VOL. XVIII.

{\$8,00 PER YEAR,}

BOSTON, SATURDAY, MARCH 3, 1866.

{SINGLE COPIES, }

NO. 24.

MR. DE SPLAE.

BY MISS LIZZIE DOTEN.

It may seem a strange question, good people-but

Did you never hear tell of one Mr. De Splae? A man who made up for the lack of good sense By a wondrous amount of mere show and pre-Puffed up with conceit like an airy balloon,

He was hard to approach as the "man in the moon,"

Save when for some purpose it came in his way, And then, oh how gracious was Mr. De Splac!

A sly politician-a popular man-When all things went smoothly he marshaled the

van; But when there was aught like a failure to fear, He quickly deserted or fell to the rear. His speech for the people went "gaily and glib," While he drew his support from the National

crib: But when an assessment or tax was to pay, Oh, how outraged and angry was Mr. De Splaci

He smoked, and he chewed, and he drank, and he swore;

But then every man whom the ladies adore, Is prone to these failings-some more and some

Which are all overlooked in a man of address. It also was whispered that he had betrayed The too trusting love of an innocent maid: But the ladies all blamed her for going astray, While they pardoned and petted-"dear Mr. De

There was good Mr. Honest, who lived but next length, my mental sky became pretty clear, and I door,

He was true, and substantial, and sound to the core; He had made it the rule of his life from his

youth, To shun all evasions and speak the plain truth; But the ladies-who always are judges, you know Declared him to be a detestable beau-Not worthy of mention within the same day. With that pink of perfection-" dear Mr. De Splae.

Withal he was pious-perhaps you will smile, And ask how he happened the church to beguile Why, the churches accept men for better or worse If there's only a plenty of cash in the purse. Gold still buys remission as freely and fast, As it did in the Catholic Church in the past. 'T is the same thing right over, and that was the

That the church swallowed smoothly," good Mr. De Splae."

'Oh, you ought to have heard him when leading in

How he flattered the Father of All for his care, And confessed he was sinful a thousand times

Which 't was morally certain the Lord knew before.

The ladies responded in sweet little sighs, With their elegant handkerchiefs pressed to their

But the pure, unseen spirits turned sadly away. From the loud-mouthed devotions of Mr. De

Oh short-sighted mortal! Poor Mr. De Splac! His mask of decention was molded in clay. And when his external in death was let fall. What he was, without seeming, was known unto

His garment of patches—his flimsy disguise— Which had won him distinction in other men's

Was "changed in a twinkling"-aye, vanished away,

Leaving nothing to boast of to Mr. De Splae.

Ah, a great reputation, a title, or name, Often brings its possessor to sorrow and shame; But a character, founded in goodness and worth, Outlasts all the perishing glories of earth. O'er the frailties of nature-o'er the changes of

It rises majestic, in beauty sublime, Till the weak and faint-hearted are cheered by its

time.

Far above all mere seeming and empty display.

Written for the Banner of Light. LINES,

TO MY FRIEND, MISS H. S. INGRAHAM.

BY MISS E. C. ODIORNE.

May friendship's pure and never-dying flame Remain within our hearts, toward each other, Unchanging and eternal, still the same, As years roll on, pursuing one another; And may thy firm, true spirit ever be Unshackled, bright, in all its purity.

Oh! may thy life be free from earthly care-But 't is the lot of mortals here below To meet with grief, affliction's blight to bear. And if thou sorrow hast, 't is sweet to know That death to us is an eternal gain, Releasing us from trouble, woe and pain.

I miss thee, Helen, in the sweet communion ·That binds so closely true and loving hearts. And may time kindly hasten our reunion, When we shall meet, though it be but to part. For ties are broken in this world, and only Is happiness above; we here are lonely.

Farewell; and let us hope our separation Will be but short; but should we meet no more In earth-life, in a near and aweet relation ... We'll join each other on the eternal shore. Where angels, watching o'er us, wait to guide Our souls triumphant o'er Death's gloomy tide.

CORRESPONDENCE WITH S. B. BRITTAN.

The following letter was forwarded to the Banner, doubtless with the expectation that it would reach the party to whom it is addressed through our columns. We took the liberty to hand it to Dr. Brittan, whose appropriate reply follows the letter of his correspondent.

Grass Valley, Nevada Co., Cal., } Nov. 22, 1865.

DOCTOR S. B. BRITTAN-Dear Sir: The high appreciation I have of your character precludes the necessity of offering any apology for intruding upon your notice; so to the point, which is mainly to suggest to you the propriety of writing a sequel" to "Man and his Relations," and for these reasons: 1st, No one can read your works as much as I have without being fully satisfied that a desire to benefit your fellow-man is with you paramount to all other considerations. Now I believe that millions of people are mentally constituted like myself, and this is my situation: I am verging on three-score years, and until within a year or two have been a thorough Atheist, believing man to be the highest order (and nothing more) of the brute creation, and that when he died, whatever he might possess of an interior principle superior to them, was like a vapor, and lost forever. One may imagine but never express the anguish I have suffered for a good part of my life from this belief, and doubtless should have gone to the grave with this incubus; but, fortuitously, the "Telegraph Papers," "Brittan and Richmond's Discussion," Judge Edmonds, A. J. Davis, Prof. Hare-in short, everything that I could buy or borrow on the subject-I read critically, and, I trust, understandingly; also, I ought to mention, the "Banner of Light." Well, at felt I was becoming a new and different man; so to be still more sure, I thought, all that is now necessary is Doctor Brittan's new work. I sent to Boston and got this, with eight or nine other books. And now comes the screet trial of my life; per-

haps my anticipations were too high; but, at all events, I am now almost as miserable as I was two years ago. Why so? you will say. Answer: True, your work is physiological; but "Man and his Relations" is a very comprehensive phrase, and I, for one, believing you to be a true, and decidedly the ablest Spiritualist I have read, expected to find something at least encouraging on that subject, but have been sadly, painfully disappointed. From the beginning to near the close, all the wonderful cures are only the result of knowing how to control vital electricity; in fact, it seems to me you all but make electricity, life, soul, spirit-everything but flesh and bones. Clairvoyance is nothing but the mind (whatever that may be) passing from one place to another. A man may be dead for an indefinite period, so that decomposition has not set in, an infusion of warmth and electricity calls back the soul from the distant spheres; for surely we cannot suppose the spiritual umbilicus remains intact, or undetached for so long a time. What difference (spiritually) can any one perceive between the frog lying dead (apparently) through the winter at the bottom of a pond, and the Indian Fakir lying entombed for ten months? I could mention many things of a like nature occurring in the book but for being tedious; suffice it to say that the fairest inference to be drawn is, that you have entirely discarded Spiritualism, hence the encomiums of the theological press. I hope I may be mistaken, and all the fault lie in my own obtuseness. If Spiritualism is false, God (if there be one) help me, or all

is lost. Toward the close of the book you write beautifully of spirit and immortality. So does, or did, Dick, and many others, who deny the beautiful theory of Spiritualism. Before I read the book nothing within my means could have kept it from me. Now I deeply regret having ever seen it; for if Spiritualism is false, may I over remain blind to the fact. Finally, then, if your views on this subject are as when you thrilled the hearts of all true believers in your discussion with Doctor Richmond, I hope, on mature reflection, you may be induced to subjoin an addenda, or sequel, to 'Man and his Relations;" for I believe the good will be incalculable, and thousands will bless you.

I have never had an opportunity of witnessing the slightest phase of spirit-manifestation, and all I know of the subject is from standard authors; but the theory, oh! how grand! how sublime! how ennobling! It covers all our wants, and satisfies all our aspirations-removes the dread of death-smooths the dying pillow-assuages all our sorrows-is full compensation for the loss of all earthly comforts-renders the separation of beloved children and all earthly connections and attachments only temporary. Take from me health, friends, property, all that earth can yield, only let me say, as I close my eyes for the last time to external things, I know that Spiritualism Respectfully, J. A. TYLER. is true.

My good friend expresses the dissatisfaction he experienced on reading the book entitled Man and his Relatious, and he kindly suggests the necessity for a sequel to that treatise. My thanks are due to my distant correspondent for the frankness which characterizes his epistle. The manifest earnestness and sincerity of his inquiry after truth entities his letter to the most respectful consideration. I am sorry to have disappointed the hopes which our previous intercourse, through the commerce of letters, had contributed to inspire. But the disappointment may have resulted in part from a misconception of my design. In order to fairly determine whether a treatise on any subject is a success or a failure it may be necessary to comprehend the author's original plan, the method proposed to be adopted, and the prescribed limits of his work. It would certainly be a source of deep and fasting regret should it ultimately appear that my labors had served to feeling, may remain a long time after the organic njoy their acquisitions.

it is quite possible I may err in judgment, I do depend on respiration and the heart's action. And human mind to the body and to the external contrary, I am assured by many correspondents, tional basis for their previous spiritual convictions. Others, who have been severely trained and tried in the schools of modern materialism, have professed to perceive in it something like a friendly hand outstretched to lead them forward and upward, from the low plane of a sensuous life and a material philosophy to the very portals of the Invisible World.

While we all possess the essential attributes and qualities of one common nature, it can not have escaped the most casual observation, that the elements of mind and character are variously combined. This diversity at once defines, and enables us to distinguish, the separate individualities among men. It is not, therefore, to be expected that the same method, in the elucidation of a subject, will be equally well adapted to all minds. I have the means of knowing that the treatment which proved to be so unsatisfactory to my friend was happily adapted to meet the wants of many others. However, this was not because the author had "entirely discarded Spiritualism;" not for the reason that he has treated popular religious prejudices with remarkable tenderness; nor yet because he has any disposition to embalm the exploded dogmas of an effete theology. When my correspondent intimates that something of this kind may be fairly inferred, I am prone to suspect that he has not read the book to which he refers with the care and deliberation that warrant the expression of a decisive judgment. Whatever verdict, in the case of Man and his Relations, the public may be pleased to render, the author may at least assume that in his treatment of the subject he never deviated from his course to conciliate any class of thinkers, whether Christian or Infidel. He was not engaged to dry nurse the offspring of ignorance and superstition; not as a resurrectionist to dig up the dry bones of old systems; not as the agent of a fossil museum; nor ins he bestowed on hoary errors and venerable Machinods, however consecrated by the ministers and the offices of religion, the respect that is only due to the truth. Let those who will, serve in such capacities; the writer has other and more serious work to do."

It is true that Man and his Relations does not comprehend a particular discussion of the spiritual phenomena; and for this a sufficient reason may be assigned. They did not properly come within the scope of the first volume on the relations of Man. It was but natural to commence relations of the human faculties and affections to the corporeal organs; and, especially, through these organic avenues, the relations of the mind to the elements, forms and phenomena of the Visthie World. If this is really accomplished, the author's purpose-so far as it could be developed in this first volume-is realized. The work was composed with a view of the possible preparation of a Second Volume, comprehending the relations of Man to the realms of spiritual life and thought. But the writer can make no promise in respect to the execution of the second part of his plan. When our venerable friend, Governor Tallmadge, was obliged-against his inclination-to leave anything undone, he was accustomed to excuse the omission by saying, that he had been too constantly employed on the "Committee of Ways and Means." The present writer has long been a member of that committee, and has a fair prospect of serving in the same capacity during the remainder of his natural life. The engrossing character of the duties imposed upon him must inevitably delay-may finally prevent-the full accomplishment of the original design, especially as he can not consent to a careless and hasty treatment of so grave a subject as our relations to the immortal life and world. "In that event, however, the volume already published is not the less complete and comprehensible in itself. And for the rest, it were perhaps better to have a great question involved in all its original obscurity, than to have vainly meddled with it only to reveal the narrow limits of our own powers in vivid contrast with what is immeasurable in the subject.

My friend seems to misapprehend the author's purpose in the presentation of many of the facts contained in his treatise. The phenomena of Clairvoyance were introduced to show that the power to see does not alway and necessarily depend on the eye-that a man may discern remote objects and events in the absence of light, and without the use of the organic instruments of vision. So far as the general fact has any bearing on the question, it sustains our hope of immortality. It certainly affords strong presumptive evidence that this sense will continue to exist, and may be exercised after the body is disorganized. If one sense may, for a little senson, be intensely active and perfectly reliable, without the use of the appropriate physical organ, why may not all the senses be so exercised? And in view of this fact, who is prepared to affirm that one hundred and fifty pounds of flesh, more or less, is indispensable to the mind's existence? | I am not able to discover aught in the nature of such a faculty as the clairvoyant vision that can possibly lead any man to distrust the existence of his own soul. Whether his previous conviction did or did not rest on a rational hasis, how can the use we have made of such facts unsettle his faith or otherwise disturb the secenity of his mind? Bo far as the existence of such a faculty and its manifestations can have any relation to the question of body should be allowed all the vitality it can the future life, they certainly carry with them a possibly acquire without having it consumed by significant and beautiful confirmation of our brain-work. It is a mistaken idea that smart

weaken, in any degree, the common faith in the | functions are completely suspended; and hence, reality of a spiritual and everlasting life. While that our conscious existence does not necessarily not think that the treatise on the relations of the pray what is there in the nature of this fact either to destroy or to enfeeble the conviction that we world, is of such a nature and tendency. On the are destined to possess and enjoy an uninterrupted life after the complete and final destruction of that it has supplied them with a natural and ra- the body? True, to illustrate the fact that a state of suspended animation in man, and the subsequent restoration of all the powers of life, were not impossible phenomena, in the nature of things, reference was made to the hybernation of some of the lower orders of animated nature. The possible occurrence of similar phenomena in the life of man, was rendered the more apparent by the analogies of the animal world. The course of reasouing on this topic was particularly designed to discover the essential condition of those persons who, in one way of another, have been reanimated long after the outward signs of life had disappeared; thus suggesting a natural and rational explanation of a fact which biblical authors have been pleased to regard as a miracle, in the super-

natural sense of the term. My correspondent would do well to observe the particular use which was made of the facts and analogies under discussion. The writer certainly never supposed that the question of immortality was to be either settled or unsettled by the citation of such facts or the discovery of such analogies. What if the vital functions in both animals and men may be temporarily suspended. Men and animals are alike in many other particulars. They all eat and digest their food; they respire, the blood circulates and they propagate their kind. In short, all the processes and functions of organic chemistry and animal physiology are common to both. But we are not accustomed to question our manhood on this account; and of course we look elsowhere for the evidence on which we rest our own high hopes of a super-sensuous and im-

Let it not be said that the writer has deserted Spiritualism. When one has pursued the even tenor of his way for twenty years, without wavering—amidst the most determined and bitter opposition-through evil and good report; it is too late to falter and turn back when the goal is in sight, If we required the light when the sense was quick and the eye had lost none of its youthful fire, do we not need it now? We can ill afford to dispense with the immortal sunshine when the frosts of fifty winters have gathered upon the brow. When the shadows lengthen on the plane. and our earthly expectations have been modified by the discipline of a painful experience; when our mortal passions decline, and time has chilled the warm blood; oh, then, if our inward supports fail us, we are poor indeed! Happily the writer's poverty is not of this descripwith his earthly constitution-to consider first the tion; and he ventures to hope that his distant friend may yet enjoy the wealth that consists in those imperishable hopes that sometimes spring up from the ashes of earthly fortunes to glorify our existence. The divine fires may yet be rekindled and burn brightly on the cold altars of our faith and love. May they temper life's wintry winds, and melt the glaciers that form about such minds and hearts as are without light and hope in the world.

THE MYSTERIES OF IRON.—There is no miracle

recorded in the annals of any religion more mysterious, more incomprehensible, more inconceivable, than some of the well-known properties of the simple metal, iron. Consider, for instance, its change from its ordinary to its passive state. If a piece of the metal in its ordinary condition is immersed in nitric acid, it is powerfully acted upon, entering into combination with the acid and losing its metallic form. But if a piece of platinum wire has one end inserted in the acid, and the iron is then immersed in contact with the wire, it is so changed that the acid has no power upon it, and this condition continues after the platinum wire has been withdrawn. The contact of a single point with the platinum sends a transformation all through its particles which renders them invulnerable to the attacks of the most powerful acid. Even more wonderful is its change under the influence of a current of electricity. When a bar of pure, soft iron is welded with an insulated wire and a current of electricity is sent through the wire, the bar is instantly converted into a magnet. It is endowed with an unseen force which stretches out from its ends, and seizes any piece of iron within its reach, draws it to itself, and holds it in its invincible grasp. The object of insulating the wire is to prevent the electricity from leaving it, and yet through this insulating coat a power is exerted which changes so strangely the nature of the iron, enabling it to act on substances with which it is not in contact. As soon as the circling current ceases, the iron becomes like Samson shorn of his locks, its miraculous power has departed. No less mysterious than either of these is the more familiar phenomenon of the fall of a piece of iron to the ground, under the simple action of gravitation. What is that invisible force which reaches out in all directions from the earth and clutches all matter in its grasp? The fibres of this power are imperceptible to any of our senses. If we pass our hands under a suspended rock, we can feel nothing reaching from it to the earth, yet there is something stretching up from the earth, taking hold of the rock and drawing it down with the strength of a hundred cables! We walk enveloped in mysteries, and "our daily life is a miracle."

MOTHER. - The education of children should not be commenced at too young an age. The children make smart men. The vast majority of The cases of apparent death were introduced to children who mature young, wear out the delishow that life, with all the powers of thought and cate machinery before they arrive at an age to

A VISION OF JOSEPH HOAG.

Within the last ten or fifteen years I have contributed quite a number of copies, to different portions of the public press for publication, of a manuscript under the above caption, that was handed to me, about twenty-three years ago, by a memher of the Society of Friends, the original never having gone out of my possession since I received

It will be observed that there are six distinct vents foreshadowed in the vision-viz:

1st, Great agitation in the Churches, culminatng in division; first in the Presbyterian order and afterwards in the Society of Friends. Events have vindicated in a remarkable manner the truth of this prediction, and in the order of time iarrated. Unlike what might have been expected, when the dividing spirit (which ended in a division) entered the Society of Friends, which was after the division among the Presbyterians, so riolent became the contention among that peaceable sect that many officers and members of the meetings were forcibly ejected from their seats in their houses of worship.

2d, The violent outbreak and commotion that broke out among the Masons at the time of the abduction or murder of Morgan is still fresh in the memory of many. This, too, is set down in the vision in true order of time.

3d; The civil war just closed is next most dislinctly in order.

4th, The abolition of slavery and the loss of the power of the Southern States, is now a fact paent to every understanding.

5th, The arising of a monarchical power to take control of the Government, and,

6th, The establishment of a national religion, to be followed by persecution, for conscience's sake, which come next in order, are not yet accomplished, and it is devoutly to be hoped that we, as a

people, will be spared their infliction. Joseph Hoag was a speaking medium, in fellowship with the Society of "Friends," who, by their tenets and discipline, profess to recognize no others than such as ministers of the Gospel. He was of a family whose organizations seem to have been peculiarly fitted for inspirational mediumship, as an unusual proportion of his name and kin have been ministers in good esteem among Friends, Like George Fox, the principal founder of the Society, and many other early Friends, as is evinced in their published lives and writings, Mr. Hoag was evidently highly gifted with both clairvoyant and clairaudient mediumistic powers-which the guileless and truthful life he lived doubtlessly rendered available to highly developed spirit-influences-and hence the remarkable clearness with which the coming events are foreshadowed in the vision, and their (thus far) exact fulfillment. THOMAS R. HAZARD. Newport, R. I.

THE VISION.

"About the year 1803, probably in the eighth or ninth month, I was one day alone in the field, and observed the sun shone clear, but a mist eclipsed its brightness.

As I reflected upon the singularity of the event, my mind was brought into a Allence the most solemn I ever remember to have witnessed, for all my faculties were low and unusually brought into deep silence.

I said to myself, 'What can all this mean?' I do not recollect ever beldre to have been sensible of such feelings, and I heard a voice from heaven saying, 'This that thou seest which dims the brightness of the sun, is a sign of present and coming times. I took the forefathers of this country from a land of oppression; I planted them among the people of the forest; I sustained them, and, while they were humble, I blessed them, I fed them, and they became a numerous people. But they have become proud and lifted up, and have forgotten me who nourished and protected them in the wilderness, and are running into every abomination and evil practice of which the old countries are guilty, and have taken quietude from the land, and have suffered a dividing spirit to come amongst them.

'Lift up thine eyes and behold!' And I saw them dividing in great heat. This division began in the Church on points of doctrine. It commenced in the Presbyterian Society and went through the various religious demoulaations, and, in its progress and close, its effects were nearly the same. Those who dissented went off with light hearts and taunting language, and those who kept to their first sentiments appeared exercised and sorrowful. And when the dividing spirit entered the Society of Friends, it raged in as high degree as any; and, as before, those who separated went off with a lofty look and censuring, taunting language, and those who kept their ancient principles retired by themselves.

It next appeared in the lodges of the Free Maions, and broke out like a volcano, until it set the whole country in an uproar for a length of time. Then it entered politics throughout the United

States and produced a civil war, and abundance of blood was shed in the combat. The Southern States lost their power, and slavery-was abolished. Then a monarchial power arose and took the

Government of the States, and established a national religion, and made all societies tributary to its support. I saw men take property from friends to a great amount.

I was amazed at all this, and heard a voice proclaim, This power shall not always stand, but with it I will chastise my Church until they return to the faithfulness of their forefathers. Thou seest what is coming on thy native land, for its infaulty and the blood of Africa, the remembrance of which has come before me.'

'This vision is not for many years,' but it became such a burden that for my own relief I have written it."

.Three things only are essential to happiness, namely: Something to do; something to love; and something to hope for.

Children's Mepartment,

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 HUMT.

(Original.)

VIRGINIA PERKINS

CHAPTER XIV.

Now Undertakings.

Sambo was quite well in & few days and Virginia was nicely rested, and she feit so happy and full of loving trust that she thought she should never doubt again the protecting power that made all things work for good. The world always seems very beautiful when the heart is truthful. If in our troubles we see that they will all work for good, then we do not fear them, and are quite ready to welcome others. Just as the farmer in the cloudy, stormy days, is quite satisfied to do without the sunshine, because he knows that his meadow needs the rain, and his crops require something besides the sunlight, so when we see that the cloudy days of adversity will bring the spirit more strength and beauty than unbroken ease and prosperity, we are quite willing to wait until the sunshine of better days comes.

Virginia and Sammy started again on their journey quite sure that some good was coming to them. The place where they had been stopping was so seeluded that little news from the world outside reached it. There had been some rumors of a great battle; but none of the colored people seemed to believe them, and they told Virginia all about their life in that guiet place, and of their great sorrows that sometimes shut over them, making their whole lives seem like a passage through the wilderness, but never overshadowing their sky so that they could not see the face of their Lord smiling on them.

Virginia and Sammy had traveled a week when they found quite a change in the appearance of all things, and wherever they stopped they heard of armies, and all that accompanies them. Sammy insisted on keeping in the most secluded paths, and he seemed terrified when they approached those spots that hore traces of horsemen and soldiers. But all at once just at twilight they beheld an encampment. What a beautiful sight it was. Far down in the distance the white tents appeared, and against the line of forest, now dark in shadow, they looked to Virginia like openings to the beautiful sky beyond. She almost fancied that they had at last reached that horizon that she had so often looked longingly to, and had found it all prepared for her entrance to the beautiful land where her mother had gone.

Sambo stood in wondering amazement at the sight before him. Much as he loved the new and strange, he was somewhat alarmed at what he saw, and felt disturbed that he had not been able by his shrewdness to avoid what seemed to him a danger. A shadow came over his face and lines of gloomy anxiety appeared.

"Is it not beautiful?" said Virginia, "Oh, I am so glad we came this way, and now 1 know just how Hugh lives."

"It may 'pear buful to you, Missus, but Sambo rather see de wolves in de Spring an' hear dere bark close un to de cabin door, than see dat sight, It 'min's me. Missus, of de time I was taken back to my ole Massa, after I had got so far away I was berry sure I neber go back."

"Oh, Sammy," said Virginia, "don't say so; it frightens me; if anything should happen to you I should never forgive myself for letting you come with me."

Sambo was quite himself again in a moment.

"Oh, Missus," said he, "Sammy feel de honor, and neber 'gret anything. It 'pears like he fine some way out ob dese perils. When Moses took de children ob Israel through de flery furnace, he neber gib up at de las' moment."

Sambo had not more than spoken this, when a rough voice accosted them and demanded the countersign. Of course they neither of them knew what to say, and in a moment they were taken in custody, and were on their way toward the white tents of the army. The deep shadows of night came on, and the lights began to gleam through the encampment. Virginia felt no fear, for it seemed to her as if the voice that had seemed to be calling to her was now close by. Only as she looked into the face of Sambo and saw the distress, then did she feel any regret.

