needed by Mrs. P. were at once for-

warded, and the benefits derived from them are apparent from the following extract from one of her subsequent letters: "Although I had begun to be encouraged by the slight improvement, yet I felt that a crisis was coming—one which I dared not to contemplate. You can imagine my agreeable surprise when I passed the critical period with less pain than I ever felt in my life. From that that the I have been supported by the contemplate of the contemp that time I began to improve rapidly; nature seemed to have been aroused under the magical influence of your remedies; my strength returned; my mind appeared to be relieved of all melancholy, and again the pathway of life opened brightly before me. Only last week I returned to my native place, from whence I was taken years ago on my bed, hardly expected by my friends to reach my journey's end alive. When my old acquaintances saw me returning compara-tively well, they could hardly believe that such a miracle could be wrought by medicine; they say It seems 'like one raised from the dead' to see me moving round again. As long as I live I shall be a walking advertisement of your truly wonderful healing powers. Words caunot speak my grati-tude. Once more I find happiness in living. If I ever succeed in accomplishing any good I shall attribute it all to you."

ANOTHER WONDERFUL CURE.

DENMARK, Oxford County, Me., Dec. 8. MY DEAR SIR: Belleving a statement of my case would be a benefit to the public, or more especially to a person similarly diseased, I send you this certificate. One year ago last June I was taken with a very severe pain in my right side; it continued to grow worse, until I was obliged to stop all kinds of business, and finally took to my bed most of the time. The pain was so bad I could get no rest night or day; I suffered beyond all description; I had the advice and counsel of the best physicians in the State, and they could do me no good; all they gave me was blue pill

I continued growing worse until about the middle of August, when I had an abscess break on my liver; it discharged through the lungs some plut and a half or more the first twenty-four hours, consequence is, irregular action of the brain and nervous system takes place, and, in their efforts to free themselves of the offending substances, convulsions or fits of various kinds are produced, in all degrees of severity, from the slightest fainting if to the most dangerous cases of apoplexy or epilepsy. Should the irritation settle, and be confined to the general nerves of the system, neural gla and all grades of nervous affections supervene, from the most intense pains and irritability to the simple restlessness so often found in females of a delicate and imperfect organization. Restlessness is a tright produced from the same; and nervous headache, drowsiness, heaviness, dizziness, roaring, buzzing, and singing in the ears and head, dimness of slight, deafness, throbbing or darting pains in the head. If the bilious matter

A friend of mine got one of your papers and brought it to me to look av; I read some of it, and thought I would try you—I could but die anyway; I had but little hope, there was so much lumbing in the world. I wrote you, I think, in March. Your answer was you could cure me, and sent me some medicine. I commenced taking it the last of April; I commenced getting better from the first dose, and continued so until I was quite well. the sore never stopped discharging to fill up un til after I commenced taking your medicine, and the discharge grew less every day until completely healed up, which was some time in August, since which time my health never was better. I can do as good a day's work as any other man, and stand it as well; and I do know it was your medicine that cared me, and I do sincerely and solemnly believe that any person that is sick (and their case is curable) that will get your nedleine and follow your directions, they will surely get cured. My advice is, friends all, if you are sick, send to Prof. R. L. Hamilton, and he will cure you. I remain, yours forever, God bless you.
J. B. WATSON.

GRAVEL CURED.

Mr. George W. Vaugn, of Grand Rapids, Wood County, Wis., writes: In the Fall of 1862, I was taken with a severe

affection of the kidneys and bladder. My strength rapidly gave way to the ravages of my disease, until I was literally nothing but a walking shadow. For the first five years of my disease my water was of a cherry red color. At times, substances the size of a bean, resembling clotted blood, would pass of, and at others something resembling covers again. My sufficiency were well sembling coarse sand. My sufferings were well nigh intolerable. I had taken your medicine only two weeks, when I felt a decided change for the better. In four weeks I had so far regained my strength that I was able to engage in light work and now (only two months since I commenced the use of your wonderful remedies) I consider myself a well man. It seems incredible, after suffering so long, and doctoring with so many physicians, and paying so much money, that I should be entirely gured in so short a time, and at such triffing expense; yet, such is the case, as all my friends and neighbors can testify. Your practice in this vicinity will be unlimited. Many are astonished at such a wonderful cure, and are daily applying to you for relief. Long may you live to bless your race.

The above is a correct copy of the statement transmitted to us. It can be seen by calling at our office. Mr. Vaughn will be most happy to recommend us to any that doubt our ablility to cure gravel, and affections arising from diseases of the kidney and bladder.

AUBURN FOUR CORNERS, Susquehana Co., Pa. Prof. HAMILTON-I now improve the present opportunity to inform you of the result of your medicine. It has effected a permanent cure, as the agonizing pain in my right side, which had troubled me for three years, has entirely subsided. My appetite is decidedly better, and the various symptoms which I had at the time of applying to you have all disappeared. My health never was better than at the present-time, and I attrib-ute all to the use of your valuable medicine, for which I shall always feel very grateful, and will do all I can to induce my diseased friends and acquaintances to apply to you, for I believe your remedies to be all and everything you claim for them. If I ever need any more medicine, or any of my family, I shall apply to you at once, as I believe it to be the surest, safest, and best to be had. I remain yours at command, MRS. J. W. SMITH.