When they reached the encampment, they were taken before an officer, for something in Virginia's manner made those who saw her respect her. On being questioned, she told her name and the object of her journey. She mentioned Hugh de Lancey's name.

"That must be our Captain," said one. "Let us take her to the hospital tent. As to you, Master Nig, we can dispose of you at short notice."

Now that Sambo was really taken he assumed an air of indifference. One would have thought that he had but little care for what happened to him, but Virginia, who had watched his face, knew that underneath this apparent calm a great storm of fear had gathered. She resolved on one thing: that he should not be permitted to suffer if she could prevent. She contrived to say a few words to him while he brought the bundle which he had carried for her through all the journey.

"My faithful Sammy," said she, "I will watch and contrive as you did, and will never rest until you are at liberty."

"Bress you," was Sammy's answer, but it was given in so submissive and despairing a tone that it ande the tears spring to Virginia's sympathet-

She was soon brought to the hospital tents, and by the bedside of Hugh. She knew him only by the light in his eye and his dark waving hair, for he had sadly changed. When he saw who was before him he gave a start and then fell back unconscious. When he recovered he said, gently:

"Oh, Virginia, this is so good in you, I knew you would come, for I have called and called you, and I should never have got well without you. Now you will sit by me and talk and read, and bathe my head when it aches. But how did you got here?"

Virginia told of her journey on foot, and how often she had thought of him, and wondered if he would get well and go home before she returned, or whether the voice she seemed to hear was his, and if he wanted her. Then she asked of his, wounds, and he told of the fearful battle, how it had raged, and sometimes the field seemed to be won and then lost.

Virginia folded her hands and sat very still, listening, the color coming and going in her face as he recounted the exciting events,

"We shot them down like blackberries," said

"Oh! oh!" said Virginia, holding her hands tightly together, "do n't, do n't tell-me any more. I wish I had not come. It is wicked to kill one

"Oh ho, my protty!" said Hugh, "where's the kind, loving young laily that wanted all the slaves at liberty, and was not afraid of what might hap- stopped he would waten. She grew nervous, pen?"

"And so I do," said Virginia, "and I would fight to help them."

you'll be sent to Richmond." "You can tell of me if you will," said Virginia; I am not afraid, and I will never deny it."

"Well, don't be angry," said Hugh, seeing that he had to deal with some one besides the little help her. Tinny that he expected to think and feel just as he did;" we will not quarrel about the nasty niglittle song I taught you about the warbling wa-

Virginia sang, and Hugh soon fell asleep. From this time she was called the little nurse, and the surgeons made her a great favorite, begging her to go with them to many a poor suffering fellow and talk in her gentle way and sing to them. She was not alone in her offices of love. She found ginia with a faithful heart put her hand to the work and shrank from no duty.

Although Hugh demanded all her time, yet he object to her carrying the light of her sweet face to the poor, friendless ones, who thought of mother and sister far away, and longed for some gentle word of love. To such she seemed like the angel of life, bringing sweeter sleep than all the anodynes that could be given.

But as the days went by she heard nothing from her faithful Sammy. She asked Hugh to inquire of the officers about him, and he promised, but always had some excuse for not doing it. At last she became very auxious, and determined

As she was one day going the round of her visits among the sick and wounded, she felt faint from the suffering she had witnessed, and sat down a moment to recover herself. A sprightly mulatto boy ran and brought her a glass of water. She thanked him so heartily that he opened his sharp eyes to their widest extent, and made so low a bow that Virginia laughed outright. Every day after that he watched for her coming, and repeated his low bow, sure of being rewarded by Virginia's hearty laugh. She determined to make him her confidant, and claim his assistance in finding where Sambo was. But to do this she must have some excuse for talking with him, so she told him to ask leave to cut her some nice fresh branches to hang about the head of the couches, and to use to brush away the insects. He was all willingness, and soon gained permission to execute any command of hers. This brought him frequently to her, and she was soon able to tell him what she wished.

As the boy listened, and understood what was expected of him, all the roguish fun left his face, and a look of manly determination settled on it. He promised to bring back word the very next day or he would die; he would kill himself; he would shoot himself with a revolver; and his eye sparkled, and the fun began again to gather about his face. Virginia hushed him to silence.

"Gus be my name," said he, " and Gus be my uncle's name, and Gus be my grandfather's name and so I be jus' little Gus."

" Well, Gus," said Virginia, " you find out about Sambo and I will never forget you; and you will do me the greatest kindness possible."

Gus made one of his low bows, and retired. The next day he appeared at the same place, and so broad a smile was on his countenance, that Virginia was sure he had good news; but she was obliged to wait to hear it until she could send him on some errand. She thought of the beautiful boxwood trees that she had seen on her journey, and she sent him for some of their fresh boughs; and she fancied, also, making some oak trimmings to festoon about the tents. When he returned laden with the forest treasures, he had a good opportunity to tell her ail he had ascertained. It was that Sambo had been recognized by his former master, who was in a South Carolina Regi- And the frank sun of spirits clear and rare, ment, and that he had been severely whipped and was to be sent back South the very next day, soon it was whispered at the royal ear, with many more slaves that were considered dangerous property so near the enemy; for then it was not supposed that the Northern armies would return the poor fugitives. He related that Sambo return the poor fugitives. He related that Sambo Some yellow drops more rich than all the rest was at present guarded with some others, but that he. Gus, had been able to find a very safe way to pass the guard.

"All dat dis boy want be's some whiskey, and he hab 'em asleep in no time." "But, Gus," said Virginia, "I can get a few

glasses of whiskey from the surgeon, and a little alcohol, but not enough to intoxicate two men." "You let dis nig alone for dat," said Gus; "dere

be some what ole Suke tell dis boy to get for such 'caslon; an' you jes' hab de whiskey an' de like, an' die boy hab de 'casion all prepared."

"But, Gus," said Virginia, "I must go with you; and I cannot go in a girl's dress. Have n't you an extra suit of clothes?"

"Not a jib but what I hab on; but I hab a brud der, an inch or so taller than I, an' he had a cute fit of clothes; an' I make him sick wid de feber an' den he take 'em off, an' I fume 'em wid sassa fras smoke, an' den dey be sweet as roses, an' fi you cuter dan de mud roun' de duck's foot."

Virginia was only too thankful to find some way to help her faithful friend, and she did not pause to think of trifles. Her first object was to get as good a supply of whiskey and alcohol as possible She was readily granted several potions without questioning. Her second object was to secure some soldier's uniform for Sambo, that he might pass unnoticed. Her third was to learn the countersign for the night. She had but a few hours to do all this, for she could not neglect her daily duties; and Hugh required much of her time.

Good fortune, or the good power that guided her, aided her. An officer that was in to see Hugh, asked her if she had been out at sunset on the ton of the hill to see the encamment. Virginia told him that she had not seen outside of the encampment since the day she entered it, and she for several reasons: one, that it saves the commitwould never go without the countersign-telling him of her adventures on arriving.

"Only think," said she, "if I should be belated. what would I do but be brought back in dis-

grace." The officer whispered the word to her, and she thanked him, promising to see that very sunset | choice it is; for she not only gives us two interfrom the hill, but insisting on finding her own es. esting and instructive lectures on the Sabbath. cort. She had now only to find a uniform for but some remarkable tests during the week. Alhis tent. But it seemed that afternoon as if he would never go to sleep. He talked of everything of the days when they were children; of the pleasant home; of the old familiar places, and of the dangers he had encountered. Virginia tried to listen attentively, but her mind wandered. How much depended upon her promptness? Sambo's freedom was something to be accomplished at all hazards. He had run all the risk for her, and she could never rest if he suffered on her ac-

ount.

At last Hugh's cyclids closed; but he did not sleep work of his Maker.

quietly, but kept waking from a troubled dream. She bathed his head and sang; but when she and almost irritable. When he slept it was five o'clock, and she had to search for and prepare the bundle to be carried to Sambo. She soon found "Say that here," said Hugh warmly, "and the garments she wished; but now her anxieties began to increase; how could she get them to him, even with the help of Gus? She thought and contrived, but could flud no possible way, and she must seek for Gus, and see if his ready wit could

He soon discovered her, for he seemed ever to be on the alert. On listening to her doubts of gers; come and wet my forehead, and sing that | their ability to get the bundle away unobserved, he replied:

"Neber do dat; it mus' be 'served, and looked at mighty sharp; but you trus' dis boy once, an' den you see if he not up to de 'casion. Gus hab it all planned ready. You be great friend wid de doctor; well, you put dis yere package in de clothes, an' den you take de oder of dem, an' ask de doctor if it be not hery dangerous an' need to several ladies who had husbands and fathers be fumed, an' he say 'sartm',' an' den dis boy wounded, serving as nurses; but they had their pear, an' you order him to take dem to some place servants, and had to be waited upon; but Vir- and smoke em wid de sassafras, an' deu I hide 'em whar Sambo find 'em right easy."

Virginia was so delighted with this plan that she was not long in executing it. So much was yielded to the wishes of the surgeons and did not she trusted, that no questions were asked, and before sundown the clothes were in their safe hiding

Gus also arranged that Virginia should don his brother's clothing after the had gone her evening round of visits, and while she was in her own apartment; but Virginia doubted her ability to do this, therefore at her leisure she put on the boy's clothing, and her own over it, putting a shawl about her.

The shadows of night came on quickly, for the sky was cloudy, a storm having suddenly risen just before nightfall. It seemed to Virginia that even the clouds were her friends and assistants, and she lifted her eyes with a prayer of gratitude. At the appointed time she went her usual round among the sick, who anxiously awaited her coming, and always wanted her to stay with them; but this evening no one asked her, for she looked so pale from anxiety concerning her undertaking, that they thought her ill. As she passed from the couch of her last patient, her heart trembled so she could hardly stand; but she had learned to trust the power that had proved itself ready to aid her in all her rightful undertakings, and as she whispered a prayer for aid, a spirit of peace caine over her, and she felt as if the guiding hand of an angel was leading her. Perhaps there was; for to the pure in heart the angels come so near that their very presence may be felt. She thought that a wiser mind than hers was directing her thoughts, and perhaps there was; for to the prayerful, trustful heart, come thoughts from the higher world, so clear and distinct, that to heed them is easy, and to obey their commands brings the best of gifts to the spirit.

[To be continued in our next.]

DARA.

BY JAMES R. LOWELL.

When Persia's scoptre trembled in a hand Wilted with harem heats, and all the land Was hovered over by these vulture ills That snuff decaying expire from afar, Then, with a nature balanced as a star, Dara arose, a shepherd of the hills.

He who had governed fleecy subjects well. Made his own village, by the selfsame spell,
Secure and quiet as a guarded fold;
Then, gathering strength by slow and wise degrees,
Under his away, to neighbor villages Order returned, and faith, and justice old.

Now when it fortuned that a king more wise Endued the realm with brains and hands and eyes, He sought on every side men braye and just; And having heard our mountain shepherd's praise, How he refilled the mould of elder days, To Dara gave a satrapy in trust.

So Dara shepherded a province wide, Nor in his vicercy's sceptre took more pride Than in his crook before; but envy finds More food in cities than on mountains bare; Breeds poisonous fogs in low and marish minds.

Like a great sponge, sucked wealth and plenty up, Yet. when he squeezed it at the king's behest,

For proof, they said whereso'er he went,

A chest, beneath whose weight the camel bent, Went with him; and no mortal eye had seen What was therein, save only Dara's own; But when 't was opened, all his tent was known To glow and lighten with heaped jewels' sheen.

The king set forth for Dara's province straight, Where, as was fit, outside the city's gate. And there, with archers circled, close at hand A camel with the chest was seen to stand.

The king's brow reddened, for the guilt was plain:

"Open here!" he cried, "this treasure chest!" was done, and only a worn shepherd's vest Wasfound within. Some blushed and hung their

heads;
Not Dara: open as the sky's blue roof
He stood, and "Oh! my lord, behold the proof
That I was faithful to my trust," he said.

To govern men, lot all the spell I had! My soul in these rude vestments ever clad, Still to the unstained past kept true and leal, Still on these plains could breathe her mountain

And fortune's heaviest gifts serenely hear, Which bend men from their truth, and make them

For ruling wisely I should have small skill, Were I not lord of simple Dara still; That sceptre kept, I could not lose my way. Strange dew in royal eyes grow round and bright, And strained the throbbing lids; before 't was night Two added provinces blest Dara's sway.

Quincy, Mass.

Having received several applications from speakers recently to lecture before our Society, I would respectfully inform all such that we have adopted a system of engaging a speaker for three months. tee much labor in engaging speakers for every Sunday or two; next, we want the speaker to reside with us, to make it his or her business to interest the many Spiritualists here, and such an one we recently engaged, in the person of Mrs. Sarah Helen Matthews, of Vermont, and a good Sambo, and this she felt quite sure Hugh had in | though having already been with us six weeks, every week brings her into greater favor with the people, and the Spiritualists generally consider themselves exceedingly fortunate in securing the services of this excellent medium, for rare it is, indeed, that good speaking and the power to give such wonderful tests is combined in so great a degree as is manifested through the mediumship of Mrs. Matthews. Parties. L. S. BIOHARDS.

To relieve the oppressed is the most glorious act

Original Essays.

MAN ONE WITH GOD AS AN OBJECT

OF THOUGHT. BY HENRY C. WRIGHT.

I am often asked, Do you believe in God? My answer is, No, I do not believe in the existence of a God-I know there is a God; and where my knowledge begins my faith ends. But as to his nature and character I have no conception of them, except through his manifestations. No one our fellow-beings? Husbands and wives, you has. I cannot think of him as apart from his cannot think too tenderly, reverently, and conworks. I know he exists apart from his manifest- stantly of one another; for the more you do this, ations in and around me; but the moment I close | the more tenderly, reverently, and constantly you my eyes upon these, dismiss them all from my mind, and strike out into the Illimitable void from all I see, hear and feel, and ignore all that transpires within the depths of my own soul, and try to form a concention of God, and think of him as separate from his works, I am lost. I can think of him only in connection with his manifestations. We are told TO FIX OUR THOUGHTS ON GOD. To do this, Theology tells us, we must dismiss from our thoughts all our fellow-beings, even those who are nearest and dearest; and, in proportion as we ignore the existence of husband and wife, parent ing to glorify God; for woman, as a woman, a and child, brother and sister, friend and neighbor, wife, a mother, a daughter, sister, friend, protecand all visible and tangible things, we shall be tor and saviour, is "God made flesh" to dwell . able to think clearly and correctly of God. In proportion as our heads are empty of all our loved | goodness and nobleness. ones, they will be filled with God. As man goes out, God comes in. As husband, wife, parent, child, and all human objects of endearment are turned out of our thoughts, God will be able to enter into them.

It is said by Theology, that as we cannot think of but one thing at a time, while the husband thinks of his wife, he cannot think of God: while the mother thinks of her babe, she cannot think of God; and while our thoughts are on men, women and children, to save them from war, oppression, drunkenness, and from all, wrong, they cannot be on God. Therefore, it is said, as it is our duty to have our thoughts mainly fixed on God, to devise ways and means to promote his interest, we must be careful not to allow them to be too anxiously fixed on those human objects of affection, and too absorbed in planning how we can most effectually elevate them, and secure their health and happiness. We are constantly warned not to rob God by thinking too highly and too constantly of human beings not to neglect God by concentrating our thoughts on our human loved ones. We are earnestly urged to beware lest the husband, wife, child, parent, friend, lover, or best beloved, come between us and God. It is an almost universal feeling in Christendom and Heathendom, that the less we think of our loved ones, the more we shall be able to think of God; that the less we care for human beings, however victimized to legalized and baptized outrage, the more we can care for God: that the less absorbed in the human, the more likely to be absorbed in the divine.

This feeling is the basis of the Monastery and Nunnery; of the practice of retiring into mountains, deserts, caverns, closets and secret places, far from human presence, in order to fix the thoughts in meditation more intently and earnestly on God. On this rests the celibacy of the Romish priesthood. The Christian, the Jew, the Mahometan and Pagan, in order to get close to God in their thoughts, get as far as possible from their fellow-beings. They shut their eyes upon men, women and children, in order to see God more distinctly. They talk and act as if it were with them a law of life-the further from MAN, THE NEARER TO GOD; and that the less they are absorbed in the human, the more may they be absorbed in the divine. They close their eyes, and shut out from their sight all human loved ones, in order to fix their thoughts more acceptably on God in prayer.

Such are the spirit and tendency of the theoloutterly indifferent to the interests and glory of man. They claim that they can be devoutly mindful of the character and feelings of God while they slander and outrage the characters and feelings of their fellow-beings; that husbands and wives, parents and children, brothers and sisters, neighbors and friends may think honorably of God, while they think contemptuously of one another; that they may despise and enslave the negro, and yet have their minds filled with exalted thoughts of God; that they may torture and slaughter human beings, and do it all to the glory of God; that they may make men drunk, and cast them into the gutter as poor, helpless sots, and yet entertain true and noble thoughts of God. Such theologies are fatal delusions. Such a religion is a curse.

Man is "the likeness and image of God." Each human being is "God made manifest in the flesh." exactly as Jesus was, differing only in degree Man is the highest manifestation of God-known on this planet. Therefore, to think of man, is to think of God. As we think of man, so we think of God. What we think of the human, that we think of the divine.

Husbands and wives who think most of each othare most intent on the health and happiness of his wife, has them most intently fixed on God. The wife that most anxiously studies to promote the nobleness and comfort of her husband, thinks most acceptably of God. Parents who study most anxiously how to give to their children healthy organizations before they are born, and how most beautifully and healthfully to develop their bodies and souls after they are born, concentrate their thoughts most acceptably on God. Children who most tenderly and reverently study how to promote the comfort and honor of their parents. think most truly and nobly of God. Those who have thought most intently and successfully how to deliver the negro from the horrors of chatte slavery, and who are now most intent on securing to him equality before the law, and his rights as a man and citizen, have given and are giving their thoughts most truly to God. Those whose thoughts are intent on the abolition of war and deathpenalty, and on rescuing man from blood and carnage—and those who are most earnest in saving men, women and children from the pollutions and horrors of drunkenness-and those whose thoughts are carnestly intent on making home heaven, rather than hell, are the men and women whose thoughts dwell most truly on God.

They give themselves no trouble to think of other manifestations. They feel that God, outside

most dependent on them, and on whom they are most dependent. As having an existence and inserests apart from man, they cannot honor and glorify him, nor do him any good by thinking about him. But as being one with man in existence and interest, the more highly and nobly we think of man, and the more intent and constant our thoughts are on him to devise plans to develop his nature in all its beauty and glory, and in making him good, great and happy, the more certainly do we honor and glorify God.

Why, then, do theology and its devotees so constantly warn us against thinking too much of think of God. The husband embodies God to the wife; the wife to the husband; parents to children, and children to parents. Man embodies God to woman (would that he would never embody any other element), and woman to man. Each in planning to enable the other, plans to exalt God. The man who plans to vindicate the rights of the negro, plans to vindicate the rights of God. Those who study and labor to extend to woman the right of suffrage, and perfect equality with man before the law, are studying and laborwith man, to lead him up to loftier heights of NO MAN CAN THINK TOO HIGHLY OF HIMSELF,

OR OF HIS FELLOW-BEINGS. We may think too highly of wealth, title, station and outward surroundings, of the mere incidents of our being; but we can never think too highly of our nature, our manhood, or womanhood. We may think too highly and too constantly of our bodies, for the body is not the man. That which thinks, wills and ioves, and gives life and motion to the body, that is the ever-living, ever-growing man or woman. Of this we cannot think too highly, too reverently, or too constantly; for, in thinking of this, we think of the incarnate, manifest God. It is with this personified and manifest God that our thoughts have to do. With God, as an invisible. intaugible, mysterious agent, power, principle. being, or element, our thoughts have no concern. They cannot grasp him. They can never fathom him. But the embodied manifest God we can. to some extent, comprehend. The onever-present call of the human soul is, "Oh, for a flesh and blood God, whose caresses and endearments I can feel, and on whose great, loving, manly or womanly heart I can lean in the hours of my loneliness or weakness!"

MAN ONE WITH GOD AS AN OBJECT OF THOUGHT. This idea is to underlie the religion and theology of the future of this world. Anthropology and Theology, or the science of God and the science of man, are to be one and the same. By a fixed law of our being, these two are one and the same. The theology that puts asunder what God hath put together, must disappear. Fiction must yield to fact. Each man, woman and child may say in truth, as Jesus did, "He that hath seen me, hath seen the Father; for I and my Father are one." As an object of thought.

man's existence and interests are one with God's. THE DIVINITY OF MAN AND THE HUMANITY OF GOD must be one great watchword of the religious future of the race. Such a religion, no matter by what name called clothes man with honor and majesty, without divesting God of any of his attributes. It elevates man without sinking God. It honors man without dishonoring God. It glorifles God by glorifying man. It presents to the human race the true God, by presenting the true Man or Woman.

"DIVINE CAUSES." A REPLY TO "NOEL"

BY ARMAGEDDON.

The writer of the above named essay, published gies of all nations and ages, of all religions of the in the Banner of Light of Jan. 27, 1866, after repupresent and past. As an object of thought they diating the all right and necessity doctrines, takes separate the existence, the interests and glory of the ground that man is a free agent; that condi-God from the existence, interests and destiny of tions have made man what he is, individually man. So that religiousts and theologians of all and collectively, and that these conditions he has creeds come to feel that they can be true to God | created himself; that man is a progressive being, while untrue to man; be loyal to God, and dis- and therefore is not chained to the car of fate; loyal to man; prayerfully and reverently mindful | that the Divine Intelligence does not interfere in of the interest, character and glory of God, while the affairs of mankind. These are the principal points in the essay to which this reply is directed.

Let us see if these propositions are true. Is man a free agent? To be free no circumstance, no condition must be powerful enough to control his action; he must be positive to all his surroundings, yes, even to his fellow man. Why? Because if man's object be in one direction, and an event or circumstance transpires to divert him in another, it, the event or circumstance, for the time being is the controller or cause of action. To illustrate: A man leaves his family and home for some distant town. When half way, he is met by a robber, who demands his money or his life; and having great love for his family and home, and having no means of defence, he says to the robber, "Spare my life; here is my money." But supposing him to have the means of defence, and he shoots and wounds the robber, and the robber begs for his life, saying that he also has a dear wife and children that are now suffering for bread; then would the man say to the robber, "I have a family that I love; I am overcome with pity and good feeling toward you," and open his purse and give him of his money? In the first instance the man was caused to part with his money out of er, think most of God. The husband whose thoughts | fear; and in the second place, love for his family and pity and sympathetic feeling toward the man's suffering family, were the cause of action. It is true that conditions have made man what he is, individually and collectively. But man did not create those conditions, neither can he change the direction of his thoughts, associations or conditions, without being first caused by his surroundings.

> I cannot change the direction of my thoughts unless I am attracted. For instance, had I not seen the essay in question, this reply would not have been written, and it could not have entered into my thoughts. The essay was the cause; the reply the effect. If I could, without any previous cause, change the direction of my thoughts, I should be positive to the whole of my surround-

Whatever I gaze upon elicits thought, and is a cause. Every touch, sound, and every inward feeling, are causes of thought, and corresponding action. I do not produce these causes, therefore I do not change the direction of my thoughts without being caused so to do by powers outside

of myself. The writer of the essay says that the laws controlling the cause of misdirection are as universally operative and of equal power with those controlling in another direction, and asks the God, aside from their fellow-beings, and from his question in surprise, "Is one more powerful than another?"

of man, can and will take care of his own affairs.

I answer, that it depends on the subject to be Their concern with God, as an object of thought, controlled. We are all, differently constituted, is in connection with man; and especially with For instance, a man is born; with a strong desire those who are nearest and dearest, and who are fer alcoholic drinks, and the habitual use of them

and in the last century its haunted house was

makes him sick. Reason tells him to drink no on the DesMolnes, in a sitting posture, his cane more; but his craving is stronger than the voice placed between his hands, slabs and rails piled of reason, and he drinks again. He tries again upon his body. His bones were wired together and again to keep the cup from his lips. Again by a surgeon in Illinois; but it is said that Gov. he drinks, and, in all probability, would continue Lucas restored them to his friends. His Indian so until he died from excessive drinking; but name was "Mus-cata-mish-ka-kaek." some of his fellowmen, seeing his condition, surround him, easting their influence upon him. He turns again from the cup, and, with their united year 1855. She possessed, at first, a variety of strength, he succeeds and is saved. Where, then, gifts: musical instruments were played upon in is his free agency? He is surrounded by causes, the light, writing was produced in locked drawers. either in drinking or not drinking; causes that are outside of himself, and over which he has no

Therefore, man's choice is governed by control-

Those that say they are free to think and act. fail to see the causes that lie back of each thought and action. The writer of the essay says "that, four miles from Buffalo, in a log house. He died in the unfoldment of matter up to man, as far as are used to attain the required ends." It is strange | sive aboriginal speciality, and strongly opposed that there should be so much care and wisdom the Christian religion. displayed in the unfoldment of matter up to man that every part of the machinery should be right | he began to see the spirits in early youth. He is thus far, and all this for the production of man, and then, when he comes forth, he is found to be man, called "Owosso," and his mediumship con-

all wrong, out of gear, a poor, miserable failure! have witnessed the earth in its first stages of ex- tests that have been given through his Indian istence, when all was apparent confusion, when guide. Owosso says he was born in California, mountains crumbled, valleys raised, and red-hot lava gushed hither and thither, enguising and tion. The centrol of Indian spirits is often so destroying animal and vegetable existence and spreading devastation and ruin, he would have be influenced by them. As soon as Miss J. Lord exclaimed, "This is not the work of an all-wise God! this is of evil origin! What!" he would ex- heard among instruments placed for the spirits. claim, "necessitate earthquakes and boiling lava to produce rest and beauty on the earth! Necessitate the destruction of one race of beings for the promulgation and raising up of another! This is all wrong! God is not the cause, for a better plan could be matured!"

In the essay it also says," that God is not present all through Nature, only by his laws," and adds, "It is not God that controls human beings, but through his laws." This is like robbing Peter to pay Paul, for he sets at work certain laws by their action. I act, and because I appear to act wrong, the writer of the essay gets his God out of the scrape by saying that he was not there himself, consequently he was not the cause of the wrong. The idea that there is wrong detracts from the wisdom and power of the Divine Cause of all things. We do not claim to be so wise as to understand what God is. But we can say in all sincerity and truth, and without hypocrisy, that we can see no wrong anywhere. Our firm belief is that all is, and ever will be, right.

We thank brother "Noel" for the essay; it develops thought. I believe the time will comewhen human infancy is past and we arrive at man's estate in the Summer-Land-when we shall all be able to look down upon the past and perceive that all was right; that what we once considered evil and wrong, were the great levers in producing the greatest good. We shall all thank the Divine Cause for our existence, and exclaim,

"All is right! Thou doest all things well!" Port Huron, Mich., Feb., 1866.

FACTS CONCERNING THE INDIANS.

BY JANE M. JACKSON.

Indians believe in good and bad spirits; that brave men shall go to lands where perpetual summer reigns, when they quit their earthly bodies, where they can hunt and be forever happy. They have their prophets, priests and their conjurors. whose office is to carry the medicine bag, to heal the sick, appease the wrath of the invisibles by charms and sacrifices. Their language bears no analogy to any known tongue. Traditions are handed down to each other for ages; thus every member of the tribe becomes an historian. Many chiefs who have passed away were worthy to have been called noble, possessing souls of true heroes; and poets have given their names to history, and related their wrongs in strains of burn- on the walls. One spirit seemed to have a fancy ing eloquence, and their deeds to a lasting fame. for the kneading trough in the large eating hall, Indians do not forget that America is their birthright-the soil upon which God placed themwhile they drink of the cup of humiliation to its dregs, and are driven further on, no matter where, cheated and despised. Fugitives from cities—with no prospect before them but starvation or death; with force of arms they endeavor to establish their rights, although bloodhousfils are trained to exterminate them-return again to the contest.

It would be less expensive to Government to grant them favors, subdue them by kindness and awarding justice. It is difficult to believe that magnanimity would not find entrance into hearts throbbing with the blood of Pocahontas, Logan, Petalesharoo, and others who have given such an ornament to history; and missionaries who travel to the far-off Heathen, can find work nearer home, and teach the Indian of the present day, whose natural ingenuity and talents would repay their efforts in their behalf.

Alas! the Indians had no intoxicating drinks before their introduction by white men. This depraved taste has robbed us of our heroes; they are fading away like dreams of the past; we shall see no more their fine forms. Accounts of their strength, agility, and bravery will soon appear as fables to coming generations.

Beyond the grave we now turn our attention, for Spiritualism has opened its portals; giving us power to hall the return of our lost Indians, who come to us for good. Suitable mediums are now fully repulsing all assaults. They had with them influenced by them to heal the sick, and comfort the afflicted. Medicine men from different tribes a hermit in the woods near the castle. He was lead their mediums into the forest to hunt for herbs and roots, teach them to prepare medicines, and administer them with good effects. Filled with the desire of returning kindness for ill-treatment, they bury the hatchet, and bring peace instead of discord.

I have in my possession several portraits of Indian chiefs, who communicate that they lived here before the white men came to America. These chiefs appeared to Mr. Anderson, the spirit-artist. He conveyed faithfully their pictures to paper. They are finished in so masterly a style, that they appear as if lithographed, and were taken in pencil in so short a time it would not be credited, without the knowledge of his wonderful gift in connection with spirit-pictures. The portraits represent different tribes, and are very distinct in dress and features. Clairvoyants have seen these chiefs about me, and described them accurately, although they were strangers to me, and I knew nothing of these pictures. All who know anything of spirit-influence, have heard of the Chief Black Hawk. His special medium informs me ful river Marne. There one finds that famous that he first appeared to her in the year 1853; lond | House of the Benedictines, dear to all those who raps were heard, and he manifested his presence | prize the great and conscientions labors of history in many ways." This fowerful spirit demonstrat- and crudition. It was founded for the education ed to me undoubted proofs of his ability to communicate. He has written with a pencil his name losophy. A grand division of labor—some having on a slate, in my room, at a distance from his me- the religious duties and others charged with the dium, and on the walls of my house. It would material-permitted each to follow their peculiar far exceed the limits of this article; to relate all tastes in study, so that their researches and labors that transpired at these scances. History tells us | were most wonderful and valuable. he died aged seventy-three years, and was buried St. Maur has also been famous for its miracles, Rothschild could realize.

The medium chosen by Chief Red Jacket, kindly informs me that he first controlled her in the loud raps were heard. She was influenced to write and speak by spirit-power. She says, "Red Jacket has always been a kind, true, and faithful friend to mo." Whoever has attended scances of these gifted sisters, know the truth of the wonderful manifestations given through their peculiar mediumship. Red Jacket, or Sagoyewatha, lived Jan. 20th, 1830, aged eighty years. He was a great human wisdom can perceive, the very best means orator, and a brave warrior, and kept his exclu-

Mr. H. Slade relates in a published work, that now controlled by the spirit of an Indian medicine sists of many beautiful manifestations-painting, I suppose that if the writer of the essay could writing, rapping and seeing-and he writes of many and was a medicine man for the Hoppegosso napowerful that mediums are fearful, and refuse to becomes entranced at her scances, a movement is Surrounded by these immortals, we feel their close proximity; the unmistakable touch and movements about the circle are enough to convince the most obstinate skeptic, because he can choose his company in forming a circle, and thus know that these manifestations are performed by invisible beings.

Spiritual Phenomena in France.

[Translated for the Banner of Light.]

"Le Revue Spiritualiste," numbers 9 and 10 in one pamphlet, contains much readable matter. The editor and publishing manager, Z. J. Pierart, has a long and interesting chapter, entitled, "My Hermitage at Villiers upon the Marne and its Environs." "I love," he says, "the simple, austere, laborious life of the country; the contact of good and honest peasants, untainted by the corruntion of cities. A passionate lover of Nature, initiated into the science that Lineus illustrated. and in which Rosseau delighted, it is in the country where I have power to contemplate in all their grandeur the works of the Creator, and the harmony which they reveal from the infinitely great to the infinitely small. Solitude there has nothing frightful. For the joyous birds of the woods I have an affection they seem to return; they fly into my window, rest upon my shoulders and upon the shelves of my library; quickly I hasten to give them their liberty after one caress, so they come oftener and in greater numbers; thus they come to me for shelter and warmth when the snow covers the earth and the frost chills them. After my hours of labor, I love to traverse the hills and the valleys, to look upon the flowers swayed by the zephyrs, in a country botanists explore with pleasure, and when I behold at a distance the many beautiful and picturesque villages, all full of interest, remembrances then I feel revive the tastes of the archeologist and the historian."

He then pleasantly describes many interesting items of the surrounding places, which, beside their historical interest, have almost all their strange, mysterious stories and legends, many of which he relates. Thus: The neighboring farm of Lamirault was long time haunted by spirits. The family who lived there for eighteen years attest having seen all kinds of marvelous appariand would sometimes lift off the covers of the kettles. Every night they made knocks and blows as surprising as frightful. The explanation given was that the chapel adjoining the farm had been changed into a pig-sty, and the saint of the old place in his indignation sent these bad spirits on the farm.

A little south of this are the old forests of Creey and Armaenvilliers, and upon their confines stands one of the finest country houses of France where the Baroness Alphonse Rothschild often resides, and where took place, in 1860, a wonderful case of "somnambulic ecstasy." The Baroness was one day walking in the park, when drawing off her glove she let fall amongst the leaves a diamond ring, to which were attached loved remembrances. Five hundred francs were promised to whoever should find and restore it to her. The daughter of the guard of the place was roused in the middle of the night by the apparition of a spirit, and was conducted by him to the place where lay the ring!

He speaks of " Queue-en-Brie," and the remains of its old tower-one of those places that the tourist loves to visit. It is famed as having been loyal to the king when Isabel of Bariere and the Duke de Burgoyne delivered Paris to the English, who afterwards came and laid seige to it, many men of the court having taken refuge there. Long time they bravely defended themselves, success a monk of the order of St. Antoine, who had lived greatly venerated, on account of his predictions and useful counsel. He seemed to read the minds of the beseigers, and by his timely warnings prevented all their plans. But at last famine came amongst them. Still the monk adjured them not to give up; that a miraculous deliverance was coming to them by the way of Provence. He had seen a young woman, bearing a white flag in her hand, advancing toward the plains la Champlaine, and she came to save them! The beseiged could not believe that their deliverance could come from a woman. The horrors of famine pressed upon them-they capitulated. But they were taken, and excepting the monk and the women all were slain. Hardly had the English accomplished this horrid work when a body of cayairy, bearing the arms of France, appeared, and they were made to flee. The young girl of the vision was none other than Joan d'Arc coming to

conduct to Rheims Charles VII. and his army. Not far off is the peninsula of "Saint Maur," formed by the returning upon itself of the beautiof youth and the elaboration of history and phi-

fully attested, of which Meyer and Dupesnay, in their works on apparitions, have spoken. It happened in 1706, and is thus related by M. Pompret, who says that it made so much noise in Paris that this account of it " will give much pleasure to the Court and to the public." Mons. De 8---, to whom the adventure happened, was a young man, well formed and of small stature, about twentyfive years old. After having heard several times after he had retired for the night, great blows on his door, at which his servants immediately ran and found no one, also the curtains of his bed would be drawn when no one was in the chamber but himself, he was one evening, with assistance of the three boys who lived with him, arranging the contents of his cabinet, when they all distinctly heard the papers upon the table move and rustle. They thought it was a cat near them, and with a light looked, but discovered nothing. Shortly after, he went to bed, his servants sleeping in the next room, when he again was aroused by a great noise in the cabinet, then a great blow in the air toward the corner of his room. At that he made a cry, at which his servants ran, but nothing was visible. Hardly had they gone back to their beds before he was again aroused by a tremendons shock like the striking of a boat against a bridge. He again shouted to his domestics, who when they came in, were frightened to see his bed moved four feet! They replaced it, when to their astonishment and fright they saw the curtains open and the bed run toward the chimney! Mons. De 8- immediately got up and passed the remainder of the night over the fire. The next day he walked out before dinner, and then tried-again to get some rest, but his bed changed places twice. He sent for the man who lodged in the house to come in to witness the fact, when the movement was so violent the left foot of the bed was broken, and the man ran out frightened and convinced of the invisible power. He made it known, and it came to the ears of a Grand Prince who had just arrived at St. Maur, who was curious to ascertain all the facts of the case. In the meantime Mons. De 8 - endeavored to reassure himself, and determined the next night to converse with the spirit, whom he felt had something to say to him. But he slept until nine o'clock in the morning, having experienced only slight movements, as if the mattress was rising or being rocked, which only conduced to sleep. The next day passed quietly, but on the following a great noise commenced in the cooking department. He would have been glad to have it remain there, yet it grew worse in the afternoon. Then Mons. De 8--- avowed that he felt drawn toward his cabinet, which, in spite of his repugnance of entering, he went in about six o'clock, walked to the end turned around, and went toward the door to re enter his chamber, when to his surprise he found himself locked in, barricaded with the two bolts! At the same moment the two shutters of a great closet opened behind him, making the cabinet dark, as one shutter covered the only window in the cabinet. Then he heard at his left ear a distinct voice, which seemed a foot above his head, ordering him to do a certain thing, which it commanded him to keep secret, giving him four days in which to accomplish it; that he should find certain people and instruct them what to do, threatening to return and torment him if he failed to obey. He then bade him adieu. After this Mons, De S- remembers only falling faint upon a chest. The noise and cries he made afterwards aroused his people, who, having made useless efforts to open the cabinet, were obliged to break it open with an axe. They found Monsieur almost beside himself, and unable to speak. They laid him upon his bed, where he experienced the compassion and help of the Grand Prince, who examined all the rooms and corners of the house. When he recovered from his exhausted condition. His Highness wished to learn what he had heard in the cabinet, but he only told what has been related. The spirit did not come again for fifteen days; then it may be to thank him for complying with his request, (though he seems to have told no one whether he had done so.) After he had lain down on a small couch in his room, his mother sleeping in the large bed, and one of his friends in an arm chair near the fire, they suddenly heard three raps, several times, on the wall, and a great blow on the window, so that they believed all the glasses were broken. Monsleur raised himself, went into his cabinet to hear what the spirit had now to say, but found and heard nothing. This was his last manifestation, and was at the same time an assent and an adieu.

Mons. Pierart concludes this number with an interesting chapter upon "Guardian and Familiar Spirits," with facts and warnings which have been given him by the spirit who appears to have him E. M. in charge.

Spiritualists of Canada.

The undersigned would be happy to correspond with any of his brethren in this Province whose souls are imbued with a sense of the sublime grandeur and usefulness of the Spiritualistic faith. and who, with himself, feel the desirableness of some kind of organization, having in view the propagation of the real principles, facts and teachings of this truly Christian and glorious dispensation, there being at present such utter ignorance, prejudice and misapprehension as to its real nature and teachings, which ignorance, prejudice, &c., are, as we all well know, but too frequently strengthened and angmented by the misrepresentations so often indulged in by professed ministers of that greatest of all Spiritualists that ever yet graced this planetary orb, viz., the beloved, gentle Nazarene.

Come on, then, brethren, to some kind of united action. Shall we longer remain in our isolated selfhoods, or locked up with creeds and sects antagonistic to our honest convictions, whilst sociotary organizations of Spiritualists are forming in all directions in the United States, and although it may be possible that for every advocate of this faith in this Province, the aforesaid States numher their tens of thousands, yet this should be no discouragement, it being morally certain that the smallest spark of Divine Truth sown and fostered by goodness and righteousness of life, (the central cardinal doctrine of our faith,) will eventually raise such a conflagration as will burn up all the stubble and anti-Christian chaff engendered by the usual tenets of old thelogy.

In conclusion, may we ever bear in mind one of the cardinal points of our faith-that each individual's happiness and spiritual benefit is inseparably allied with that of doing all the good in our power to the whole brotherhood of mankind.

HENRY SMITH, Fraternally, At Grape Gardens, Waterdown, C. W.

Queen Victoria is far richer, probably, than any sovereign in Europe. She receives a large sum, spends little, gives less, has all her expenses paid, and her property is accumulating to an enormous amount. All her children are provided for by the State, and if she lives forty years longer-as she

Correspondence.

Organization in Baltimore.

Few of the readers of the Banner are aware, I suppose, of the progress and present condition of Spiritualism in Baltimore. Owing to the excited condition of our community during the first three years of the sectional conflict, it became necessary to suspend the lectures; but in October, 1863, a small band of earnest seekers after spiritual knowledge leased a building known as Saratoga Hall, situated in the very centre of the city, and induced that eloquent exponent of the Gospel of Light, Thomas Gales Forster, to come from his clerical labors in the Department of War, at Washington, and give us a course of philosophical lectures. At first the audiences were small, but gradually increased in number until we were compelled to enlarge our hall. This tax upon our friend Foster was too great for his physical condition, and in the winter of 1864 Mrs. F. O. Hyzer was engaged as our speaker. So acceptable were her ministrations that, at the close of our lecture season in July last, we secured her services for another year.

Under the infinence of the beautiful inspirations which flow so elequently through her mediumship, the interest has steadily grown until our hall is again too small to hold the crowds that seek admission. Nearly every Sunday night many have to be satisfied with standing room, and sometimes numbers leave who cannot gain

In September last it was resolved to change the form of our association, and the following Preamble, Rules and Regulations were adopted:

The Spiritualists of Baltimore having increased largely in number, and feeling the necessity of concentrated action to give efficiency to their efforts for the diffusion of spiritual knowledge among men, hereby organize themselves into a Religious Association, under the style and title of

The First Spiritualist Congregation of Baltimore, This Congregation will not adopt any form of creed; will not recognize any arbitrary authority; but will be ever free to search throughout the en-tire domain of Nature, and gather knowledge of the Divine Laws.

Ignoring no truth, because of the superstitions or bigotry which may have surrounded it in the past, we desire only to add to the sum of human knowledge, and thus to increase the sum of human happiness.
In order the better to accomplish this our pur-

pose, we deem it proper to stand before this com-munity a CORPORATE BODY, having a legal existence, and enjoying all the rights and immuni-ties of other religious organizations; we have, therefore, adopted the following

RULES AND REGULATIONS.

1st, There shall be a Board of Trustees, consisting of ten members, to be elected annually on the last Monday of September, by the members of the Congregation; said Trustees to continue in of-fice until their successors shall be elected. 2d, The Board of Trustees shall, at their first

meeting, choose a President, Treasurer, Secretary

3d, it shall be the duty of the President to president all meetings of the Congregation and of the Board of Trustees. 4th, It shall be the duty of the Treasurer to re-ceive and disburse all funds of the Congregation;

keeping an accurate record thereof, and reporting the same monthly to the Board of Trustees. All the same monthly to the Board of Trustees. All money belonging to the Congregation shall be deposited in such Bank as may be designated by the Board of Trustees, and shall be drawn therefrom only by check signed by the Treasurer and countersigned by the President.

5th, It shall be the duty of the Secretary to keep a record of proceedings at all meetings of the Board of Trustees. To register the names of members of the Congregation, and to perform such other clerical duties as the Board of Trustees may direct.

6th, Itshall be the duty of the Stewards to have the lecture hall opened, lighted and heated as the fecture half opened, lighted and heated as such, as may be directed by the President, to preserve order and decorum among the audience during the hours of service, and to have a general supervision of the property of the Congregation.

7th, The Board of Trustees shall hold monthly meetings, at which a majority of their number shall form a quorum for the transaction of business.

8th, The President shall call a special meeting

of the Board of Trustees upon a written request of any two of its members.

The following mained gentlemen were then unanimously chosen to constitute the first Board of Trustees: Wash. A. Danskin, J. H. Weaver, Robert T. iWilson, John Frist, Jacob Weaver, James A. Gibson, Isaac Corbett, William Leon-ard, Alex. M. White.

ard, Alex, M. White.

The Board of Trustees then, by unanimous vote, elected the following gentlemen officers for the ensuing year: Wash, A. Danskin, President; William Leonard, Treasurer; Uriah Jones, Secretary; John W. Weaver, M. I. Bamberger, William Pridgeen, B. McClellan, Stewards.

And under this form of organization was incorporated the First Spirltualist Congregation of Baltimore.

We have extended our lease five years from the 1st of November next; have expended nearly one thousand dollars in handsomely fitting up our hall; have purchased a cabinet organ and formed a choir that, under the able leadership of Prof. Masson, an accomplished teacher of music, whose services we have permanently secured, adds very much to the interest and pleasure of our meetings.

Our movement has been characterized by uninterrupted harmony. We have worked together for the one great object—to add to the sum of human knowledge and thus to increase the sum of human happiness.

hear of our progress, prosperity and happiness in

Yours truly, WASIL A. DANSKIN,

Spiritualism in Berlin, Wis. He that hath an eye and an ear should see and

spiritual things since our organization and harmonial cooperation in the good work of moral, social, intellectual and spiritual reform. Our organization was legally perfected about six months ago, according to the Revised Statutes of Wisconsin, and was invited by the Trustees of the Society to administer the truth and principles of our Spiritnal Gospel to the staid people. Much praise is due to the Hamilton Brothers for their timely aid in erecting a nice capacious hall for our use, and most beautifully decorating it with the lifelike likenesses of our late President, A. Lincoln, the brave generals and officers who have so nobly worked for our country's freedom. I have spoken here for about five months to increasing audiences, and the rapidity with which the Living Faith is taking hold of the public mind, the growing brilliancy of that more celestial light, the increasing numbers which are continually embracing the more desirable religion of Spiritualism, leaving the frightful threats of misguided theologians. the progress with which error, in all its forms, is being uprooted in every department of human life, the earnest activity which characterizes the grand reformatory movements of this age, are full of hope and promise for humanity. The experiment of organization has proved successful. Wherever it has been accomplished with a Children's Progressive Lyceum, it triumphs, it blesses, it builds up a beautiful, eternal, intellectual structure; it speaks in unwritten language of its use and its power to attract the wayward soul, to well may, coming of a long-lived family—she will purify and refine the corrupt and gross, to warm die worth more millions than any one but a and strengthen each beating heart and point it to the glories of the coming future, when earth will

no longer be desolated by the fires of moral turpl-

tude and vice.

Thus with us in this beautiful city of the West. "Old things are passed away; behold all things are become new," H. Cor. v: 17. Total deprayity, vicarious atonement and the wrath of God are all down in the market, and the priests have hard work to got a single bid for any such theological goods; the people have learned from their spirit teachers that they are not natural or ornamental to humanity, or essential for happiness and usefulness. We learn that man is naturally good, that the saving elements are within him, coeval with his creation, and as lasting as his existence, and if properly cultivated will prepare him for all the joys and pleasures which come from well doing in this world and the world to

come.

Thus the good work goes on and on, sweeping all the old forms and fallacies of theology from the human mind. Our scientific religion, Spiritualism-shelther capitulates with the foe nor spares the finemy. It knows no compromise, nor yields to any debasing terms; but wherever it is properly presented and examined, it will and must be welcomed and embraced as sacred truths.

This has ever been my experience for the last fifteen years. I have constantly been engaged in the lecturing field, or a trance speaking medi-um and clairvoyant physician. And now, my mission being ended for the present in this city. I will answer calls to lecture in the Eastern, Mid-dle or Western States. Would like to make engagements for a month or three months in a place. Address, Dr. H. P. FAIRPIELD.

Berlin, Greenlake Co., Wis.

Notes from Mrs. Wilcoxson.

My last report was sent you from Longwood, at which time I was to speak in the High School of Fairville, by invitation of the proprietors. The attendance was large, and a deep interest mani-

After a brief rest during the succeeding inclem-After a trief rest during the succeeding inciement week, passed on to Chatham, where, in the family of John Way, a progressive friend and Spiritualist, I met a hospitable reception. In this family is a strong mediumistic power, and formerly some of the most remarkable and convincing is some of the most remarkable and convincing tests of spirit control were given. On one occasion, two luckets of water were lifted without visible aid, and carried from the kitchen out into the open yard. Tables and benches took to thumping; shovel and tongs to flying in opposite directions; drawers were opened, and the contents removed; the shoes of the daughter medium, be-ing repeatedly tightly laced, would in a moment be stripped from her feet, and the act successfully repeated with the most astonishing rapidity. On her seating herself for her studies, her school-books would suddenly slide from her hands to the opposite end of the table, and when she attempted to proceed with her lessons, in opposition to the power, her books would be hurled about the the power, her though would be nursed about the room. This young lady is a very sweet spirit, of marked intelligence, and though not in the field of mediumistic labor, has latent powers of a high *s

order.