ROSEVILLE, Park Co., Ind., Feb. 9, 1865. Prof. HAMILTON—Dear Doctor: Your medicines, which I have been taking, have had the desired effect in every particular. All diseases for which you have prescribed have been wholly eradicated n such a measure that I suffer no inconvenience from them. I am ready, doctor, to hall you as one of the greatest benefactors of the age. May heaven's kindest bessings follow you through life.
Yours, with respect, CYNTHIA JESSUP.

A CASE OF DIARRHEA OF TWO YEARS' STANDING CURED.

Mr. J. H. Allen, Postmaster at Poli Grove, Wis. writes Nov. 19:

Your medicines I have received, and used as di Tour meanines I have received, and used as di-rected. Most of the time for two years previous to applying to you I had suffered severely with diarrhea, and had tried most every remedy, but to no purpose. I have strong reasons to believe hat your remedies will have the desired effect, as I am gaining finely,

STILL ANOTHER.

Co., 111., writes July 9:

Your package of medicine came duly to hand I have taken it as directed, and am most happy to inform you that it has accomplished all that could be desired. My many aches and pains have all disappeared, as if magically, by the use of your invaluable remedies. My health is better than it has been for years. I do not think I shall need cany more medicine. God bless you, Doctor; may you always be as successful in other cases as yo were in mine. With many kind wishes, your ever truly, HANNAH GREENE. ever truly,

ANOTHER CASE OF CONSUMPTION CURED.

Mr. William S. Blakeslee, of Windham-Centre Greene Co., N. Y., writes:

Five weeks ago my friends thought I was in the last stage of consumption. After taking your medicines for a few days I began to feel much bet-ter, and am now able to be around and attend to my business. I anticipate a permanent cure, I owe everything to you for your great wisdom in treating this disease that has hitherto been consid-

CATARRH, LIVER AND KIDNEY DISEASE CURED. THE TESTIMONY OF A POST-MASTER.

W. Stearns, Esq., Postmaster at West Brain-

ree, Vt., writes; "I have taken all the medicines you sent me; the pain in my heart and left side has left me; I the pain in my heart and lett side has lest more feel like a new man. There was almost everything ailed me when I commenced taking your class with Catarrh, Liver and Kidney Commedicines, viz: Catarrh, Liver and Kidney Com-plaint. I am feeling so well that I do not know whether you think it necessary for me to take any more medicine or not. Your medicines, thus far, have proved the right sort for me."

SAVED HIS LIFE.

Mr. Jacob C. Mateer, of Shellsburgh, Benton County, Iowa, writes: "This is to inform you that I am doing all I can for you in circulating the papers you sent me among the sick, and think it no hardship to spread your fame, and the wonderful cures you have performed, throughout the land, for I was at your mercy and you saved my life; and, therefore, if there is anything I can do for you, it will be done with the greatest pleasure. I want you to send me all the circulars and papers you can to distribute among the sick about here. May God give you a long life on earth."

AN EXPRESSION OF GRATITUDE. Miss Emma J. Howe, of Bernard's Bay, Oswe go County, N. Y., writes July 6:

"I must express my gratitude for the benefit derived from your treatment. I feel really encouraged. My friends cousider it a miracle that I am helped in the least; I shall send your praise far and near."

CURED HIS SON.

Mr. Leonard Tedro, of Big Mound, Lee County, Iowa, made application for his son, who had been a sufferer for years from Epilepsy, often requiring two to three men to hold him during a paroxysm, which was of almost dally and nightly occurrence. Mr. T. writes:

"Your remedies worked like a charmmonths having elapsed since his last attack; feel 4,952) mu quite sanguine, through the mercy of God, who and safety.

the day, and everything that could be thought of, and grew worse all the time. My side was so sore (outside) I couldn't bear my clothes to touch it, and, to sum it all up, I was in a very bad fix, anyway.

has blossed your remedies, that my son will now be forever exempt from a return of this terrible affliction. In the gratitude of my heart I-united to with others in recommending those similarly affected to you at once, feeling confident that you are used to my. can cure them."

WORKING WONDERS.

Mr. A. McCurry (agent), of Seneca, Venango County, Pa., writes May 2: "Your remedies are working wonders in this

vicinity. Every person under your freatment is either entirely cured, or is in a fair way to be so." A LONG CATALOGUE OF DISEASES CUIED.

Rectina P. Chase, of Tully, Onondaga County, N. Y., writes August 20:

"Since using the medicines you sent last, my health has gained very rapidly. The long catalogue of symptoms I sent you in my first communication are fast disappearing. May long life and heaven's blessings attend you for healing poor, suffering humanity."

THE REMEDIES THE BEST EVER USED. Mrs. Rachel Henderson, of Bolivar, Westmore. land County, Pa., writes July 21:

I have taken your medicines as directed, and find myself very much relieved. The soreness in my throat, breast, and under my shoulder-blades, has left me entirely; also the swelling about my stomach and breast. I consider your remedies are the best I have ever used."