While in Chatham, I attended the West Grove meeting of Hicksite Friends, by invitation of certain members, and as the half-hour's silence was broken at length, by my intruding voice, an elder arose and enjoined silence. I think the spirit of one of my faithful guides, G. Fox, was too near me to allow of gag-law, and the result was, that a few minutes more were consumed in speaking, in evident discomfiture of the hasty and conservative elder. For no sooner was the meeting broken. tive elder. For no sooner was the meeting broken, then a number of the members openly, and in presence of the congregation, expressed "deep sorrow," and "pain of heart," at the interruption. I afterwards discovered that one elder and several members were firm believers in and advocates of the Spiritual Philosophy, and would take neaceable but plain measures to secure a platform for a progressive inspiration in their future meetings. When I told them I did not come among ings. When I told them I did not come among them to excite divisions, but in obedience to the power moving upon me, and that I would no more enter their meetings, if they so requested, they (the favorable party) begged I should continue to labor among them whenever opportunity served. I merely mention this as a proof how the leaven is working. Spoke in the Spring Grove Hall to a small gathering of whites; and once to the colored people in the same place. But Chatham proper is, at present, in Orthodox possession, and bound in the straight laced stays of sectarianism. In the farming sections of this county, however. ound in the straight faced stays of sectarianism. In the farming sections of this county, however, there is a broad and expansive liberalism which makes the intolerance of the village professors assume a most pitful narrowness. In the family of William Webster I was strengthened and en-couraged diff my labor by a practical sympathy. Found the compass of direction pointing to Ken-net square, where I inadvertently struck the path of Dr. Fitzgibbon and party. Their lectures were quite instructive.

The Common Council having kindly offered me

the Town Hall for meetings on Sunday, I addressed good congregations afternoon and evening, the first and most influential minds of the place being present as investigators of the Spiritual Philoso-phy. There is a fine grade of development in this community, certainly not below the average, and a living inspirational element highly encouraging.

From Pennsylvania came on to Trenton, and commenced operations on Tuesday evening last, in the heart of this conservative Capital, where the clouds of sectarian policy and political cor-ruption load the pure atmosphere of freedom with the malaria of dying systems. Oh, for brave souls, strong hearts, consistent laborers in these busy centres of worldly wealth and political power!
But let us take courage; for beneath the superficialities of fashionable life we see the golden

veins of a new thought-world waiting the mold-ing of Revelation's power—when the band of the Master Workman shall make this buried wealth

Master Workman shall make this buried wealth the bright setting for immortal truths.

I am led to these reflections by the daily experiences which fall to my lot, proving that however unpopular the name of "Spiritualism" may be, even opposers love its principles. A recent invitation to give a lecture in a private parior to some twenty-flye or thirty who are thus interested, but not ready for public attendance, on account of its unpopularity with the sectarian world, shows unsulateably where the common mind is running mistakably where the common mind is running

O. Monday, Feb. 12th. I have to report a crowded touse last evening. M. J. WILCOXSON.

Matters in Young America, Iil.

You must know of the good cause on our great liberal Republican prairies. We live, as you know, in a bitter sectarian atmosphere—this couny being the stronghold of the U. P. (United Presbyterian) Church. At Monmouth, the county seat, they have a college in full-blast, where they turn out numbers of theological fledgelings. Wherever a church is built," there they most do congregate."
Extremely clannish, they cannot exist except in communities. Poor souls! they praise God with long faces and distorted psalms, but "They 'li find baith de'il and hell mere plous feints at last."

When W. A. D. Hume spoke here in November, it was a very wicked thing, to be sure. Two weeks ago Mrs. A. Wilhelm was with us, but could not speak in the church, even on the state of the country, because she was a Spiritualist, and this after having the consent of the more kindly this after having the consent of the more kindly trustees. We obtained a small hall capable of holding some one hundred and fifty persons comfortably, and the owners estimated that about four hundred were present. Afterwards she gave us two beautiful lectures, to very full houses, and the cry was for "more light." We were sorry to have her leave, but expect her here in April again, She spoke, also, in Monmouth, and many hungry souls who could find no good in dry forms and dryer doctrines embraced the glowing truths, as they fell from the speaker's lips, with that earnestness which declares a great want unsupplied.

We begin to see the dawn. This dreaded religions epidefills is being felt even in our churches, and the shepherds now and then throw out a hint

and the shepherds now and then throw out a hint

and the shepherds now and then throw out a hint and guide to theological health. But it is of no avail. Speakers will lecture, to good houses, circles will be formed, and people will investigate.

Altogether we feel a new hope, and the sky looks brighter, and we shall be glad to hear from good lecturers now and then, as the times may warrant, and they may be assured we shall be glad to engage such to speak to us just as often as our funds will permit.

Young America, Ill., is situated on the C. B. & Q. Railroad, one hundred and eighty miles from Chicago, and twenty from Burlington, lowa.

A. G. Smith.

The Progress of Spiritualism in Providence, R. I .-- J. G. Finh.

Our prospects for the coming year are most hopeful, in every point of view. Our audiences are large, frequently equal to the capacity of the hall. It has been a fact with most of our speakers, the last year, that their audiences have inorgased from Sunday to Sunday, and they have had an influence and a power greater than I have ever known. Pecuniarily, we are much better off than ever before. We went through the last year quite easily, sustaining free meetings by voluntary subscriptions and our fairs. Our annual fair to raise funds for the coming year was well attended, and we realized from it rising of seven hundred dollars to start with. Subscriptions are coming in very liberally. We have started with the liberal idea of paying our speakers better, for we find that the West is ont-bidding us, and unless we do so, will exclusively enjoy the services of the best.

We have just procured an act of incorporation, a charter having been granted by the General Assembly. We shall organize under it soon. Our charter designates the corporation as "The First Congregation of Spiritualists of Providence."

Brother Fish closed his labors with us to-day, He was engaged during the month, but being about to enter another field of labor, he was obliged to ask to be released from his engagement. He secured the services of Brother Storer to supply his place. I regret to part with Brother Fish, for he is an earnest worker, able and conscientious. His soul is in the cause; he is just the man for the times. He is a solid thinker, and a skilled controvertialist-qualities which make his labors valuable. He is hereafter to be engaged in the educational field. He is to be Principal of the Excelsior Normal Institute, Connersville, Bucks Co., Penn. So we are not to lose his labors; his light is not to be put under a bushel, but he is to exert his influence at the fountain, where the current of life is to start from. He carries with him to his new field the benedictions of a large circle of friends.

Sunday evening, before the regular exercises, the following Resolutions were unanimously passed by the congregation:

Resolved. That we regret that Brother J. G. Fish has concluded to withdraw from the lecture field, for in this hour of activity, when Truth and Error are face to face, one striving to emancipate the human inlad, the other to hold it in thralldom, we can ill afford to lose the services of the champl

ons of Progress.

Resolved, That we tender our thanks to our brother, for his earnest and persevering labors at the various times he has been among us; for that self-sacrificing spirit of devotion which has im-pelled him to do missionary work, in which we trust the good seed was sown, which shall germi-nate and fruit in the future.

Resolved, That we tender our brother our sym-

athy in his new field; and though his public laors before the people are to cease, we are rejoiced that his talents and energies are to be exerted in such a field, that they will influence the mind in its forming stages and prepare it for the activities Fraternally,

W. FOSTER, JR. Providence, R. L. Feb. 19, 1866.

Prench Non-Intervention.

The latest news from France give us, among other matters, an account of a conversation between M. Drouyn de l'Huys, and our Minister, of date three days later than the Emperor's speech, and this conversation does not seem to justify the rosy anticipations in which some few of our cotemporaries have been lately indulging, in consequence of that speech in relation to the Mexican question. M. Drouyn de l'Huys says to Mr. Bige-

" We return to the principle of non-intervention and from the moment we accept it as our rule of conduct, our interest and honor require us to de-mand its equal application to all. Relying upon mand its equal application to all. Relying upon the equitable spirit of the Washington cabinet, we expect from it the assurance that the American people will conform to the low of non-intervention which they invoke, by maintaining a strict new have informed me of the resolution of the American Government in this matter, I shall be in a position to acquaint you with the result of our negotiations with the Emperor Maximilian for the return of our troops.

That is to say: Having crushed out liberty and liberal institutions in that unhappy country, and inaugurated in their place a despotism which is already manifesting its tyrannic tendencies and true character in the cold-blooded murder of its enemies taken in battle, for no other crime than that of fighting for their country and for that liberty so dear to the heart of every true man and patriot; therefore: Provided Maximilian thinks the time has come when the "French troops can be withdrawn without endangering his throne or those French interests which are to be defended in that distant country," and, provided, the United States will agree, that when he has accomplished all that he went to Mexico to do, and when the French bayonets are no longer needed to secure those French interests or to prop up a falling Empire, that they will rest quietly under this bold violation of their favorite policy of nonintervention; and that they will, by no word, look, or deed, betray any sympathy for their brother Republicans, weighed down by the yoke, by his armies imposed upon them. Then Napoleon will be willing to endeavor to "come to an understanding with Maximilian, in order to fix an epoch when the French troops can be withdrawn from Mexico. In other words, after Napoleon has entirely, or as nearly as may be, crushed the life out of a Republic; bound it hand and foot in chains too strong to be broken; and, thus bound, bleeding and defenceless, delivered it over to its enemy, the Empire-if we will agree in no manner to interfere or aid in undoing his bloody work -then, and only then, will be recall his troops or talk about their recall, and maintain a "strict neutrality."

If Louis Napoleon imagines that this plan will be successful, he very much mistakes the temper and character of the American people. They are too much in favor of "fair play;" too much the lovers of republican institutions, too thoroughly in favor of their cherished Monroe doctrine, and too fully appreciate what is due to their own national honor and dignity, in maintaining that doctrime, to be willing that this mammoth outrage should much longer continue; and they are now calling upon their Government, in unmistakable tones, to take such action as is best fitted to speedily remove the Austrian usurper, and restore the blessings of freedom, peace, and tranquility to our neighboring Republic.

New York, Feb., 1866. METROPOLIS.

THE RELIGIOUS WAY .- M. Lacroix, the publisher of Proudhon's "Commentary upon the Bible." is to be prosecuted by the Government for spreading Freethinking tendencies in that country, and it is said that he will be banished from France. That is the religious way of dealing with heretics. Not being able to prove them wrong, they must be killed or banished for the glory of the Church and the good of souls!

Conversation is a very serious matter. There are men with whom an hour's talk would weaken one more than a day's fasting.

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Having thus taken upon ourselves new burdens and greater responsibilities—the rapid growth of the grandest religion over youchvafed to the people of earth, warranting it—we call upon our friends everwhere to lend us a helping hand. The Spirit unlists of New York especially we hope will redouble their efforts in our helaid.

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Banner of Light.

BOSTON, BATURDAY, MARCH 3, 1866.

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LUTHER COLBY, -EDITOR.

Spiritualism on Trial.

Emerson says he is in the habit of putting very close questions to himself, when he finds himself praised in the papers. The surest sign that a creed or a party has become popular is the fact that it is complimented and flattered either by those already in power, or by those who want power. There is a class of minds that instinctively pay respect, and even reverence, to whatever has numbers at its back. Enlarged views of Truth-oftentimes styled new truths-are never popular at first. The world has as a rule always ought the introduction of such truths, and perecuted those who brought them to view as its worst enemies. Every reformer, therefore, understands beforehand what he deliberately denies himself, what crosses he takes upon his back. what privileges he is to forego, what smiles of favor he is to put behind him-when he enters with a quickened conscience and a firm resolution upon the path which leads the world to better things in spite of itself.

Much as Spiritualism has been made the butt of shallow men's ridicule and the object of their meaningless abjurgations, it has spread as a faith as no other ever did before it. Not only this country, but civilized Europe is filled to-day with unmistakable tokens of its progress and power. Those who would openly oppose it, if by that means they thought they could more effectually hold it in check, so far pay regard to the popular sentiment and popular tendencies as to decline that impolitic mode of attack, and even insist that it is nothing new to the world, but only the old system of signs, dreams, charms, incantations, and what not, come back again. It is a tub that they throw to the whale; but the only end it secures is the exposure of their inborn prejudice and their unwillingness to see any good that has its origin in Nazareth.

To whatever point of popular favor Spiritualism may attain, it can never kick away, as the creeds all have done, the ladder by which it climbed As the Christ of the world was found hidden away in a stall, and came to the notice of men, as he said of himself, "eating and drinking" and "the friend of publicans and sinners"—and as he selected to be personal bearers of his new truth a class of humble and unendowed men, mere fishermen as they were-so has the great truth of Spiritualism dawned on the world from a quarter entirely unexpected, presented itself to the soul of man by instrumentalities not at all in fashion with the creeds that are in present favor, and made its way to the wide extent it has without any of the factitious aids such as are employed in revival seasons, for mere aggrandizement and in-

The instruments by which Spiritualism as a great truth and a distinct faith has made its way among men, are not so humble but that they were readily chosen by the intelligences employing them; and it would therefore argue an imperfect faith indeed if we were willing to underrate them so far as to let them go because, as a body, we number by the millions instead of by the handful. The same link connects us to-day with the upper spheres that always did. The same laws of communication, to and fro, continue in active operation. Were we to attempt to break away from them, we at once surrender all. They rule the universe. While we remain Spiritualists, we must obey-nay, we are to revere them as the sign of the Divine Presence itself.

There are those who are like-minded with Spirtheir sympathies, and unfettered in their reasonand unequivocally the broad fact of direct spirit ministration to man. They agree to the general doctrines and theories of Spiritualism as a religion, but are utterly indisposed to accept it as a philosophy, with the living basis of its faith. Like Rev. Mr. Frothingham, of New York, they account themselves spiritual, while unwilling to subscribe their faith as Spiritualists. And so they would readily acknowledge the flower and fruit, while holding the hidden seed and germ in low esteem indeed. It is a strange manifestation of faith, for it is an acceptance of a truth at its top while refusing to recognize it at the bottom. These men style themselves Rationalists, which they certainly except on this point; broadly, liberally, nobly so. But they imply, by their subscription to the spirit of Spiritualism while denying its operative agencies and instruments and laws, that Spiritualism is not rational, but dogmatic and mechanical rather, at least in respect of its Spiritualists hold, exactly the contrary. We consider, and with reason, that Spiritualism includes Rationalism, instead of being outside of it; that it presents facts of the profoundest personal significance in the largest possible variety; and, with the light which is continually shed down on them from above, that they form a body of phenomena to which every human soul may go for comfort and sympathy, with no restriction imposed upon the use of its reason, and no fetters

fastened upon its faith. The Rationalists need just the inspiration which faith. Humility would all the time present itself as an active influence, rather than an abstract marshes.

BANNER OF LIGHT linea. Sympathy would take hold strongly of the nature, and keep hold until it succeeded in establishing a living belief in human brotherhood.

We have thought that such a discourse as one which Mr. Frothingham recently delivered in New York, on Spiritualism, conveyed the idea that he could swallow the truth itself it it could be taken without its concomitant proof. He admits the reality; but has an aversion to what he thinks an unnecessary method of its manifestation. He is glad of the possession of what is, in his opinion, essential; but he refuses to see, to know, or to respect the very facts which make what is essential so sure and so dear to every heart. In short, he is one of those who would kick nway the ladder by which men climb. And there is a vein running through his discourse that seems to say, "The Spiritualists and we Rationalists can come together, if they will only agree to give up their ideas of spirit ministration." This is exactly what no true Spiritualist can give up, even were he desirous of doing so. Break this single link in the chain of God's universe-a truly golden link to thousands of souls—and the whole faith loses its power and its blessedness.

Another writer-a Rationalist of the Unitarian creed also-whose letter we published very recently in these columns, suggests a Review for the conjoint purposes of Rationalists and Spiritualists, classing them together. Such a review could never live by the aid of Spiritualists unless it were a truly Spiritual Review. It will not answer to shirk either the facts or the name of Spiritualism. It has done too much, proved too much, made itself too strong and vital, to be overslandowed by any other name, and especially by one which has a secret dislike of the simple methods by which its demonstrations impress themselves on the individual soul. Were Spiritualism a creed merely, it might without inconsistency pay regard to what is politic and promising, in a matter of this sort. But as it is an exalted and exalting Truth, indifferent to the strength which numbers are supposed to give, shining out like the sun for all the children of men, it can afford to sacrifice nothing to popularity merely, but must remain constant and fixed in the heavens to the end, Those who are inspired by it would gladly welcome others to their higher plane, but they can never go down again into the valley out of whose fogs and mists they have happily emerged.

Miss Emma Hardinge. A correspondent, writing to the London Spirit-

ual Times, says:

"This gifted lady continues to deliver her addresses at the Winter soirces to crowded and delighted audiences, upon various subjects which have generally been submitted to her only after she had taken her place upon the platform, and, therefore, have been spoken extempore without a moment's preparation. It is impossible to con-ceive anything more perfect of its kind, both in

the matter and the manner of its delivery.

If I had had any remaining doubt of the power of If I had had any remaining to our thoughts and spirit to control and to influence our thoughts and to influence our thoughts and spirits it would have been removed by what I actions, it would have been removed by

have heard flowing so eloquently from the lips of this highly inspired lady. There is no reasonable explanation which can be given, short of spirit, to account for such a power as Miss Hardinge exhibits. No attribute of natural genius, no scholastic and careful training could accomplish what she does with so much apparent ease. It is, indeed, marvelous, and to me he highest phase of spiritual development."

Miss Hardinge's lectures at St. James's Hall, London, on America, are attracting the attention of the press of England. The Saturday Review having criticised one of the lectures severely, and, in the opinion of the London Spiritual Magazine, unjustly, in a rejoinder the editor of the latter

publication thus sharply hits off its cotemporary: "Coleridge says that it takes far more educa tion to make a pair of shoes, than to write article for a newspaper. We can only regret that a far-seeing parent of a degenerate sen did not put him in the way of making good shoes, rather than of writing articles which should bring the blush of shame to every manly check."

The Trichina Case in Detroit.

The Chicago Journal says the case of trichina in Detroit, (the only one believed to have taken place in this country,) proves on investigation to have been an exotic. The victim was a German woman who had been infected before she left her native country. "After her death a post-mortem examination was held, which has resulted in proving, beyonden doubt, that the disease was trichina. A small portion of flesh, about the size of a pinhead, was examined through a microscope, and found to contain large numbers of animalcula wound round and imbedded in the fibres of the muscle, exactly similar in appearance to the trichina spiralis." Meantime people are very shy of pork-so much so as to seriously affect the markets. The Chicago papers inform us that a load of pork put on sale at Peoria, Illinois, last week, was examined microscopically, and two of the hogs were alive with triching. Dressed hogs examined at Dixon were also discovered to be inhabited by these infinitesimal creatures.' The St. Louis papers of Saturday announce the poisoning of two families in that city from eating "diseased itualists-liberal in their views, uncramped in pork," though no attempt appears to have been made to identify the death of these persons by and who would be glad to form an outward union | trichine. There are, however, people who have with us, if they were ready to accept as openly great power of inferring, and consequently the unusual prejudice against the "unclean animal of Scripture."

The Price of Coal.

A correspondent of the N. Y. World writes from the southern centre of the great Pennsylvania coal beds that he has made it his business to find out why the people of New York have to nav \$12.50 per ton for their coal. He shows that the miners have fifty-four and a half cents ner ton for mining that quantity, and under the most favorable systems of contracting not more than fifty-five cents per ton. The transportation to Schuylkill Haven costs per ton twenty-one cents; the Government tax and weighing per ton, adds another four cents; transportation by sea to New York costs \$1.50 per ton; total \$2.30. Adding royalty paid in cases of mines leased and wear and tear, profits, &c., \$2.40, a ton of the best anthracite coal at New York should cost \$4.70, and the ton be 2240 lbs. Allowmethods. Now we hold, and so do all intelligent ing for storage, drayage, &c., \$2.80, the coal dealer ought to have a very remunerative profit at \$7 per ton, reserving at the same time his two hundred and forty pounds extra to partly account for waste. We give the statement above as we find it.

Welcome, Spring.

Here we are, right upon the new Spring again! We never write that welcome word without a feeling much like what Wordsworth describes as experiencing when he beheld a rainbow in the sky. His heart leaped up. The blue skies begin to look very blue. The winds are hiustering, sharp, Spiritualism would bring to them, to make their and bring earthy smells with them. Pretty soon faith whole and complete. The inevitable ten- the crocuses will start, and then we catch the dency to intellectual pride, too, would be checked | sound of bluebirds in the still leafless trees. After by being constantly brought in contact-familiar that, is heard off across the country-reaches, the and personal contact—with the grounds of their piping frogs' melancholy trill, starting a chain of associations for which there is no possible descripto them with its sweet and humanizing suggestion. The past and future are strangely blended tions. Charity would grow in their hearts daily by the magic of that simple voice in the country

Meetings in the Melodeon.

During the month of February, F. L. H. Willis has occupied the platform of the Society of Spiritualists. The large audiences which gathered each Sabbath—composed of the most intelligent minds any other gathering of religious worshipers in the city. It indicates the increasing determination of the people to cut free from the restraints put upon them by the teachings and creeds of a false theology; and obtain a clearer and truer knowledge of the great problem of the life hereafter, which is being solved by the invisible intelligences who have spanned the chasin between the two worlds, and return to us with tiand liops Although, in theological parlance, this glorious trith is "contraband," yet the multi-tudes gladly receive it and become satisfied that

Mr. Willis has given a course of lectures explanatory of the Spiritual Philosophy which will prove of incalculable value to many. The prejudices of many skeptics have been removed, and light has they think best, and then let the approaching tor-

LAURA DEFORCE GORDON.

During the month of March, Mrs. Gordon will fill the desk each afternoon and evening in the Melodeon. She has long been in the lecturing field, and is one of the best developed trance speakers, and a most acceptable and eloquent lecall who choose to come

Lizzie Doten in the West.

This excellent trance medium and lecturer has just closed an engagement at St. Louis, Mo., She. snoke before the spiritually-minded of that populous city every Sunday during the month of Febterms of high praise. The Press remarks: "Miss Doten has been called 'Massachusetts' most eloquent daughter' by several of the Boston papers, and seems to merit the compliment. At each lecture the house was literally packed full, and the deepest attention was given to the eloquent and pathetic remarks which flowed forth with a days. Next week I give a course of five lectures remarkable case and grace from the lips of the in the Unitarian Church, at Ripou. I am kept on fair Yankee girl." The Democrat says "her discourses were eloquent and logical." On one occasion a reporter for that paper happened to be present when Miss Doten delivered a satirical oblivion, and set it in the coronet of the Democrat." author.

Miss Doten, on her return East, will tarry at Cleveland, Ohio, a brief period, and probably ery despatch, and makes it tell a true story for address the people there ere she leaves for home, She is engaged to lecture in New York city during Telegraph Company is at 99 State street, in Bosthe month of April, and will speak at the Melodeon in this city every Sunday in May.

The Davenports.

The Davenports and Mr. Win. Fay have been giving scances in Cork, Limerick and Waterford. They return again to Dublin on Monday, says the London Spiritual Times of Feb. 10th. The Cork papers contain reports of their scances, giving a tolerably good outline of what takes place at

An Apology.-The Isle of Wight Observer published the scandal about Mr. Fay having turned "Queen's evidence," which appeared in the Morning Star and the Times. The Davenports, through their solicitor, have demanded an apology. The amende honourable appeared in the Isle of Wight Observer, of February 3d, as follows:

In our impression of the 6th of January a para graph appeared, the substance of which was copied from one of the London papers to the effect that "Mr. Fay, who had so cleverly assisted them in London to gull the credulous, had turned Queen's evidence, and was actually engaged in New York in making money by showing the American public how the Davenports do their tricks, and what impostors they had been." We, of course, knew nothing of the writer of this paragraph, but having been informed that it is not only untrue, but that a contradiction has appeared in the paper alluded to, we do not for a moment hesitate in expressing our regret that we should, in common with many others, have been so misled. Our object is only fair and legitimate comments on passing events, and that certainly with no intention to graph appeared, the substance of which was copied ing events, and that certainly with no intention to injure any party or individual.

The Church Movements.

The revival efforts are maintained in the Orthodox churches in this city with more or less persistency. There is a determination to get up a 'revival of religion," if it can be done by any of the methods known to such as are long familiar with the business. In one of the meetings it was narrated as something to be gratified with that a boy of eight or ten years said he was willing to Hudson Tuttle's new Book, "The Oricome out before his class and openly admit that he "had found the Saviour." The opportunity was given him, of course, and the result was, as expected, a similar confession from several other lads of his own age and size. The excitement is ed by the fossil ideas of the writers of past generato be kept up in such ways as this, as long as pos- tions. We fully reviewed this book in a recent sible. We are glad to chronicle an increase of number of our paper; but we again, although true spirituality whenever and wherever found; briefly, call the attention of our readers to it, bebut we do not believe that mechanical efforts or cause we believe they will derive both pleasure nervous excitement is the same thing.

Stir in European Cities.

There is hardly a large city in Europe that is not stirred by the presence of revolutionary or reactionary elements. The great popular wave of 1848 did not altogether spend itself on nothing, leaving no positive results behind. Berlin, Vienna, Rome, Florence, Paris, Madrid, London-all are in fear of what the future may suddenly reveal to them. The monarchical system being based on force, and having established and kept itself by force, it of course stands in dread of the very elements it has so far managed to keep down, This is the penalty it has to pay, under the law. There is no help for it, as there is no justice in grumbling about it. We may not expect that the people of Europe, seeing what we in this country have done, are going to remain contented as they

Freedmen's Bureau Bill. .

Bureau Bill, which had passed both Houses of kind," says Bro. Sidney Howe, Secretary of the Congress by large majorities. On its return to Society. So say we. And it will. The clouds which the Senate an exciting debate took place, and an have obscured the glorious sun of Spiritualism, attempt was made to pass it over the veto by a are fast passing away. two-thirds vote, but failed. The vote stood 30 to 18. Two Senators were absent.

Wanted.

LIGHT.

The Physical Manifestations of the Brothers Davenport.

A writer in a late number of the London Spiritual Times, concludes a well written article in regard to the wonderful manifestations given in in our city-were not outnumbered, probably, by England through the instrumentality of the Davenport Brothers, in this wise:

The brothers very judiciously suppress all Spiritualism, they are mere exhibitors of phenomena for consideration, worthy the age and counens for consideration, worthy the age and country they come from. They profess nothing but their own integrity as honest passive agents to some power, and leave us to explain. Their experiments should be looked upon as rudimental essays in a new branch of knowledge, of which it would be impossible at present to predicate the result. Already no less than four millions of people are religiously inthread by this reverse. dings from heyond which fill our souls with joy and liope Athough, in theological parlance, this glorious train is "contraband," yet the multi-tudes glorious train in thinks of people are religiously influenced by this movement across the Atlantic, and though we are slower we are not less certain thinkers. All truly religious train in thinks of people are religiously influenced by this movement across the Atlantic, and though we are slower we are not less certain thinkers. All truly religious train in the contraband, and though we are slower we are not less certain thinkers. All truly religious train thinkers are not less certain thinkers. All truly religious train thinkers are not less certain thinkers. All truly religious train thinkers are not less certain thinkers. All truly religious train thinkers are not less certain thinkers. All truly religious train thinkers are not less certain thinkers. of Spiritualism affects matters of deep interest to they have found the truth their souls have ever them, and the imponderable forces should be been yearning for but could not find in any of the studied by the scientific. It won't do to hush it up, as the views are spreading, widely, and as we cannot stop any stream of thought springing from facts, surely by trying to understand its princi-ples we are in the best position to directits course. Let all true men do their duty in whatever way dawned into their souls. Such elucidators of our faith should be kept constantly employed in the merest trifles are under our Father's care, how much more shall the interests of His children be safe, both here and hereafter, no matter what new views or sciences each century brings forth!

A Grand Worker.

N. Frank White is doing a noble work in the West. He is engaged in speaking almost every evening in the week, besides Sundays. We hope turer. At the close of her engagement here she his strength will hold out for the arduous labor goes to Washington to speak during April and he has undertaken. He is an eloquent speaker. May. The meetings in the Melodeon are free to In a private note to us under date of Feb. 14th, he says, "My Sundays are all engaged now until July, when I go Eastfor a short rest. If I had a dozen bodies I could not answer all the applications for my time. I have only week evenings now to give, but will improve them, if the friends desire, anywhere within a hundred miles of my Sunday engagements; so far they have been well occuruary. The local secular press speak of her in pled. I have averaged about five evenings in the week, hesides my Sundays. I sometimes get quite weary, but am standing it finely, and have not yet been obliged to disappoint an audience; neither do I think I shall. I am having a grand time here in Berlin; Spiritualism here is flourishing finely. I go to Fond du Lac the next two Sunsuch a jump, I get no time to write."

The Telegraph.

We observe a reduction-real, we hope, as well poem entitled "Mr. DE SPLAE," and was (says as apparent—in the charges of the American Telethe editor) "influenced to rescue this gem from graph Company, brought about, no doubt, by the competition which has sprung up in this impor-As a production of the spirit-world, it is a smooth | tant field of business. The Franklin Company and piquant emanation. We print it upon our offers to serve the public at much reduced rates, first page, carefully revised and corrected by the and sends back important messages to the points whence received, for confirmation, at half rates. This insures perfect safety in the character of evthe person sending. The office of the Franklin ton, and it also has offices in Worcester, Springfield, Hartford and New York. We commend it to the favor of the business public, and of all those who have occasion to make use of the telegraph.

Christ and the People.

Dr. A. B. Child, of this city, is now engaged in the preparation of a book for the press bearing the above title. It presents Christ as he presented himself; it presents a new view of sin; a new view of justice; a new view of charity; a new view of human law; a new view of government for the people; a new view of man's inseparable relation to Christ, in the present and future, and of the unseen ties that in all times, places and conditions bind man to his fellow-man. This new work will be printed on fine paper, with handsome type, and neatly bound. It will be published by subscription, at \$1,25 per copy, post-

J. M. Allyn is very actively engaged in Vermont, lecturing Sundays and week evenings.

E. S. Wheeler, of this city, speaks/in Haverhill during this month.

Dean Clarke, a modest man, but a fine trance speaker, is in Brandon, Vt. We hope our friends will keep him busy. The fire of inspiration burning in his soul will yet break forth in utterance of truth, and warm the hearts of the cold and indifferent.

gin and Antiquity of Physical Man."

This excellent work should be in the hands of every person in the land whose mind is not bigotand profit from a perusal of its pages. The Boston Post, in criticising this book, says: "The author discusses the great question relating to the antiquity of man with considerable ability. He has read widely, and writes clearly, and reasons well." Sold, wholesale and retail, by Wm. White & Co., publishers of the Banner of Light.

To our Subscribers.

As the present volume of the Banner closes with two more numbers, we earnestly request our friends to renew their subscriptions before that time, as all names are taken from our mailing-machine as soon as the time for which subscribers have paid expires. By so doing they will avoid the delay occasioned by resetting the names in the machine, and thus accommodate all parties.

Marlboro', Mass.

The Spiritualists of this town have organized a society, and now hold regular Sunday meetings President Johnson has vetoed the Freedmen's there. "Let the light shine for the benefit of man-

Shorthand Writing.

Attention is called to the advertisement of Andrew J. Graham, in another column, author of a A liberal price will be paid for twenty copies of system of standard phonography. Those who number one, volume eighteen, of the BANNER OF have learned his style of short-hand witting, consider it an improvement on "Pitman's System."

Special Notice.

We feel compelled to urge upon our subscribers the imperative necessity of writing the name of their State plainly. Many omit the State altogether, and not a day passes that we do not receive one or more letters with an omission of either the Town, County or State, and often the writer does not even sign his own name. We can sometimes ascertain the name of the State from the Postmaster's stamp on the envelope, but not often, as 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.

MANOMIN: A Rhythmical Romance of Minneso-ta, the Great Rebellion, and the Minnesota Massacres. By Myron Coloney.

We have here a genuine product of the rich Western soil. The story itself is a touching one, simple as it is; but its concomitant circumstances, the way of telling it, its fine and flowing descriptions, its truly honest and healthy sentiments, and the trying experiences through which it takes the characters concerned in it, are a guarantee for the sustained interest of a volume of even larger pretensions than this.

The author is exceedingly modest, even to distrustfulness. But if he has not yet developed ing it with tears. His peace of mind was comfaith in himself, he has full faith in his subject; he handles that with an easy grace and skill, combined with a fluency of expression that is not too fluent, which promises better things for him in the future. The treatment of this varied and beautiful story in verse is from the spiritual standpoint, and of course it is made to reflect the ideas, theories and sentiments which are contained in such an endless combination within the compass of our beautiful faith. The period of time chosen on which to lay out a living romance of this sort is the happiest possible, and it has been diligently improved by the author. We might, if we had room, quote a great many verses of fine finish and exquisite beauty out of these handsome pages. But we are obliged to content ourselves with saying to such as would like to read a graphic sketch of the rebellion, as it showed itself in Missouri, and as it operated in for the name of it. the case of innocent and helpless persons, that they can send to this office for a copy of this volume, satisfied that they will thank us for calling their attention to so marked a production. It is full of power as well as of beautiful and touching episodes.

A bristling little pamphlet has been issued from the Investigator Office, in this city, containing the substance of the remarks of J. W. Pike, at a "revival" in the West School House, Windham, Ohio, and entitled "My Religious Experience, and what I found in the Bible." The author certainly found a good many things that anybody else can readily find there, but which few discover, simply because they do not know how to look. They have not got the gift of sight. The whole production is vigorous and stimulating, and will well repay a reading.

Mr. D. M. Richardson, of Detroit, sends us a pamphlet in which he demonstrates that the way to return to specie payments is by laying an export duty of ten cents per pound on cotton.

BOOKS RECEIVED.

Curtis's Theory and Practice of Medical Science. from A. J. Graham, 544 Broadway, New York. Life Incidents and Public Pictures, by J. H. Powell, from Trübner & Co., London.

Voices of the Morning.

The Norristown Independent, where Belle Bush resides, speaking of her volume of poems, "Voices of the Morning," says it is pleasant to know that this little volume of poems, by a lady of Norris-Norristown, who lay any claim to literary taste, who have not already secured a copy of this work for their libraries. There have been many complimentary notices of it, from time to time, in the various newspapers and reviews.

The Magazines for March.

With the usual promptness we have received from the publishers the Atlantic, Harper's Monthly and Our Young Folks; also The Lady's Friend, from Williams & Co.; and Beadle's Monthly, from Chas, Thacher,

Ring's Vegetable Ambrosia.

By referring to our advertising columns, the reader can learn where an excellent preparation for the hair may be obtained. From our own personal experience, we can vouch for the facts as claimed by the manufacturers.

An Inquiry.

I found the following, in looking over some old scraps, cut. from the Pittsburg Methodist Advocate about three years ago:

"J. B. Wolff, once a member of the Pittsburg Conference, was lately fatally shot in Kansas—so the papers say. His is a sad history. He had the ability to have his name placed high up among the useful and the honorable. He was eccentric; and he cherished the eccentricities which should have been regarded by him as evidences that he have been regarded by him as evidences that he walked the boundary line between the rational and the insane. He became a Spiritualist, and this fact leaves all evil to be inferred. He went from bad to worse; left the ministry and the church, and for years all we have heard of him has been occasional statements of his daynward. has been occasional statements of his downward course; and, as stated above, we now learn that at last he met a violent death."

If the above statement be correct, then the letters we see occasionally in the Banner of Light, and one of a late date, purporting to come from J. B. Wolff, and dated at Denver City, Colorado not the Pittsburg Methodist Advocate been "bearing false witness," and rendering itself liable to failure," go to the place indicated in these words: "All liars shall have their portion in the lake that burns with fire and brimstone?" Which is correct?

J. B. Wolff, wherever he is-on earth, or in the heavens-will remember the persecutions he and I endured together, for the truth's sake, in "the days of auld lang syne."

MILO A. TOWNSEND.

The hundred and thirty-fourth anniversary of the birthday of Washington was celebrated on the 22d of February, in this city, more generally than for many years. The patriot's memory grows greener by age.

got to keep piling on the shavings. If you don't, bullets, cartridges, &c., belonging to the indethe flame will soon subdue.

ALL SORTS OF PARAGRAPHS.

There are one hundred and three Saving Banks n this State. The amount on deposit is fifty-nine millions nine hundred and thirty-six thousand four hundred and eighty-two dollars. Who will say, after this brilliant show of figures, that the poorer classes "—the working people—of Massachusetts are not frugal and industrious? This is the practical result of republican institutions. And the people in the other Northern States are master's stamp on the envelope, but not often, as just as prosperous. This, too, so soon after a in many instances the impressions are so light as mighty civil war! When will the Old World learn wisdom by the example of the New?

Rev. Mr. Hepworth, of this city, (who has eschewed creeds,) will lecture before the Library Association of Amesbury, on Wednesday evening, Feb. 28.

The Spanish Government has decided to issue letters of marque against Chili upon proof that Chili has adopted this mode of warfare. The Minister of State announced in the Cortes that Peru was probably at the present time in open hostility with Spain.

"I never meddle with what passes behind my back," said a quiet man who had just taken a caning patiently.

A short time since a gentleman of Mechanicsville, N. Y., lost a beautiful and beloved daughter by death. His grief was intense—beyond description or conception. Night after night did he visit her grave, and prostrate himself upon it, bedewpletely destroyed. The world had no charm or pleasure for him. The tomb of his darling was his only place of resort. Broken hearted and weary of his shattered life, he soon showed signs of fading away, and during the past week he was laid by the side of her he so fondly loved. The blessed light of Spiritualism would have soothed his aching heart, had he comprehended its truth.

Adams & Co. have sent us card photographs of angels with wings, which are beautiful, barring the wings. Spiritualists do not believe in any such nonsense. But the pictures-twelve in number-are worth having.

FUNNY.—A society has been organized in Basle, Switzerland, to Bundesverlassungsverwerfungsvolksversammelungsbeschluss. As it is said to be a reform movement, a good many people join just

GIVING UP.-Rev. Henry E. Parker, pastor of the South Congregational Society, at Concord, N. H., now absent on a European tour, has sent home a letter resigning his pastorate and asking for a council to dismiss him.

Mr. A. T. Foss, of New Hampshire, is supplying a pulpit for the Spiritualists in one of their meetings up town. A writer to a Chicago journal says: "It is no lie to call him the 'War-Horse' of Spiritualism. He had an intelligent and appreciative audience last Sunday, not with standing the inclemency of the weather. He is alive to the truth, and all who hear him cannot but know the fact."—N. Y. Standard, Feb. 17.

Shoemakers wages are being reduced in various parts of the State.

Her majesty the Queen of England, who has lived in seclusion since the death of Prince Albert, made her reappearance in public at the opening of Parliament on Feb. 4th.

Coal has fallen in price in Newport, R. I., three dollars per ton.

Commodore Rodgers informs the Navy department from Rio Janeiro that the monitor Monadnock was visited on the 8th of January by the Emperor of Brazil, who gave her a critical examination and seemed well pleased.

The Spanish royal baby, born last month, has received at the font one hundred and twelve names, "comprehending," so the official paper assures us, "all the invocations of the Most Holy

It is asserted that Prim had 6,000,000 reals town, is likely to win for her considerable fame, (£600,000) in cash in his traveling carriage when while it takes its place among the productions of he started on his revolutionary enterprise; and other justly celebrated American poets. We are that, when on his lands at Vallarubia and Mopleased to hear that there are very few persons in limilo, he ordered a general slaughter of his extensive herds and flocks, thus supplying his men at his own expense for nearly a day.

> Almost run out-Napoleon III.'s Latin Race, in America.

"That's a stupid brute of yours, John," said a Scotch minister to his parishioner, the peat dealer, who drove his merchandise from door to door in a small cart drawn by a donkey: "I never see you but the creature is braying." "Ah, sir," said the peat dealer, "ye ken hearts warm when frien's

WEATHER SIGNS. - The following curious prophecy is from a poem in the Harleian MS., in the British Museum. No. 2,252, folio 153-4.

usn Museum. No. 2,252, folio 153-4.

"If Chrisimas day on Monday be,
A great winter that year you "Il see,
And full of winds both foud and shrill;
But in Summer, truth to tell,
High winds shall there be and strong,
Full of tempests lasting long;
While battles they shall multiplie,
And great plenty of brasts shall die.
They that be born that day, I wean,
They shall be strong each one, and keen;
He shall be found that stealeth ought,
Though thou be sick thou diest not."

Frogs do not croak in running water, and active minds are seldom troubled with gloomy forebodings. They come up from the stagnant depths of a spirit unstirred by any generous impulses or the blessed necessities of honest labor.

"Jake, spell brandy with three letters." "Od v" (eau do vie). "No; in English." "B r and y."

A"creed" revivalist in Binghamton, N. Y., encountered a large-sized African and asked him-"My good man, have you found the Lord?" To which Sambo replied, in a surprised manner, 'Golly, masser, is de Lord lost?"

Josh Billings says: "I could never find the meaning of the word 'collide' in Worcester or Webster. But riding the other day on the New York Central Railroad, I saw it all. It is the at-Territory, must be from his spirit. But, if not, has tempt of two trains to pass each other on a single track. If I remember correctly, it was a signal

> Milton was asked: "How is it that in some countries a king is allowed to take his place on the throne at fourteen years of age, but may not marry until he is eighteen?" "Because," said the poet, "it is easier to govern a kingdom than a woman."

> Upwards of twelve thousand bales of cotton arrived at this port in one day, last week.

> Nature never fills our hearts with more of herbeauty than when we are recovering from sicknoss. Like a mother, as she is, she then leans over us most lovingly, and smiles her sweetest smiles, and kisses us into beautiful dreams.

The police of Dublin, who are exceedingly Reputation is a good deal like a bonfire: you've | watchful, continue to find stores of pike-heads, fatigable Fenians.

CURIOUS VERDICT .- Mr. Stephen Hoyt, of West Amesbury, fell down stairs, Feb. 14, and was so badly injured that he died shortly after. A coroner's inquest was summoned, who returned a ver-

"That the said Steplien Hoyt came to his death, probably, by reason of a fall (breaking his collar bone and bringing on concussion of the brain,) down the stairs leading from the bar room into the sec-ond story of the barn, to the first story of the same, belonging to Ezra P. Downing, of Ameabury, in said County of Essex," etc., etc.

Gold has come flown to \$1.37.

Dr. Franklin said that revivals in religion always made him think of a scarcity of grain. Those who had enough said nothing about it, while those who were destitute made all the

RESIGNATION AND DAMNATION.-A clergyman RESIGNATION AND DAMNATION.—A clergyman called to visit a woman, who calmly awaited her resignation to depart. But, said the minister, "Are you willing to be damned forever for the glory of God?" "No, sir," she softly whispered, "I cannot say that I am." The afflicted husband, who stood by the bedside listening to the conversation, moved by the impulse of his nature, stepped up to the interrogator, and said: "Are you willing to be thus damned?" "Yes," was the reply. "Then, sir, there is the door; go and be damned, and let my wife depart in peace,"—Christian Inquirer.

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The proprietor of a hall in Washington has refused to lease it for a lecture from William Lloyd Garrison, because the lecture committee would not guarantee that no negro should be admitted.

The nightingale has no peer among singing birds, the antelope is king of all graceful quadrupeds, and among a thousand perfumes Phalon's "Night-Blooming Cerous" stands alone -matchless in purity, unapproached in voluptuous richness, and more durable than any other floral extract known. Sold everywhere.

Buffalo, N. Y.

It is rarely that I allude personally to myself, or my doings, in your columns, and I shall not infringe upon that rule of my mediumistic life but alightly by this letter.

Please announce that I am reengaged for another month (March) here, as speaker and teacher. As it does not become me to speak of my labors in Buffalo during the months of November, Decomber and February, I shall say nothing on that head. But I cannot refrain from expressing hereby my sense of the cordial, kind, sympathetic and appreciative interest manifested in myself and the teachings which have, from Sunday to Sunday, come through my mind and lips by Mr. and Mrs. Rathbun, Dr. Oliver, Mr. Forsyth, Mr. Lichtenstein (formerly of the Jewish persuasion, but now an ardent Spiritualist), Mr. and Mrs Marvin, Mrs. DeYoung, Mr. and Mrs. Hortman, and many others, who, I trust, will not deem me invidious if I do not specially make mention of them. Truly, though oft bowed down by weakness of the body, and a trying process of spiritualization running to be a trying process of spiritualization running to 6 p. m.

MRS. BROWN, the celebrated Medical Chairwoyant, of Plymonth, Mass., may be consulted at the botton Electropathy Institute, 91 Court St., 2d floor, on all Diseases and Business. Hours from 9 A. M. to 1 p. M. and 2 to 6 p. m. others, who, I trust, will not deem me invidious if through my system like a flery sap, my stay and labors here have been rendered sweet and refreshing by the fraternal kindnesses of friends not a few. May the Divine requite them,

During the present month the friends have reorganized, electing Mr. Thomas Rathbun Chairman, and Miss Cornelia Maynard Corresponding MA Secretary of the Association, and the auspices are that the lectures will be regularly sustained. To Dr. Oliver, Mr. E. A. Maynard and Mr. Swain, the old committee, much is due for the pursuit of spiritualistic success under difficulties. The firstnamed gentleman, who is an inventive medium, and though past middle age as hopeful and active as a youth, has been instant in season and out of season in behalf of the cause here; while the many mediums who have stopped at the homelike house of Mr. Maynard, will not soon forget the attention and kindness there bestowed upon them. My own stay has been with the worthy

Several have received pictures they pronounce mon satisfactorily. As my friend Mr. Rosauth i testing the matter, and will inform you by letter hereupon, I refrain from further allusion heretosave that I shall try myself the first clear day to get the likeness of the nearest friend I ever had, who passed to the world of spirit two years ago. and who came to me yesterday, promising a photographic reproduction of her form and face.

We all say, there is not a bit of abatement of interest and refreshment in your 'paper, and pray that you and the Chicago friends may go on conquering and to conquer. Fraternally, &c.

L. JUDD PARDEE.

Buffalo, N. Y., Feb. 20, 1866.

Dr. Fitzgibbon's Lectures.

Dr. Fitzgibbon concluded his lectures on Hu-Dr. Fitzglibon concluded his lectures on Human Electricity, at the Institute Hall on Thursday evening last, on which occasion the proceeds were devoted to the benefit of the medium, Miss Ella Vanwie. The audience, though not large, was composed of some of our most respectable and intelligent people. The manifestations produced, both in the large and small cabinets, were more astonishing than anything yet witnessed. Besides doing all that had been accomplished on previous evenings, in the way of ringing of bells, blowing horns, beating a drum and taking these articles down from the ceiling and replacing them articles down from the celling and replacing them again, a piece of zino covered with flour was placed in one corner of the cabinet. After the placed in one corner of the connect. After the lapse of a few moments, the committee entered and brought forth the zinc. In the flour were the footprints of two children of a tender age, and the bells were placed in a circle on the outer edge of the zinc. The footprints were examined b audience and were said to be perfect. In the lit-tle cabinet there were some seventy or eighty manifestations. Hands and arms of various sizes were thrust through the aperture, representing the African, Indian and Caucasian races. A hand was exposed entirely bandaged up, except the index finger, which was swollen and extended.

The bandage exhibited marks of blood, as if oozing The bandage exhibited marks of blood, as if oozing from a gun-shot wound. A number of other strange and unaccountable evidences were given to prove the truth of the declarations of the Doctor. If the audiences that visited the Institute on Monday, Tuesday and Wednesday evenings were astonished, the demonstrations of Thursday evening must have completely confounded them, and at the same time fully convinced them that by whatever agency it may be done Dr. Fitzgibbon had successfully fulfilled all his promises. At the conclusion of the lecture, the Doctor returned thanks to the audience, after which Dr. Harlan, one of the committee, made a few remarks, stating that everything had been marks, scatting that everything had been done in a manner to satisfy the committee that there could not possibly be any collusion between Miss Vanwie and other persons, and while he did not pretend to say how the manifestations were proluced, he thought the Doctor deserved the thanks of the audience for giving them the privilege of investigating these wonderful phenomena. This opinion was coincided in by Mr. Allen Gawthrop, who was associated with Dr. Harlan on the comwho was associated with Dr. Harian on the committee. He then moved that the thanks of the audience be tendered to Dr. Fitzgibbon, which motion prevailed with but two dissenting voices. The auditory then retired, discussing the marits of the entertainment, and endeavoring to assign some reason for the remarkable exhibition they had witnessed, but without any satisfactory results of the or was a very satisfactory results. sult, so far as we are aware.—Journal, Wilming-ton, Del., Feb. 20.

Business Matters.

JAMES V. MANSPIELD, TEST MEDIUM, answers scaled letters, at 102 West 15th street, New York. Terms, 85 and four three-cent stamps.

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them. My own stay has been with the worthy President of the Association, and his good, and patient, and motherly, and spiritually-minded companion, who have made me to feel as "one of them."

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Table of Contents: PART I.

PART I.

A Word to the World (Prefaory);
The Prayer of the Sorrowing,
The Song of Truth,
The Song of Truth,
The Embarkation,
The Embarkation,
The Meeting of Sigurd and ory]; The Prayer of the Sorrowing, The Song of Truth, The Embarkation, Kepler's Vision, Love and Latin, PART II.