HAS HAD THE DESIRED EFFECT. Mr. Levi S. Hollinger, of West Myerstown, Leb.

nnon County, Penn., writes July 22: "The medicines you sent me last have had the

desired effect; I feel almost perfectly cured; another prescription will do a permanent work; send as soon as possible." TAKE NOTICE.

All that wish for treatmentor advice please anwer the following questions by letter, and add any further information necessary to give mea full description of each case:

QUESTIONS—Give your name, age, residence, occupation, married or single; have you headache or dizziness, cough, asthma, loss of voice or hourseness, catarrh, expectorate much, raise blood, fever or night aweats, sleepless or frightful dreams, chills, confined to bed or house, palpitation of heart, rheumatism, dropsy, nervous fits, palsy, dyspepsia, sickness, sourness, wind or distress at stomach, bilious, bowels irregular, bloated or sore, costiveness, diarrhea, appetite good, poor or craving? are you thirsty? is the tongue coated? if so, what are you thirsty? is the tongue content? If 80, what the color and appearance, or is it very dry or cracked? have you piles, fistula, gravel? urine scanty or otherwise? have you scrofula, cancer or any humor? if so, how does it affect you? Are you naturally strong or declicate, lean or fleshy, straight or stooping? What, if any, change in these respects? To what complaints are your fleshly, are training? If a ledy married or single. family most subject? If a lady, married or single, had any children, any female complaints, ir regularities, pains and weakness in the back and limbs, had any bad fits of sickness, taken much medicine, &c.?

All sick persons must remember that if they wish to be put upon a course of treatment which will cure them, they can write and answer the above questions. I can, in every instance, prescribe for them just as well as though I saw them; for I have constantly thousands under my treatment in various parts of the world which I never see; all of whom I cure as speedily and safely as those I see in person; in fact, some of the best cures I eyer made I have perfected in cases I nev-

For greater convenience to those wishing to write me about their diseases, I insert the following, which embraces nearly all that I require to know in most cases, to get at the exact nature of them, and prescribe with the most perfect success:

Have you a sallow or yellow skin? Have you brown spots on your face, or any part of the body?

Have you a headaahe?
Are you dull, heavy or sleepy?
Have you a bitter or bad taste in the mouth?
Have you cold chills or hot flashes? n beadaahe? Have you irritation or dryness in the throat? Have you palpitation of the heart?

Have you a dry, teasing cough?
Is your appetite unsteady?
Is your stomach sour? Do you raise or spit up your food? Have you any choking spells?

Are you troubled with sickness and vomiting? Do you feel bloated about the stomach? Have you pain or tenderness about the stom-

Have you pains in the sides, back or shoulders? Have you a tired or sore feeling on rising in the morning?

Do you have colic pains? Have you constipation of the bowels? Have you attacks of diarrhea? Have you wind in the stomach and bowels? Have you piles or fistula? Do you have nervous and all-gone feelings?

Have you scanty or dark-colored urine? Have you cold feet and hands? Have you a rush of blood to the head? Have you numbness of the limbs? Have you dizziness of the head?

Have you uneasiness in lying on the sides? Have you fainting or epileptic fits? Have you female weakness! Have you monthly irregularities? Have you lowness of spirits?

Have you gloomy forebodings? Are you peevish and easily irritated? Do you feel unsociable at times? Has your entire character and manner changed?

MAKE A NOTE OF THIS. In conclusion, I will say to all who read this,

and feel that they are in any way diseased, please be so kind as to write me a simple, full statement of your symptoms, and by return mail you will get a reply, with every information and advice necessary, free—only enclose stamps to pay postage. Do not delay, I beg of you, when it may place you beyond all hope of a cure. I shall be plain, and tell you the whole truth, and what you may depend upon, and whether you can or cannot be saved. Have no fear of revealing any secrets to me, for they are safe in my possession. I repeat, those who live at a distance and can-

not see me in person, write me; I can prescribe and send remedies by mail or express to any part of the world. No danger in sending letters, or money in letters, for they always come safely and speedily to me. Please hand this to your friends and acquaintances who may be sick; thereby you may do much good and save valuable lives. Prevail on them to write to me at once.

Further, I wish in this place to inform those who may be inclined to doubt the truth and authentleity of any of the above testimonials, that I will give \$1,000 to any person that can prove any of them false, having the original letters in my office, where any one can see them. I have also over 20,000 just as good, which ought to satisfy the most skeptical that my assertions are based

upon facts. OFFICE AND CONSULTING ROOMS, No. 546 BROADWAY, N. Y.,

where I may be seen on the following days only: Mondays, Tuesdays, Wednesdays and Thursdays, from 11 A. M. to 2 P. M.

All letters must be addressed to Prof. R. LEONIDAS HAMILTON, M. D., No. 546 BROADWAY, N. Y.,

CARE OF POST-OFFICE BOX No. 4.952. N. B.—The number of the Post-Office Box (No. 4,952) must be put on each letter to insure speed