The Spirit-Child, [By "Jennle,]
The Revelation,
Hope for the Sorrowing,
Compensation,
The Eagle of Freedom,
Mistress Glenare, [By Malittle Johnny,
"Birdle's" Spirit-Rong,
My Spirit-Home, [A. W. Sprague,]
I Still Live, [A. W. Sprague,]

PART II.
Live, [Shakspeare,]
For A' That, [Burns,]
Worls O' Cheer, [Burns,]
Resurrexi, (Poe,)
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MRS. CONANT gives no private sittings, and receives no visitors on Mondays, Tuesdays, Wednesdays or Thursdays, until after six o'clock P. M.

Invocation.

Oh God, we would leave the vain ceremonials of Time. We would enter within the closet of our own divine being, that Holy of Holies, and there talk with thee. We would know thee as thou knowest us. We would understand thy ways as thou our ways. We would have thee open wide for us the windows of thy mercy, that we may be baptized in thine infinite love. Oh God, the very air is full of prayers and praises, that have ascended in the name of that good and holy man who walked the earth nineteen centuries since. Oh Spirit of this Hour, thou art our Father, as thou hast been in all the past. Thou art folding us close to thy bosom, as through all past ages. Yet we seek to come still closer to thee; we ask to know still more of thee and thy law. Forever and forever our souls praise thee. Forever all the powers of our being are asking to know more of ourselves, which is to know more of thee. Our Father, for this gift, this aspiring power, we praise thee; for 't is a grand spiral staircase that bears us away from folly, and crowns us with wisdom; it is that which leads us to Heaven. Oh Spirit of Eternal Wisdom, that giveth us to understand thee, for this glorious spirit of inspiration we praise thee. It comes not like the tornado, but like gentle dews; like soft twilight, or refreshing showers. It comes, refreshing our souls, and opening for us the windows of Heaven. Oh God, for this, more than all else, we praise thee. The very air seems filled with prayers and praises; and for this glorious spirit of inspiration that comes to answer Nature's demand, we thank thee. Now, more than at all other times, we feel there is cause to praise thee, to worship thee; not because a perfect being walked the earth years ago; not because wisdom, truth and power were found within him; not because he told mankind of their faults, and pointed them away from them to peace; but because, oh Father, we are one with thee; because thou hearest us and answerest us. We know we are one with thee; our souls are conscious of thy power, thy wisdom, thy perfectness, and we may know and drink of that fountain forever and forever. Amen. Dec. 26.

Questions and Answers.

CONTROLLING SPIRIT.-Mr. Chaleman, we are ready to consider the inquiries of the audience or

QUES .- By the Banner of Light, I see that the preachers of the Churches calling themselves Swedenborgians, disclaim connection or sympathy with modern Spiritualists. As a modern Spiritualist, have not I as good a claim on Swedenborg as any preacher of any Church, providing I live up to his teachings?

Ans.-The followers of Swedenborg, in this age. do better than they know. They are unconsciously following in the wake of Spiritualism. They ne spiritualistic the same spiritual influence is over them that is over you. They do not know it; do not so understand it. They do not even fully and clearly and tangibly realize that their God is your God also, But this is the case, not only with those bigots formed into classes and sects, but it is so with individuals. You, in your sphere of action, are equally bigoted. You believe in your Spiritualism as being preëminent to Swedenborgism. This is right; and it is equally right that they should worship their right or perfect truth. It is not strange that Swedenborgians ignore Spiritualism. They do so because they are religiously ignorant. They do not know that their Swedenborg was once persecuted like your mediums of to-day. Tell them so, and they will look at you and curl the lip in scorn. But this is so, By-and-bye they, too, will realize it as a truth. You all have a right not only to cherish your own religious, opinions, but to express them. This is right. The age of progress has given it to you. And as long as you do not interfere with the rights of any other individual or sect, you have a right to express yourselves as you please. They have the same right.

2D Q .- As Swedenborg takes the Bible and dissects it, and gives to every chapter and verse, and every word, three different meanings, which he calls natural, or literal, spiritual and celestial meanings, has be not, as a modern seer and Spiritualist, done more to command an enlightened respect for the Bible, than all the popes and priests and preachers of all the Churches, for the past one thousand years?

A.-He has done more for those who are so constituted that they can believe on him. But he has done nothing for all the great mass who stand out of his particular religious sphere.

3D Q .- As that Bible teaches, with Spiritualists, that angels make mistakes, and that there are times and secrets that no angel, or even Jesus know, save our Heavenly Father, therefore, may not even the controlling spirit of this circle possibly change his opinion regarding the Bible, or some parts of it, at some future day?

A.-We should be very sorry to believe we were always to remain of the same opinion on any subject that we are of to-day.

SPIRIT.-We have received an earnest inquiry for truth, for enlightenment, which we doesn proper to answer. A good child of our Father, whose years number—so we are told by those who know him well, in , this spirit-world-sixty-three, who has passed sixty-three years of earthly life, tells us he has no belief in Spiritualism, from the fact that he sees nothing in Spiritualism to cause thim to leave the old standpoint and enter this new spiritual Church, as he sees fit to term it. He also says, I have a very dear friend with whom I have been abquainted from childhood, who is a firm believer in Spiritualism. That friend tells. me that his son returns to him from the spiritworld, telling him that there are trees, flowers, scenery of Nature; while his own brother returns, he is not doing justice. Good-day.

telling him that he sees no trees, no flowers, nothing that corresponds to the material world, and cannot understand how his father can for a mo-

ment listen to such a fallacy. Now, he says, my good spiritual friend has expressed himself with great frankness to me, and what am I to understand from this plain contradiction upon the part of those two brothers, both inhabitants of the spirit-world? How am I to reconcile this spiritual discrepancy? What am I to think of it? Will it make a Spiritualist of me, or will it be the means of strengthening me in my unbelief? He says if there is any one on the earth side of life, or on the spiritual side either, who can give us an explanation of this subject, that would be reliable, we would be very glad to receive it. There is nothing in life so reliable but the waves

of to-morrow may wash it away. Its reliability may answer for to-day, but to-morrow it may not serve your purpose. And therefore it is that we give what we do give to answer the present and not the future demands of humanity. It is to us the highest light of which we are possessed. It should be understood that mind, the intelligent part of man, after it parts with the physical machine, no longer has need of eyes and ears, such as are these eyes, these ears. Many of the senses are merged in one, perception. The spirit perceives, does not see with the eyes of the body. Allow us to illustrate from your own position dear friend. You tell us that you have no faith in Spiritualism; that it has no beauty for you; you cannot understand it as your brother understands it. Your good spiritual brother tells you Spiritualism is a light to his feet, is the glory of his earthly life, and he fully believes it will be the light of his future existence. Now you see he perceives beauty and truth in Spiritualism, while you cannot. You are absolutely living in different religious worlds. You cannot understand these things as he does. He knows-or he believes-that your Orthodoxy will fall you sometime. He cannot see any beauty in it; to him it is dark, deformed and hideous; while to you his Spiritual Philosophy is much the same. So these two spirits referred to perceive things differently. One had a love for Nature and Nature's manifestations; so he perceives them; they are his heaven, and form a part of his being; they are a necessity to him; he cannot do without them; while, on the other hand, the spirit sees them not; he dld not love Nature or Nature's manifestations when on the earth, so he lives or perceives things from a different standpoint. When you fully realize that spirit is spirit, is thought, you will know that because it is, it does not see with these natural eyes,

That man who has need of his horse, will have it. He perceives it, he realizes it, he enjoys it while the man who has no need for it cannot perceive its use to another, cannot understand that it is an existing object. The Spiritualist tells you that his Spiritualism is absolute, is truth, is a fact that belongs to eternity. But his opponent sees no fact; to him it is no part of eternity; it is a mere delusion; and he tells you you are deluded. And so each one of these spirits may tell the other they are deluded. The friend who cannot see the beauties of Spiritualism tells his spiritual friend that he is deluded, blind, and cannot perceive the beauties of his religion, and so vice versa. Oh, learn to realize, mortals, that you are spirits; learn to probe beyond the surface, and then you will begin to see that not one, probably, in a thousand of all the vast throng that return, are guilty Dec. 26. of falsehood.

or hear with these cars. It perceives and draws

around itself all that is necessary to its unfold-

Frederick Lane.

I never was more surprised in my life than I was to find myself outside my body, dead, dead, dead! I could n't realize it. And when I met those who had gone before me years ago, who were so joyous to see me, I thought I was a dreaming-I could n't realize it. But as soon as I found know I can come back. Tell my children.

I am Frederick Lane; lived up here in Union Dec. 26.

Mary Sullivan.

I've tried so hard to come back. I am Mary Sullivan, and I want to come back to James Sullivan, that's coming from the war. I have n't got any strength; I was only in the spirit land since October. I want to know if I can send some letter, or something like that, to James Sullivan? He was my brother, and I have about a hundred and fifty dollars, laid up, and, me cousin and her husband have it, and I don't see as they're inclined to give it up. That's what I come for. It was to go to me brother. He was away when I was sick and died. I have, I know, I take a great cold; have a terrible fever here. [Lung fever?] I suppose so. I learned to come back this way as fast as I could. Oh, I have been so much excited ever since I left here! I want me cousin and her husband to give that up. [Are you willing to give her name?] Oh, yes, sir, I'll give it: Mc-Carty-Patrick and Mary. [Was he your consin?] Mary was me consin-Sullivan her name was, Oh, I am sick of this trusting to others! No, sir, I not have it in the bank; it was with me. [And you desire your brother to have it?] Yes, sir, I said for it to go that way, but they not give the money up. I was sick only little better than a week. [Has your brother returned home?] Oh yes, he has, and I would be happy if it wan't for that. Oh, he's needing it badly, and it's right. They know very well it's wrong for them to be doing so-know very well it's not right for them to keep the money. The priest will hear about my coming, and tell them. It's what he should do. [Do they all reside here in the city?] Yes, Dec. 26.

John Frost.

I am not pleased to be obliged to return asking that my own be just to me. So I shall say as little as possible, and go as soon as I have done. I to my widow. He has no right to withhold what | them, and they of you. he is withholding. He has no right to interfere with my domestic relations here, nor shall I suffer it silently. I have waited now these one, twoexpression here, and we are very apt to avail ourselves of the privilege.

I am John Frost. I was formerly in business here, but latterly did business in Baltimore and other places South; died there. There is no need of my giving an array of circumstantial evidence. My brother knows very well that I can come back sustain other forms. Life is onward. Form is birds, fruits, in fact, all that goes to make up the and talk; and he knows something more—that onward. Change is the order of the external uni-

Hiram Tubbs.

My grandfather wants to know if I can come and tell him where he went the other day. Yes. I can, but I don't want to. He wanted me to come here and tell whether I could or not. I don't want to, though. I've-I don't want to though. [You don't care to tell the reason.] They won't let me; next time I come, I will. [Who is your grandfather?] It's my grandfather Tubbs. I'm little Hi. Oh, Frankie used to live here in Boston?] Oh, yes, I forgot. [How old are you?] Six, I'm six; I'm seven now. [Six when you passed away?] When I went to Californy. [Into the spirit-land?] Oh, yes, sir. [Where's your grandmother? Is she pretty well now-a-days?] Oh she's nice. [Is your uncle Knox well?] No, sir, he's sick, little. [How's your aunt?] Oh, she's better.

I want to tell, I will next time. I'll come alone. [Who is with you that don't want you to tell. Are you willing to tell me?] Yes, he's my uncle John. [Knox?] No, sir, Stewart, [Will you give my kindest regards to folks in California?] Yes. sir, yes, sir, I will. [Have you a medium you can control there?] Yes, sometimes. What's your name? [White.] Oh, I know you. [How do you remember me?] I remember that's what you was when I was here last. Good-by, Mister White. [Come again, won't you?] Yes, sir. Dec. 26.

Circle closed this afternoon by John Stewart.

Invocation.

Oh thou whose presence beams in through the darkness of the external world, thou who art the soul of morning and evening, thou who art our ever present help and our Father and Mother, too, thou who givest us all the glories of the external world, thou who paintest the flowers and givest language to them, and perfume to gladden the senses of man, hear thou our prayers. Let them arise like the incense of these flowers and go outward, outward toward all that is holy and sublime. Let the inner of our own natures go out to thy great heart, and feel that it is safe in thy loving embrace. Oh God, may we say in all truth, in all sincerity, "peace be still," to thy children; peace to the heart that sorrows; peace to those who are at war with themselves, the world, and in their inner natures with thee; peace to that down-trodden humanity that cries out through pen and tongue and sword; peace to all thy children, everywhere. Oh let us lift up all those who have fallen in the way of Life. Let us show them places of beauty, and give them to hear songs of joy. Let us plant flowers in the garden of their earthly life, whose fragrance shall nourish them in Eternity. Father, accept our praises, this hour and forever. Amen. Dec. 28.

Questions and Answers.

Q.-By A. Kent, East Stockholm, N. Y.: We have understood the presiding spirit or spirits at your circle to teach the doctrine of progression; also, they have testified that the negro race in Africa were more advanced one hundred thousand years ago, than now. Will they reconcile the

A .- The progression that the soul makes is not measured by the things of Time, the forms of this world. It is true that you so measure progression, but this is not correct measurement. It should be understood that there is no turning backwards in life. Even that you call retrogression is but progression. When you fall seemingly, you do but rise. Your correspondent does not understand the true theory of progression. He, like all others, or many others, at least, who are strangers to the true theory of progression, believes that man can fall. This is not correct. Even those persons you call criminals, who are in their outer lives debased, deformed, with whom you are not in harmony, have not fallen, strictly speaking. They are only throwing off that exterior of which they have no need. They are only obeying the law of human conditions. The effect it was real, I looked about for some way to come is only following the cause, only going before back to tell my children that I could return to that which is propelling it forward. We have them. I went easy. I don't remember of suffer- always declared to you, that all life progresses ing any. I am quite well satisfied in the spirit- in cycles, and because it does, it repeats itself. world; but oh, Great God, I want my children to Now because intellect stood high in the African race one hundred thousand years ago in their own clime, you have no right to say that the Af-Park street; died the night before Thanksgiving Trican of to-day stands below them. No, spiritlast. I want you to tell my children I've come | nally and divinely speaking, their plane is even and harmonious.

Q.—Is there any one who, by means of autographs, or a lock of hair, can tell whether two persons are fitted to make a happy and harmonious marriage? and is it best to consult such persons before entering this sacred relation?

A .- Although there are persons who are able to so clearly define character as to be able to tell whether or no two persons are conjugally fitted to each other, we would rather recommend that you earnestly strive to know yourselves; to open the book of your own natures with your own hand, and read with your own intelligence what is written therein, instead of allowing others to tell you. That which is forced upon you, is always, almost always of little worth. Remember this, you Spiritualists who seek to force the truth of your philosophy upon minds who cannot comprehend it, cannot realize its truth and beauty. To them it is lost. All your beautiful ideas, all your, beautiful philosophy that is outwrought through spiritual Truth, is useless. They cannot comprehend it, cannot appreciate it. So all you strive to force upon others returns upon yourself. "He that is convinced against his will," says the poet, "is of the same opinion still." Remember

Q.-Are there schools in the spirit-land where children are taught the first rudiments of learning? and if not, by what law do the spirits of children leaving the form in infancy, communicate with their friends in the ordinary forms of writing and conversation?

A .- There are schools in the spirit-land by which children are taught in your ordinary modes of learning. But those schools are your schools, your institutions of learning; and they are ours. You have the material which answers your case. We have the spiritual that answers ours.

Q.—Do you mean to say that they come in con-

A .- We certainly do. Childhood comes to childhood, and mature age to mature age. You am here to ask my brother Walter that he he just are attracted to your counterparts. You learn of

1st Q.-Can the spirits now present inform us what was the cause of the extinction of certain species of animals and vegetables which formerly near three years for justice. It has been with- flourished on the earth, the fessil remains of which held; now I'm going to do justice to myself—and | are found imbedded in rocks? Was it because of have a right so to do. We are licensed to free the exhaustion of such materials and forces as were regatived for their reproduction? and if so, will not the time come when all animal and vegetable life will become extinct on our globe?

A.-This was not the cause. Forms, change constantly. One form is merged into another perpetually. Your form will go, in after years, to

story: that such forms have existed. They also tell you that these forms have gone to support those of your time, and time preceding yours. No, no; it is not because the earth could not sustain them, but because the earth was able to sustain something higher.

2D Q.—Are all the worlds belonging to our solar system composed of the same constituent principles? and do the inhabitants of all such as are inhabited bear essentially the same physical form?

A .- The primaries of all worlds and all things are alike. The outwrought manifestations are various without number. The inhabitants of all worlds that are inhabited by beings possessing intelligence, that are capable of receiving intuition, inspiration, all such have forms similar to your own, varying in size somewhat, but not very much in shape. You tell us that the average age of man on your planet is from thirty to thirty-five years. This is so because your planet has attained a certain age, because it can give the masses no longer animal life, no longer a lease of animal life. There are some worlds peopling the so-called spaces whose inhabitants have a longer lease than you, because these worlds are more condensed, have greater power to sustain animal life. You all live as long as your earth designs you shall live. You are held in proper positions, as the planets are, and you change as they or the great Dec. 28. God that made them shall decree.

Frank Williams.

I have been repeatedly called upon, not by members composing my own family and friends, relatives, but by those acquaintances who were aware that I was somewhat favorable to this modern Spiritualism, to return giving my evidence, if I had any to give, in its favor. There are many reasons that have conspired to deter me from coming until the present time. Doubtless the most potent of all is the fact that I did not deem myself fit to come. Although of myself I was aware that I had not been deluded in these and, according to the answer, so was my course. things before death, yet, with few exceptions, I had very little anxiety to convince others that it was not a delusion.

During the latter part of my earthly life, I was constantly being assailed by various unjust—to with the exception of my hody; that I lost on the say the least-remarks concerning what they battle-field. But the all of me is here, just the called my spiritual belief. Although I am not same as I was in any place. aware that I ever declared myself to be a believer in Spiritualism, still it was known that I visited persons like the body I now control. I called myself an investigator. I never remember say- them. I will tell them of the beauties of this new ing anything against Spiritualism, from the fact that I knew nothing against it. All I had learned Irishman, the German, and the Frenchman are concerning it impressed me favorably. Though I learned in my course of investigation that there light and wisdom of all. was much mixed up with it that was not entirely sound, a little bordering on fanaticism, I also learned there was in it a deep truth nothing could overthrow. I not only learned this from and my aucestors would have looked down upon external manifestations, but I felt it to be truth in my inner nature.

Those acquaintances who have repeatedly urged my return seem to manifest a good degree of curiosity in this matter. Although that condition is not so keen as it was soon after I passed away, passed on, yet at times it is revived, and reacher me with very strong force. I have only to say to them that life is onward; that we have just as fair a chance to redeem ourselves of what we may have been considered to have done wrong in, as we had on earth. In fact, the opportunities for reform, for external progress even, are far better in spirit-life than they are with you on earth. There we are rid of the cold, marble conventionalities of society, that place us, you all know, in straight jackets. Often we are obliged to conform to conditions in earth-life that act as a hindrance in our progress. I am very happy to be able to incorrect the conditions are supported by the same luckman, in Portsmouth Va.: Joseph Regiment, to Lane Buckman, in Portsmouth Va.: Joseph Regiment, to Sane Buckman, in Poursmouth Va.: Joseph Regiment, to lier parents, and alster Lizzle; Horace Taylor, to friends. Taylor, to frien inform those friends that in many respects those conditions that were a drag upon me here on |earth, have been removed. I have now been able to soar beyond them and see them as they were, not as men supposed them to be. Sometimes when I, by virtue of will, live in the past, or when I take a strong retrospect of that that has been. my very soul trembles; I shrink from the position. But from the standpoint I now occupy, I feel that in my darkest moments I was guided even then by an all-wise God, who was taking care of me despite my surroundings. I am now enabled to see that from early childhood I was watched over. tenderly cared for by loving spirits who had preceded me to the spirit-world.

Well. I do not care to turn back into the past. prefer to press on to the future; and in conclution would say to those friends, the Spiritualism that is growing so fast on the earth is a truth that nothing can overthrow. We in the spirit-world are sure that even the gates of hell cannot prevail against it. We know it is of God, has een born of the great Principle of Life that all nations instinctively worship. It has come in anwer to the needs of this age. It will change in ts manifestations, but will never die out.

Frank Williams, son of John Williams, formerly lived in Louisburg Square, No. 11, Boston. Farewell.

William Paul

Stranger, I am come to send some kind of a word to my sister. [You have the privilege.] Stranger, I can't talk any hifalutin; I can only tell my story just like as I used to talk when I man, living Jane Fuller, to her briten George, in Savannah, Ga.; Samuel Slade, to his sick daughter, Sara Slade; Thereas Goodnow, to hereather, Henry Goodnow, of New Orleans, La.

I'm from Brownville, stranger, Indiana, and I--I want my sister Sarah Ann to know how I

My name is Paul-William Paul. I went out, stranger, in 1863—went out to war. I collected in all my truck and sold it, and went to war; and, stranger, I was in a great many hard fights with the South, and lost my lody in one of 'em. But I'm not sorry for it. I glory in it, stranger, I do; I went out to fight, and die, if they was smarter than I was, stranger.

I'm happy, stranger; I am in the spirit-world. I'm getting along gloriously. I want Sarah Ann to know it. She's kind of tucked up in the Methodist Church. But, stranger, I was n't anything, and I don't care a skip about it now. Well, I was everything, stranger. I didn't know but it was all wrong, but I kind of felt it might be right; for I thought if there was a Devil, and God wasn't strong enough to take care of him down below, then he was n't of much use to us, anyway. That's what I used to think; and my folks felt horrid, when they knew I was killed, because I died without any religion.

Stranger, I've been aching to get back, I liave, and only to let them know I-I-I'm well off, and I would n't exchange conditions if they'd give me all your city heaped full up with "greenbacks;" no, I would n't. I'm happy, I am. You just tell them so. I'm learning fast, getting over all the difficult places in life pretty rapidly! Oh, I'm skipping along nice, I am, stranger. Oh, I like it in the spirit-world.

Much obliged, stranger, for your kindness to Dec. 26. | verse. All these fossil remains but tell you this | they'll know me—ou Lord, yes, they can't mistake | before a single copy is on sale!

me; aint another one there like me. I shall be known. I'm much obliged. I can't pay you in any other way.

Oh, stranger, I forgot: say I was killed at Poteraburg, will you? Oh, I forgot that. Dec. 28.

Charlotte Taylor.

Charlotte Day, of Warrenton, Va. In Septem. ber, 1852, I was married to Major Henry Taylor, who was then on a brief furlough home, shortly left, and in a few weeks I was taken sick and died.

Since the close of the war, and he has become settled-that is, more settled than he formerly was-his thoughts turn upon me, and he says, "I should be glad to know, if this Spirltualism be true, if Charlotte could return."

I have heard what he thought about me, and I have thought that perhaps it might not be wrong to come here and speak. I am helped here this afternoon by my father,

Thomas Day. He sends kind thoughts to all his I only wish to say further, that I would be glad

to talk to Henry, or any of my friends, but I would rather talk at home. I was nineteeen years and three months.

Anthony Burns.

I would like you to say in your paper, that I, Authory Burns, come to you-a Scotchman by birth-to answer the inquiries of my friends in the old country, and this country, too.

I followed the dictates of my conscience when I went out to do battle against what I considered to be a wrong. I was here in this country in all about twenty-two years, and I was used well by the Government and the people. So when trouble come, I says to myself, "Now what would I like that an American should do, were he living that length of time in Scotland, should trouble come there?" The question was very easily answered,

I have been considered very foolish by some of my friends, in thus throwing away my life. It was by no means thrown away. It was used up in a good cause, and I am here, the whole of me,

I send the very best of greetings to my friends across the water. I would like that they settle themselves down in some place, so I can come to world, where the American, the Scotchman, the settled, and the Great God of all heaven is the

I did right, and I am happy. Had I acted against the dictates of my own conscience, I should have forever considered myself a coward; me with contempt. As it is, I have now their approbation, and what is still better, the approbation of my own soul. Fare ye well.

Circle closed to-day by John Longley.

MESSAGES TO BE PUBLISHED.

Mass., to his wife Catharine; Julia Gaines, to her mother, in New York.

Tuesday, Jan. 9.—Invocation; Questions and Answers; Glies Stebbins, of London, Eng., to his two sons, and friends; Ann Louisa Jones, of Louisiana, to her mother; Wm. Crook, of Mediord, Mass., to friends.

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

Mary Louiss Merchanton; Questions and Answers,
Monday, Jan. 15.—Invocation; Questions and Robert Lynde;
Mary Lynde, of Weldon, Tenn., to Thomas and Robert Lynde;
Major Wm. Gaines, to Marletta Gaines, probably in New Orleans, La.; Nellie French; Ada Grey, to her parents, in Pougl-

Recpsie, N. Y.

Tuesday, Jan. 16.—Invocation; Questions and Answers;

Tuesday, Jan. 16.—Invocation; Questions and Answers;

Colson.
Thursday, Jan. 18.—Invocation: Questions and Answers;
Richard Powers, of Galveston, Texas, to Henry Stanicls: Meritt Parker, of New Haven, Ct., to his parents: Ben. Cariton,
who served on Gen. Lander's staff, to Dr. Robinson, Surgeon
of their Division: Mary Teresa Hills, of Pittston; Penn., to
Ylends.

friends. Jun. 22.—Invocation; Questions and Answers; James Nugent, of the Hist New York, Co. K, to his cousin Phillip; Dr. Charles Cheever, of Portsmouth, N. H.; Minnie Fales, daughter of Wm. H. Fales, of Brookin, N. Y., to her mother and father.

Taesday, Jam. 23.—Invocation; Questions and Answers; Christopher Kenderfield, of Cheapside, Loudon, to the Rector who visited him; Olive Guyzer, of Richmond, to friends, in New York City; James Plyin, of 32d New Jersey, to Cornellus O'Brien; Ada Corey, to her father, Wm. Corey, of Cheterylle, Tenn.

lius O'Brien: Ada Corey, to her father, Wm. Corey, of Chesterville, Tenn.

Monday, Jan. 29. — Invocation; Questions and Answers;
Katy Connelly, to her mother, in New York City; William Leighton, of the 9th New Hampshire, to friends, in Concord, N. H.; Charles K. Watkins, of the 1st Virginia Cavalry, to Geo. L. Vance; Willie T. Domarest, to his father, at 11 King street, New York.

Tuesday, Jan. 30. — Invocation; Questions and Answers; Frances Davis, of Richmond, Va., to Bouthern friends; James Scanlan, of the 9th Mass. Reg., to his sister Mary, and friends; Ada Richardson, Teb. 1.—Invocation; Questions and Answers; Joseph A. Warner, 35th Mass. Reg., to his sister Olive, and uncle Joseph, out West; John Daley, Teddy Jones, of Nashville, Tenn., to Lydia, his mother; Amelia Thornton, daughter of Stephen A. Thornton, of Montgomery, Ala., to her father and friends.

Menday, Feb. 5.—Invocation; Questions and Answers.

hah, Ga.; Samuel Slade, to his sick daugiter, Sara Mlade; Thereas Goodnow, to her father, Henry Goodnow, of New Orleans, La.

Tuesday, Peb. 6.—Invocation; Questions and Answers; Edward Wasson, scalded on board the transport Carlyle, on James River, to his mother, in Charleston, 8. C.; Lieut, Wm. Ingalis, 1st Bouth Carolina Cavalry, to his wife Lucy; Margaret Costello, of Lowel; Mass., to hier parents.

Monday, Feb. 12.—Invocation; Questions and Answers; B. F. Thompson, of Casiloton, Me., to Lemuel Cooper, of the 10th Maine Regiment; Wm. Sumner, of Fredericktown, Paato his mother, and others; Aggie, to Hudson and Emma Tuitie; Jason Richardson, who died at Cowes, Eng., to friends, in Richmord, Va.

Tuesday, Feb. 13.—Invocation; Questions and Answers; Wm. C. Rogers, of Baltimore, Md., to his friends; Geo. Freemantle, of Boston, to his friends; Annie Elizabeth Glies, of Portsmouth, Eng., to her father, Captain John Glies, of the bark "Jane," sailing irom Liverpool.

Thersday, Feb. 15.—Invocation; Questions and Answers; Wm. Van Ness, from Schenectady, N. V.; Lucy Belmont, to his wife, Catharine Deviln

Monday, Feb. 19.—Invocation; Questions and Answers; William, A slave, to Col. Wm. Thomas; Udicon Castleton, to friends; Mirtha Percival, to her friends.

Therday, Feb. 20.—Invocation; Questions and Answers; William, a slave, to Col. Wm. Thomas; Udicon Castleton, to friends Martha Percival, to her friends.

Therday, Feb. 20.—Invocation; Questions and Answers; Lieut. Wim. Goldsborough, to friends, in Atlanta, Ga.: Sarah, Bowen, of Boston, Mass.; Mary Marphy; to her mother, in Dover, N. H.: Edgar Wilkins, from Franconia, O.; Jonas, Haskins, to friends; Simon Jones, to his father, in Cincinnati, O.

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Bix thousand copies of the Bible, illustrated by M. Gustave Doré and published by Messrs. Mame, were ordered before a single copy was issued; me. [Did you give your age?] No. I didn't, these orders more than cover the cost of publica-stranger; I was thirty-six. I was n't married, tion, Think of six thousand copies of a forty dol-[Will your folks know you without giving any lar work ordered before publication, and of two more circumstances of your life?] Oh, yes; oh, hundred and forty thousand dollars being paid

Married.

In Newton Upper Falls, Feb. 15th, by the Rev. E. J. Young, ir. James E. Trowbridge and Miss Angle E. Keyes, eldest Mr. James E. Trowbridge and daughter of G. W. Keyes, Esq.

[A bounteous slice of wedding cake accompanied the above, for which the happy donors will please receive our thanks. May their journey through life be a long and harmonious one, that, when they pass to spirit-life, they may know no separa-

Obituaries.

Passed from this life, at Detroit, Mich., Jan. 8th, at the residence of his son-in-law, Dr. D. A. Pease, Philander Willcox,

dence of his son-in-law, Dr. D. A. Pesse, Philander Willicox, in the 92d year of his sge.

A few minutes after he ceased to breathe, the family sitting in the room in silence, contemplating the scene before them, our daughter, 8, M., remarked. "I see six beautiful spirits standing around the body, and a white silect-like appearance just over it. Now 1 see a golden light proceeding from the crown of the head, and apreading out over the body, and the sheet-like appearance is kept constantly in motion. The spirit standings at the head waves his hand toward the door." We all but one leave the room. The medium says the hand still waves. What does it mean? The spirit replies, "Depart, waves. What does it mean? The spirit replies, "Depart, and return in one hour."

We again took our seats. "I see," said the medium, "a spirit-form directly over the body; it is plump and fair, with eyes closed, and seems to be asleep," Question, "May we know who these heavenly visitants are?" The guantian-spirit replied, "His faither, wife, son and daughter." Question, "May we conclosed and seems to be asleep," Question, "May we can be can hours he will awake like a new-horn babe." Was he can be not make the spirit form of the spirit spirit

Passed on, from Topsham, Mc., Jan. 29th, 1866, the spirit of Miss Julia A., only daughter of Joseph and Pricella White, aged 21 years 7 months and 3 days.

aged 21 years 7 months and 3 days.

After months of wasting sickness her spirit took its flight, calludy and quietly, to its home in heaven. Often, during her sickness, has she expressed a wish to go, and only waited for God's own time. Her sickness has ever been characterized by a great degree of patience; and through all her sufferings (which were great) not a murmur, nor a word of fault-finding was ever heard. Ever calm and trusting, feeling assured that all would be well.

But a plott time hefere her departure, the called the same

all would be well.

But a short time before her departure, she called the attention of those around her to a bright light which she saw in her room (the room, at the time, was darkened), and remarked, "How splendid it looks!" She then called her parents, prother, aus friends to her bedside, and gave them all presents as tokens of remembrance; then bade all good-bye, saying, "We shall meet in heaven," and calmiy closed her eyes, and her spirit took its flight to a bright world. She was beloved by a large circle of mourning friends; but we feel that, although we may miss her presence, she is still near, speaking words of consolation to our hearts.

H. K. White.

Passed to Spirit-Life, on the 10th of Feb., 1866, Mrs. Elizabeth Brigham, aged 75 years and 3 months, wife of Josiah Brigham, of Quincy, Mass.

heth Brigham, aged 5 years and 3 months, who of Josan Brigham, of Quincy, Mass.

Mr. and Mrs. Brigham were intimate friends of John Quincy Adams, and it was at their house that the twelve messages from him were communicated through Joseph D. Killes, several years since. Mrs. Brigham was one of the most amiable and fovely women I ever met—a kind, affectionate wife, mother and grandmother, purely domestic in her home relations, always industrious and orderly, thus making her home attractive to her family and friends. None knew her but to love her. Her hands and her heart were open to the poor and distressed; and when I saw at her funeral a poor Irish woman, who told me she had "worked for her twenty-the years, and only God could know the great good she had done to the poor, and how they would miss her, I said, in my soul, what greater tribute could be paid to her memory than such language from this sincers mourner? "She openeth her mouthwith wisdom; and in her tongue is the law of kindness. Ble looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up and call her blessed; her lusband, also, and he praiseth her."

Her afflicted lusband was unable to leave his bed, and her beautitul remains, covered with flowers by a dear friend of the family, Mr. Win. Kirby, of Boston, were carried to his bed-side, where he calmly took his leave. She was a practical Christian Spiritualist.

Born into the higher life, from his home in Batavia, N. Y.,

Born into the higher life, from his home in Batavia, N. Y., on the 29th of Jan., Irwin Wentworth, aged 59 years, after a protracted and painful iliness.

Our Brother Wentworth had, for a number of years, enloved

Our Brother Wentworth had, for a number of years, enjoyed much consolation from the illuminating influences of our heaven-born faith, and has done what he could, with his limited means and feeble health, to extend its interests and influence. Ills house has many times been used by the writer as a lecture-room, to impart the truths of our Spiritual Gospel to carneat seekers: and many an itinerant medium has found beneath his hospitable roof a cordial welcome, such as many, far better able, would fail to furnish.

In accurdance with an engagement made between us some years since, I was called upon to address at his funeral. He tween the time of his new birth and the funeral, he visited me from his helvenly home, renewing the acquaintance and friendship which had been so cordial in former years, and gave the text from which he wished me to speak at his funeral. "To die is gain," was his selection, and verily he felt auch to have been the case; for, from his new home, he could exult in his emancipation from his hodily pain, and rejoted in the renewal of affectionate associations with his children, and other relatives and friends who awaited his arrival, and warmly welcomed him as he entered the beautiful Summer-Land.

Byron, N. Y., Peb. 3, 1866.

l'assed beyond the rolling river, Feb. 5th, 1866, Allen An-

drews, of East Dorset, Vt.

Having lived here to witness the removal of an entire family from his earthly sight, he again became the companion of an amiable, intelligent woman, and the father of two beautiful children (one of them, only a year since was, by angels, transported to the vine-wreathed arbors of the blessed). He heard the tones of the celeatial harp, and joined in the glorious anthem, while his earth-form, reclining in its accustomed seat, passed quietly to its cold, caim rest. That chair is vacant now, but the hearts of the household friends mourn not as those without hope, for the sacred knowledge of our own pure religion was, to him, an ever-present guide and sustaining staff of strength during two years of suffering from pulmonary consumption.

Ill. He was a native of Middle Town Point, N. J.

Still in the maturity of life, aged forty-eight years, he departed from the material interests of earth to share in the immortal progress of the bright Beyond. The wife and children he has left are blest with the consolations of Spiritualism, that, robbing death of all its terrors, sends God's ministering angels to upraise affiliced souls in faith and hope.

To die, means buff a change of blessedners;

We live forever on,

In upward growth of joy and holiness,

Til the soul's goal is won;

For which all fervent nepiration yearns,

For which the soul to its Creator turns.

CORA WILBURN

Gone from the earthly form, Ebenezer Bassett, of Great Hill After a pligrimage of eighty-two years, this worthy man and friend has paused in his labors, to be gathered into the fold o his fathers, leaving behind him the daughter and son in-law with their family, with whom he had lived for years, to look for his coming in the form no more, but to corrow not

coming in the form no more, but to corre
As they think of the hands now folded,
Once strong in their early prime,
And the brow which earth had molded,
Wearing the seal of time;
For they know his spirit liveth,
And their hearts have not a fear;
Rest, friend, our Father giveth
His smile to light thy year.
Let. Man. Ech. 17 1865.

W. L.

Quincy, Mass., Feb. 17, 1866. M. L. B. EWELL. In New York, Jan. 2ld, Mrs. Mary Wilsey, wife of John Wilsey, left mortality behind, and went to spirit-life, having

been in the earth-sphere 49 years 6 months and 27 days.

Dust was returned to dust in this city, the services on the occasion being held by Rev. U. H. Fay, of the Universalist Clurch, whose remarks were interesting, as they tended to dispet the gloom usually indulged when death (to-called) is contemplated. He alluded to the grent change of opinion which had taken place since the time of Paul, and we had reason to believe that the change would progress until the dread of leaving this world would be entirely dispelled.

Our sister commenced investigating Spiritualism soon after its advent in its modern form, and soon became firmly established in its faith. It was a cheering thought to her, and by its great light her pathway was illumined. She lived no sensish life, and when the end came she was ready, and went down into the river without a shudder. She had an assurance that on the further shore there were the gardens of beauty and bloom

Providence, R. I. Feb. 20, 1868. been in the earth-sphere 49 years 6 months and 37 days.

Providence, R. I., Feb. 20, 1868.

Corn Wilburn, only child of George and Laura Freeman, closed her eyes to carthat Norton, Mass.; Feb. 3d, aged 2 years and II months

A bud transplanted into the eternal spheres, to biossom and perfect itself. In innecence it left, only to grow more pure and holy among the angels. nd holy among the angels.

Providence, R. L. Feb. 20, 1868.

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Danby, V., Feb., 1866.

Passed to the Summer-Life, on the 26th of Jan., the spirit of our brother, William Henry Frost, of Jerseyville, Jersey Co., Ill. He was a native of Middle Town Point, N. J.

Still in the maturity of life, aged forty-eight years, he departed from the material interests of earth to share in the immortal progress of the bright Beyond. The wife and children he has left are bless with the consolations of Spiritualism, that, robbing death of all its terrors, sends God's ministering angels to upraise afflicted souls in faith and hope.

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We live forever on,
In upward growth of Joy and holiness,

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heart, and the best manner or increase as a manuscrease manner.

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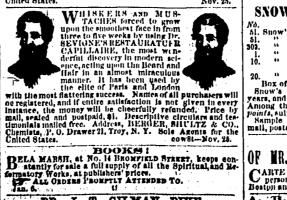
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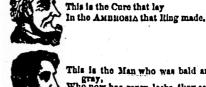


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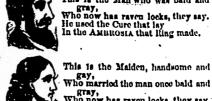
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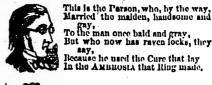




This is the Man who was bald and



This is the Maiden, handsome and gay, Who married the man once bald and gray, Who now has raven locks, they say. He used the Ambrosia that Ring



gay, To the man once bald and gray, But who now has rayen locks, they asy, Because he used the Cure that lay In the Androsta that Ring made, This is the Bell that rings away
To arouse the people sad and gay
Unto this fact, which here does lay—
If you would not be ball or gray,
Use the Androsia that Bing made.

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THE NEGATIVE POWDERS OURE all Low THE NEGATIVE POWDERS CURE all Low Fevers, such as the Typhold, Typhos and Congestive; all Pulsies, or Paralytic Affections, Amagnosis, boulde Vision, Catalepsy, &c., and all other diseases attended with great nervous or muscular prostration or exhaustion. Circulars with fuller lists of diseases, and complete explanations and directions sent free postpaid. Those who prefer special written develors set to which kind of the Powders to use, and how to use them, will please studies and Physicians. Malled, postpaid, for \$1,00 a box; \$3,50 for six.

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Statesmen, giving scances before them is me two months ago
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"PHILLIPS HOUSE." DAYTON, O., from Thursday, Feb.
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7w*-Feb. 11.

MRS. R. A. BECK, Test, Trance and Healing Medium, will hold Circles on Tuesday evening of each week, at her residence, No. 2 Fifth street, corner of Bowery, New York, commending at 8 P. H. Also, Trivate Sittings, hours from 10 A. H. to 9 P. H. 4 W*—Feb. 16.

MRS. J. W. DANFORTH, Magnetic Physician, Clairvoyant and Trance Medium, examines by lock of hair or letter. Will visit parties at their residence, if required. Rooms No. 39 East 4th street, near Bowery, New York. MRS. COTTON, Successful Healing Medium, by the laying on of hands. (No medicines given.) No HI East 29th street, near 3d Avenue, N. Y. 13w*-Jan. 6.

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NO. 1.—THE PORTIOO OF THE SAGE

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THE Artist has endeavored to impress on canvas the view

It is has often had clairvoyantly of a landscape in the
Spheres, embracing the Home of a group of Nages. Wishing
those who desire to have the same view as himself of that mysterious land beyond the guilt of darkness, he has published it in
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June 25.

Bunner of Light

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J. M. PEEBLES.......RESIDENT EDITOR. We receive subscriptions, forward advertisements, and transact all other business connected with this bepartment of the Banner of Light. Letters and pages intended for us, or communications for publication in the Western Repartment, etc. should be directed to J. M. PKERLES, Cincinnati, Onlo, P. O. Box 1402.

Alcinda Wilhelm, M. D.---Quincy, Ill.

We are in receipt of a most excellent letter from Mrs. Alcluda Wilhelm, M. D., who as a speaker has few, if any superiors-as a woman, none, Quincy enjoys her ministrations during this month. We cannot refrain from making some extracts, Bhe says; "Brother, it is grateful to the earnest, truthful worker, to know that the truth, heralded by spirits and angels, is surely progressing, whereever its teachings are practicalized, as well as presented in theory. Surely, the times demand the greatest purity of life, fidelity of thought, and soul-interest on the part of the representatives of our beautiful philosophy. . Only the true and faithful will be able to pass UNTARNISHED through the mercenary and sensual magnetisms of unfortunate organizations. All are subjected to testing ordeals, and terrible must be the experiences of some whose wentality greatly predominates over their morality. Yet the spirit of kindness and charity, blending with discrimination and justice, can aid every true soul to assist our brother man, our sister woman. In this we behold the supremncy of that living inspirational gospel that comes down to the least, as well as embraces the highest | in of God's children. Other systems offer ereeds to cure the morally diseased; while our philosophy, ignoring them, offers noble life-acts and holy effort. Blessed are those that gather souls for the Heavens."

After gently rebuking us for not weaving into our lectures the thoughts and theories "connected with ante-natal conditions," she writes thus cloquently of one we all loved: "What cause have we for gratitude, for such noble pioneer movers as Mrs. Farnham, my dear friend, who, on the fields of Gettysburg, labored with me, physically and sympathetically, for the sick, the wounded and the dying, until we could not sleep at night. Well do I remember trying to impart to her brain soothing magnetism in the still hours of night. I pressed the kiss of love, too, upon her fevered lips with only such emotions as natures like hers could inspire. We parted. She has passed on. The bright, beautiful spirit, so little understood by those who perceived not the grand under-current of richlyladened thought and ripened wisdom that made her the representative woman of the age."

coast. We there first met her, and none gave us a warmer greeting. At the time she was matron in the "Lunatic Asylum," Stockton, California; and though occupying this high official position, she ever attended the spiritual meetings, and at alltimes defended the Spiritual Philosophy. In her library-room she read to us portions of her then unprinted "Woman and her Era," and listening, we hardly knew whether we were here, or "overthere," Her commanding presence, large, heavenly eyes, broad sympathles, and grand, womanly nature, touched admirationally the diviner chords of my being. We cannot help worshiping the noble, the beautiful, the lovely and the divine in woman! Reformers may say of her:

"Farewell! We did not know thy worth: But thou art gone, and now 't is prized: So angels walked unknown on earth. But when they flew, were recognized."

Spiritualists' Excuses.

Spiritualism has been termed by some of the more liberal denominations, a "do nothing religion." It is certainly cheap with most of its believers. A Methodist member once praised Methodism for having "cost him but twenty-five cents in twenty years;" and while singing the hymn-" Fly abroad, thou mighty Gostel! "

the Elder hunched him, saying: "Brother, give us something to make it fly." Of course excuses can be framed for doing nothing for the propagation of principles professed. Policy is as pregnant with excuses as some Spiritualists are barren of

If Spiritualism-being true-is not respectable, and you are highly so, why, overshadow it with the healing wings of your respectability. If their halls are not elegant enough, soiling your silks and satins, dash out the money and erect splendid ones, or Free Church edifices, adorning the walls with paintings and decorating the desks with flowers. If lecturers are not educated, strike hands with Dr. G. Haskell and others of Vineland, N. J., who are laboring to inaugurate a rational system of education. Talking is of little account compared with doing. Now, as of old, not every one that SAITH, "Lord! LORD!" shall enter into the Kingdom." Many seem half dead to the inspiration of the age, and to the duties they owe the rising generation, as well as to an' approclation of all moral obligations, mutual responsibilities and the value of eternal principles.

The Children and Tobacco.

We see by the Sturgis Journal, that a few Sundays since seventy children connected with the Progressive Lyceum, signed a pledge to abstaln wholly from the use of tobacco in any form. Blessed children! would that certain parents would follow in your illustrious footsteps! Tobacco is a poison-a narcotic, gradually undermining the nervous system. It is expensive. It is disgusting to ladies, and all persons refined and sensitive.

But the dear children-olive-branches in a thousand homes, blooming in lyceums, and smiling in congregations! How fresh they keep our faces on earth, and in "heaven their angels do always behold the Vather's face." Transfigured before our soul's eye, the children of New York, Providence, Portland, Lowell, Worcester, Battle Creek and Sturgis Lyceums come trooping to my remembrance, like flocks of cherubs, keeping my heart warm with love, tender with affection; and reminding me, also, of a picture, painted by a great German poet, surrounded with slivery clouds, and from every cloud appearing an angel's face. Speaking of children, Jesus said, "Of such is the kingdom of heaven;" and how perfectly natural that they should sign an anti-tobacco pledge, and keep it to the end of life!

Old and Rare Books.

Can any reader of the Banner inform us where -thus putting us in a way to procure the following works, mostly London prints: The Bhagavat Geeta; Vishnu Purana, translated from the Banscrit, by H. H. Wilson; Rig Veds Sanbita. or book of the Vedas; Hermes Trismegistus; The Divine Pymander; Jamblichus's Life of Pythagoras; Proclus on the Theology of Plato; Higgina's Anacalypsia; Jamblichus on the "Mysteries of the Egyptians, Chaldeans and Assyrians."

and Uponishad Briliad, translated by Dr. Roer, Calcutta. Some of these books, we fear, can only be obtained in Europe; hence will Emma Hardinge, the Davenport Brothers, or Mr. Pay, take notice. We must have them to accomplish a certain work.

A. B. Whiting in Louisville, Ky.

This prother is doing a noble work in the above named city. He is now on his third months' engagement, with a continually increasing audience of liberal and intelligent listeners, ever fell and refreshed by the inspirations of Heaven through his instrumentality. He is engaged to speak in Cincinnati during the month of April.

TP Dr. H. Slade opens rooms in this city the 27th of March, instead of the 27th of February, as previously announced.

Correspondence in Brief.

Washington Correspondence.

Washington has been very gay this season, but the incoming of Lent has put a partial stop to the galeties. But with the high life there has been the efforts of the last, and we have every reason the stern realities. In these times of wonders in political life, not the least to hope that this will be equally blessed in its restriking is the fact of Fred Donglass addressing an intelligent Washington audience, presided over the last, and we have every reason to hope that this will be equally blessed in its restriking is the fact of Fred Donglass addressing an intelligent Washington audience, presided over the last, and we have every reason.

A. E. CARPENTER. by the highest judicial officer of the nation. Truly the world moves, and very rapidly, too. A few short years since, and the then highest judicial man or citizen, and in the reasons given in sup-port of the decision, said the colored men had no rights that white men were bound to respect. Ored Scott decision never seemed more officials than when on the above occasion, Mr. Douglass gave one of the finest addresses ever heard, even i Washington. But in remarkable contrast was another occa-

sion, a few days before, when a culogy was pro-nounced on our beloved late Chief Magistrate. If he were a friend to any class in particular, that class was the poor, despised colored man; and if any people could hore than they; and yet a colored face could not be seen in that vast congregation, except it was of one of the employees of the Capl-

It will be gratifying to the numerous friends of A. W. Fenno, Esq., to know that he is gaining laurels in his profession in this city at Grover's Theatre. He is now, we hope, one of the flatures of this establishment; and being one of the most like communities establishment; and being one of the most like communities establishment. versatile of actors, he appears in many different characters, always to the best advantage. Boston may well be proud of him, both as an artist and as a man.

I recently had an opportunity of witnessing the

manifestations at the house of Bro. Laurie, of this city, through the mediumship of his daughter. While performing upon the plano, the instrument is moved, beating correct time to its own music. Afterwards each of the party in turn placed their hands under the plano, the medium placing her hand outside of theirs, and the plano was raised from the floor without the least effort of the medium. Six heavy wan then gut on the plano and dium. Six heavy men then got on the piano, and Mrs. Eliza W. Farnham was the first that de-livered lectures upon Spiritualism on the Pacific plane is large and heavy, and with the combined weight of the six men upon it could not have been less than a ton. I, with a friend, tried to lift the piano, and it was only by the aid of two others that it was raised from the floor. I con-sider the medium to be one of the most powerful physical mediums I have ever seen.

A. Horron.

Washington, D. C., Feb. 19, 4866.

Quincy Meetings and Children's Lyceum.

As I have been visiting friends in the Bay State this winter, I have had the pleasure of attending the free meetings in Quincy, held in Rogers's Chapel, by the Spiritualist Society. This Society was among the first to establish free meetings. The meetings are well attended. Mrs. Sarah Helen Matthews has interested them as thester during Lanuary and Kebraars and will speaker during January and February, and will continue to speak to them during March and the two first Sabbaths in April.

I been highly interested by the Children's Progressive Lyceum, formed by this Society, and ably superintended by L. S. Richards, who spares no labor to render it interesting and instructive, both to young and old. Much praise is due to him and his assistant teachers, and also to the choir, which lends a charm to the exercises.

Weymouth, Mass., Feb. 18, 1866.

Certificate.

To all whom it may concern: Know we that the First Spiritual Society of Berlin, Wis, reposing especial confidence in our brother, Dr. H. P. Fairfield, as a public lecturer, do hereby grant this Certificate of Fellowship, and recognize him as a regular minister of the Gospel, and as such authorize him to solemnize marriages in accordance with law.

Given under our hands, this 13th day of Febru-

ary, A. D. 1866.

C. E. PHELPS,	Board of Trustees, Treas,
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Lyper Missouri.

Clarke Irvine, writing from Oregon, Missouri, says:

"Will you direct attention to the great and growing region of the Upper Missouri River. Winders engaged:—Hen. Told, March 1st and 25; Wm. K. Ripley during May.

The Spiritualists and I have never heard of a lecturer to visit us. In every town there are a few spiritualists, and many more ready to exclaim "Lord, I believe, help thou mine unbelief." Here are many places of from one to thirty thousand inhabitants, and I have never heard of a lecturer visiting them. I know that some of the first citizens of Omaha, St. Joseph, and Leavenworth are practical Spiritualists."

And The Missouri River, we will be a sunday in No. 10 Tremont Temple, have help the sunday in Washington Hail, at 24 and 15 mestry sunday in No. 10 Tremont Temple, have help the author of Spiritualists and The Dissouri River. We have sended in white a try sunday in Washington Hail, at 24 and 15 mestry sunday in Washington Hail, at 24 and 15 mestry sunday in No. 10 Tremont Temple, have help the author were young in white help the author of the unine stings every sunday in No. 10 Tremont Temple, have help the author of the unine stry sunday in Washington Hail, at 24 and 15 mestry sunday in Washington Hail, at 24 and 15 mestry sunday in Washington Hail, at 24 and 15 mestry sunday in Washington Hail, at 24 and 15 mestry sunday in Washington Hail, at 24 and 15 mestry sunday in Washington Hail, at 24 and 15 mestry sunday in Washington Hail, at 24 and 15 mestry sunday in Washington Hail, at 24 and 15 mestry sunday in Washington Hail, at 24 and 15 will be sunday and Friday even locker. M. Mashington Hail, at 24 and 15 will be sunday in Washington Hail, at 24 and 15 will be sunday in Washington Hail, at 24 and 15 will be sunday and Eriday even sunday in Washington Hail, at 24 and 15 will be sunday in Washington Hail, at 24 and 15 will be sunday and Eriday even sunday in Washington Hail, at 24 and 15 will be sunday and 25 will be sunday in Washington Hail, at 24 and 15 will be sunday and E

Acknowledgment.

MRS. N. J. WILLIS—Madam: Please accept the enclosed bank-bill as a slight remuneration for the very able manner in which you delivered the course of lectures on Geology, in this city.

Boston, Mass., Feb. 15, 1866. FROM A FRIEND.

I take this opportunity to acknowledge the re-ception of the above note, enclosed in which was ONE HUNDRED DOLLAR NOTE, and likewise to express my deep gratitude to the generous giver thereof. Trusting that I may ever prove faithful to my highest mission, and hoping that the smiles of the angels, entwined with the brightest blossoms of Hope and Joy, may over encircle the brow of the giver, I remain the friend of humanity. MRS. N. J. WILLIS.

Contributions to the Missionary Fund.

The following names have been sent me as coniributions to the Missionary Fund of the Massachusetts State Convention of Spiritualists, since the first list of names was published. There has been more money paid than the names indicate, as many pay money without giving names.

the Mass. Spiritualist Convention. J. B. LOVELAND, Cor. Secy.

The Ball Continues to Movo-Another Convention.

The Spiritualists of Connecticut and Rhode Island will meet in Convention, in Putnam, Ct., March 15th, for the purpose of initiating missionary labor in those States, by forming a similar association to that recently organized in Worcester. Ediow: Spiritualists of Rhode Island and Connecticut, let us not be outdone by our sister State, Massachusetts, but show by this united effort our love for the Spiritual Gospel, and our de ire to promulgate and perpetuate its free and

Heaven-born teachings.

Horace Read, G. Chandler, Thomas Capwell,
Wm. Chamberlin, F. Chamberlin, B. Segar, A. E.
Carpenter, Mrs. L. T. Read, Mrs. T. Capwell, Mrs.
L. Dresser, Mrs. F. Chamberlin, J. S. Loveland,
R. Todd.

The names attached are those of prominent Spiritualists in Putnam, with the exception of the last two, and were used by their consent. Hospitality will be extended to people from abroad as far as our limited means will permit. It is hoped that the Convention will be well attended, and the object for which it is called accomplished. If we fail, it will be from lack of unity, and not from lack of means and ability. But failure must not be thought of-we have had failures enough in previous Conventions. Success, however, crowned the efforts of the last, and we have every reason

Putnam, Ct., 1866.

Call for a Peace Convention.

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

You are hereby earnestly invited, irrespective of sex, color, creed, nationality or residence, to as-Convention of at least two days' continuance, in which to exchange fraternal expressions of sentiment, to consider what ought to be done in behalf of the Peace cause, and, if practicable, to organize force among mankind, between individuals fami-lies, communities, states and nations. Important propositions will be laid before the Convention, and doubtless able speakers participate in its 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

Dec. 12, 1865.

ADIN BALLOU, Hopedale, Mass.,
EZRA H. HEYWOOD, Princeton, Mass.,
JOSHUA P. BLANCHARD, Boston, " LYSANDER S. RICHARDS, " "
ALFRED H. LOVE, Philadelphia, Pa.,

Approved and seconded by Approved and seconded by

A. G. W. Carter, Cincinnati, 0. David Beal, Hopedale, Ms.
A. B. Child, M. D., Hoston, M., Sarah A. Thwing,
Thos. Haskell, Gloucester, Mr.
Henry C. Wright, Boston, Mt.
Geo. B. C. Dow, Esq., Medford,
D. M. Allen, Neuburg, O.
Elizabeth B. Chase, Valley
Fulls, R. I.
Stephen S. Foster, Worcester,
Charles Perry, Westerly, R. I.
Stephen S. Foster, Worcester,
Rev. J. G. Fish, New Jersey,
Rev. J. G. Fish, New Jersey,
Rev. J. G. Fish, New Jersey,
Roman H. Laille,
Mary A. Doule,
Mary A. Doule,
Mary Hayward,
Lucretis Mott, Philadelphia.
John R per, Princeton, Ms.
John R per, Princeton, Ms.
John R per, Princeton, Ms.
J. M. A. Butcher,
M. A. Hutcher, retis Mott, Philadelphia, n R per, Princeton, Ms. 5. Marcy, Matden, Ms. 6. Justin, Providence, R. L. Ober, Newburg, O. 1. S. Heywood, Accton, Ms. 11. Bal og, Hopedale, Ms. 11. Dranne lichibod Davis,

Nancy W. Lewess,

M. A. Dutcher,

II. Amelin Chapman,

Wu, H. Humphrey,

Mary Davis,

Hepsic Chapman,

Georgo O. Batch,

A. H. Harlow,

E. S. Stimpson,

I. A. Stimpson,

Wu. G. Comstock,

R. Wyman, Cambridge, Mass,

State Convention of New Jersey.

By invitation of the Friends of Progress in Vineland, N. J., all liberal-minded persons are residents of the State, and who are friendly to the cause of Spiritualism and its objects, and all others not resident of the State who desire to join them in furtherance of the objects of said choir, which lends a charm to the exercises.

I believe a Lyceum of this kind is one of the best methods whereby to guide the youthful mind to an understanding of true religious sentiment; will serve to awaken noble thoughts, and help them to a moral growth. May more such Lyceums be established, is the wish of your friend and co-worker,

DR. ROUNDY.

John Hounds are requested to meet in the Hall of said Society, in Vineland, on Thursday and Friday, the 24th and 25th of May 1806, for the purpose of effecting a State organization of Spiritualists, in furtherance of the objects recommended, &c.

Convention will organize at 1 o'clock P. M., the WARREN CHASE, Committee. 24th.

JOHN GAGE,

SPIRITUALIST MEETINGS.

BOSTON—MELODEON.—The Lyccum Society of Spiritualists will hold meetings on Sundays, at 2% and 7% o'clock. Admission free. Speakers engaged:—Mrs. Laura De Force Gorodn during March: Mrs. Anna M. Middlebrook, April 12 and 8; J. G. Fish, April 22 and 29; Miss Lizzie Doten during May. THE BIBLE CHRISTIAN SPIRITUALISTS hold meetings every Sunday in hall No. 118 Tremontstreet, at 10% a. m. and 2% p. M. Mrs. M. A. Ricker, regular speake. The public are invited. Scats free. D. J. Ricker, Supt. CHRISTIAN SPIRITUALISTS hold meetings every Sunday at 10% a. m. and 3 p. m., at 121 Blackstone street, corner of Hanoverstreet. Lecture in the afternoon by Dr. G. W. Motrill, Jr. Music by Miss Minnel Pouts.

verstreet. Lecture in the afternoon by Dr. G. W. Morrill, Jr. Music by Miss Minnle Pouts.
THE G. S. D. M. U.'s FIRST PROGRESSIVE BIBLE SOCIETY will hold meetings every Sunday in No. 10 Tremont Temple, at 1 P. M.: also Sunday, Monday, Wednesday and Friday evenings, at 7 P. M.

Brighton, Mass.—Meetings are held in Union Square Hall, Sundays, at 2% and 7% P. M. Good speakers engaged.

Lowrld.—Spiritualists hold meetings in Lee street Church, afternoon and evening. The Children's Progressive Lyceum meets in the forenoon, Speakers engaged: After Anna M. Middlebrook during March; J. G. Fish during May and June. HAVEBUILL, MASS.—The Spiritualists and liberal mind of Haverbill have organized, and hold regular meetings at Music Hall. Children's Progressive Lyccum meets at 10 o'clock A. M. Spykkers engaged:—E. S. Wheeler during March; Susic M. Johnson during April; Fannic B. Felton during May. Permoura, Mass.—Spiritualists hold meetings in Evyden Hall, Sunday afternoon and evening, one-half the time: Uhildren's Progressive Lyceum meets every Sunday forenoon at 11 o'clock. Speakers engaged:—Miss Susio M. Johnson, March 18 and 25; Mrs. M. M. Wood, April 22 and 29.

TAUNTON, MASS.—Spiritualists hold meetings in Templar Hall regularly at 2% and 7% P. M. Admission free. Workester, Mass.—Meetings are held in Horticultural Hall every Sunday afternoon and evening. Speaker engaged:—Mrs. Mary M. Wood during March.

NORTH WARNTHAN, MASS.—The Spiritualists have organized a society, and will hold regular meetings in Harmonial Hall at 10M a. M. and 18 p. M. Seats free, and cas public are invited. Speaker engaged:—M. Henry Houghton milk April. Mannono, Mass.—Spiritualists hold meetings in Porest Hall every Sunday at 12 p. M. Mrs. Jeaw, of Northboro, regular speaker.

Hanson, Mass. -- Meetings are held in the Universalist Church in Hanson every other Bunday.

Church in Hanson every other Bunday.

Foxbord, Mass.—Meetings in Town Hall.

Pabvidence, R. I.—Meetings are held in Pratt's Hall, Weybosset street, Sundays, afternoons at 3 and evenings at 7% o'clock. Progressive Lyceum meets every Sunday forenoon, at 10% o'clock. Speakers engaged:—Frad. L. II. Willis, M. D., of New York, March 4 and 11; Adin Bailou, March 18; Henry C. Wright, March 26; S. J. Finney during April; M. J. Davis during June.

Davis during June.

PUTNAM, CONN.—Meetings are held at Central Hall every Sunday afternoon at 1% o'clock. Progressive Lyceum at 18% in the forenoon. Speaker for the present, A. E. Carpenter.

PORTLARD, Mg.—The Spiritualists of this city hold regular meetings every Sunday, in Congress Hall, Clapp's Block, corner of Congress and Elm streets. Free Conference in the forenoon. Lectures afternoon and evening, at 3 and 7 o'clock.

Power and Faculations Md Lybu Shiritualista held carplay Correction.—The name of Isaac P. Greenleaf Dover and Fourty in the Universe was inserted by mistake in the list of members of salist church. A successful Sabath School is in operation. Naw York Ciry.—The First Society of Spiritualists hold meetings every Sunday in Hope Chapel, 730 Broadway. Seats free.

THE SOCIETY OF PROGRESSIVE SPIRITUALISTS hold meetings every Sunday, morthly and evening in Enbitt Hall No. 55 West 33d street, hear Broadway. The speaker at present engaged is J. G. Fish for March. The Uniform's Progressive Lycoum moets at the samp hall every Sunday afternoon at 24 o'clock. Speakers wisiting to make educate the Ebbitt Hall should address P. E. Farmworth, Secty. P. O. box 5679, New York.

The Spiritual Lyceum, corner of 22d street and Broadway, will be open every Sunday during the winter at 7h P. M. Dr. Horzac Dressgr conducts the meetings. Scats free.

Meetings at the "Temple of Truth;" 814 Broadway. Lectures and discussions every Sunday st 10½; 3 and 7h o'clock. The hall and rooms are open every day in the week as a spiritualists deopt for Information, etc. All ard invited.

Philadriphia, Pa.—Meetings are held at Saisom street Hall every Sunday session at 2j o'clock. M. B. Byott, Conductor: Mrs. Ballanger, Guardian.

Meetings are also held in the new ball in Phoenix street every Sunday afternoon at 3 o'clock. Children's Progressive Lycoum every Sunday forenoon at 10 o'clock. Prof. I. Rohn, Conductor.

Vinerand, N. J.—Friends of Progress meetings are held in the new half every Sunday at 10 a. m. Children's Progressive Lyceum holds Sunday session at 1 o'clock P. m. Mr. Hosea Allyn, Conductor; Mrs. Deborah lintler, Guardian. HAMMONTON, N. J.-Meetings held every Sunday at 101-2. u. and 7 P. M., at Ellis Hall, Belleview Avenue.

BALTIMORE, MD.—The "First Spiritualist Congregation of Baltimore" hold regular meetings on Sundays, at Naratoga Itali, southeast conier of Calvert and Saratoga streets, at the usual hours of worship. Mrs. F. O. Hyzer will speak till further total. WILMINGTON, DEL.—The Spiritualists of Wilmington, Del., meet every Sumiday at McPonnell's Hall, Market street, Good lecturers are always provided. Lecturers wishing to make engagements will please address either of the following offi-

ers of the organization: Thomas Garrett, Esq., President ea Pusey, Esq., Treasurer; Dr. Wm. Fitzgibbon, Secretary. SPRINGFIELD, I.L.—Regular Spiritualista' meetings every Sunday in the hall. Children's Progressive Lyceum every Sunday forenoon at 10 o'clock. Mr. Wm. H. Planck, Conductor; Mrs. E. G. Planck, Guardian.

Sr. Louis, Mo.—Spiritualits and Friends of Progress hold meetings every Bunday in Mercantile Hall, at 10] a. m. and 7] F. M. Children's Progressive Lycoum regular session every sunday afternoon at 2] F. M. Col. Win. E. Moberly, Conduc-tor; Mrs. Mary Blood, Buardian. Washington, D. C.—The Spiritualists of Washington hold egular meetings every Sunday, at 11 A. M. and 78 P. M., in Julon League Hall. Thomas Gales Forster will lecture dur-

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

CLEVELAND, O.—Spiritualists meet in Temperance Hall every Sunday, at 10½ A. M. and 7½ P. M. Children's Progressly Lyceum regular Sunday session at 10°clock P. M. Mr. L. Jewett, Conductor; Mrs. D. A. Eddy, Guardian. HAN PRANCISCO, CRAMES. Laura Cuppy lectures for the Friends of Progress in their hall, corner of 4th and Jessie streets, San Francisco, every Sunday, at II a. M. and 7M P. M. Admission free. Children's Progressive Lyceum meets in the same hall at 2 P. M.

LECTURERS' APPOINTMENTS AND ADDRESSES PUBLISHED GRATUITOUSLY EVERY WEEK IN THE BANKER OF LIGHT.

[To be useful, this list should be raliable. It therefore behooves Societies and Lecturers to promptly notify us of ap pointments, or changes of appointments, whenever they occur. Should any name appear in this list of a party known no to be a lecturer, we desire to be so informed, as this column is intended for Lecturers only.

Mas. LAURA DE FORCE GORDON will lecture 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. Miss Lizzis Doram will lecture in New York during April: in Boston during May. She will not make any other engage-ments to lecture until further notice. Address, Payillon, 57 Tremont street, Boston, Mass.

J. S. LOVELAND will answer calls to lecture, and will pay especial attention to the establishment of Children's Lyceums. Address, Banner of Light office, Boston. N. FRANK WHITE will speak in Chicago, Ill., during March; in Battle Creek, blich., during May and June. Applications for week evenings must be made in advance, and will be promptly answered. Address as above.

promptly answered. Address as above.

Dr. L. K. Coopley will lecture and heal in Wilmington,
Del., the two first weeks of March, and at Kennett Square
and Longwood, Chester Co., Pa., the third week of March,
Address, Vincland, N. J. Will receive subscriptions for the
Banner of Light, and sell Spiritual and Reform Books.

Mits, Augusta A. Currier will lecture in St. Louis, Mo., during March. Address as above, or box 815, Lowell, Mass. Austres E. Simkons will speak in Woodstock, Vt., on the first and fourth Sunday, and in Bridgewater on the second Sunday of overy month during the coming year. Address, Woodstock, Vt.

Woodstock, Vt.

CHARLES A. HATDEM Will speak in Davenport, Iowa, March 4 and 11; in Genesco, Ill., March 18 and 25. Will make engagements to speak week-ovenings on the route or in the vicinity of Sunday engagements. Address as above.

WARREN CHASE Will speak in Philadelphia during March; in April will go to Ohio, via New York Central route, and lecture there Sundays where most needed. He will receive subscriptions for the Banner of Light.

MRS. FANNIE B. FELTON will speak in Toward to The Sunday of th

MBS. FANNIR B. FELTON Will speak in Taunton during March. Address. South Malden, Mass.
MBS. SARAH A. BYRKES Will speak in Stoneham, March and II; in Gloucester, March 18; in Charlestown, April 15, 22 and 29. Address, 87 Spring street, East Cambridge, Mass.

A. T. Foss will speak in Amsterdam, N. Y., March 4. Will receive invitations to speak on week days in other places, and on Sundays after the first in March. Addess, 184 East 19th street, New York.

19th street, Now York.

Mrs. S. A. Horton will speak in Hammonton, N. J., during March; in Troy, N. Y., during April; in Ludlow, Vt., May 6; in Eden Mills and vicinity during June and the first Sunday in July. Address as above, or Brandon, Vt.

ISAAC P. GREENLEAF will speak in Salem, March 4 and 11; in Charlestown, March 18 and 25; 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. Bern insulational sneaker will lecture in Middle.

M. C. BERT, inspirational speaker, will lecture in Middle Granville, K. Y., the first and third Sundays in each month, and in Kingsbury the second and fourth, up to July. Address, Middle Granville, or Smith's Basin, N. Y. J. MADISON ALLYN will speak in Ludlow. Vt., March 4; in Rutland, March 11. Address as per appointments, or box 70, Rockland, Me.

Miss Sarah A. Nutt will speak in Moriah, N. Y., March 4, 11 and 18; in Ferrisburg, VI., March 25. Address as above, or Claremont, N. H. Dn. H. P. Fampiello, trance speaker, will lecture in Rockford, Ill., during March. Will answer calls to lecture. Address, Rockford, Ill.

dress, Rockford, 14.

Miss Susik M. Johnson will speak in Chelsea, March 4
and 11; in Plymouth, March 18 and 25; in Haverbill during

April.

J. G. Fish will speak in Ebblit 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 above. MRS. 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 Troy, N. Y., during March; in Philadelphia, Pa., during April. MIS. SARAH HELEN MATTHEWS WILL Speak in Quincy, Mass. during March and April I and 8. Address as above, in care of Clift Rogers, Esq., or East Westmoreland, N. H. E. S. WHEELER, indirational speaker, will lecture in Chel-ica, April 1, 8 and 15. Address this office,

LEO MILLER will speak in Detroit, Mich., during March; in St. Louis, Mo., during April. Address as above, or 22 Market street, Chicago, Ill. A. B. Whiting will speak in Cincinnati, O., during April.

M. HENRY HOUGHTON 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 funerals will be happily received and speedily answered. Address as above, or West Paris, Mc. J. M. PERBLES will lecture in Richmond, Ind., during March. Address, box 1404, Cincinnati, O. MRS. LAURA CUPPT will lecture in San Francisco, Cal., till further notice.

urther notice.

ALCINDA WILHELM, M. D., inspirational speaker, will lee
Alcinda Wilhelm, M. D., inspirational speaker, will lee ALCINDA WILHELM, D. D., Inspirational speaker, will lec-ture in Quincy and Hannibal, Alo., during March; In Kanasa during the summer; in lowa during the fall. Address, care W. Brown, box 502, Quincy, Ill., until further notice, L. Judo Parre will lecture in Buffalo, K. Y., during March. Address, care of Thomas Rathbun, box 1231, Buffalo.

DR. W. K. RIPLET will speak in Chelsea, March 18 and 25. Address, box 95, Foxboro', Mass. Address, DOX 50, FORDOTO, MESS.

MRS. RTAIR A. HUTCHINSON Will speak in Willimantic, Ct., during March. Address as above, or East Braintree, Vt.

MRS. ANNA M. Middless as above, or East Braintree, Vt.

MRS. ANNA M. Middless as above, or lowell during March; in Boston, April 1 and 8. Will answer calls to lecture week-ovenings. Address as above, or box 778, Bridge port, Ct.

port, Ct.

MR. E. M. Wollcorr is engaged to speak half the time in Manby, Vt. Will receive calls to speak in Vermont, New Hampshire, or New York. Address, Danby, Vt. -MRS. SUSAN E. SLIGHT, trance speaker, will lecture for the Society of Spiritualists in Yarmouth, Me., till further notice. Address as above. F. L. WADSWORTH speaks every Sunday in February in Milwaukee, Wis. Address accordingly.

BENJAMIN TODD, normal speaker, care Banner of Light. GEORGE A. PRIRCE, trance medium, Auburn, Me., will au-swer calls to speak upon the Sabbath, week-day evenings, and to attend funerals. I)R. F. L. H. and LOVE M. WILLIS. Address, 192 West 27th treet, New York.

street, New York.

Dis. WM. FITZGIBBON will answer calls to lecture through Pennsylvania and the Western and Southwestern States on the actence of Human Electricity, as connected with the Physical Manifestations of the Spritual Philosophy, and will illustrate his lectures through the mediumship of Miss Ella Vanwie and others. Address for the present, Wilmington, Pel. CHARLES S. MARSH, semi-trance speaker, will answer calls to lecture throughout Wisconsin, Jowa, Minnesota, and other Western States. Address, Wonewoo, Juneau Co., Wis. DR. L. P. GRIGGS, Evansville, Wis, J. WM. VAN NAMER, Brooklyn, N. X.

C. FANNIE ALLYE, box 70, Bockland, Me. MRS. H. T. STRARKS, South Exeter, Mc.

GROOGH 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. Address during February, Upper Lisio, Broome Co., N. Y.; during March, Meadvillo, Penn.
A. A. POND. insultestants installation.

A. A. POND, inspirational speaker. Refers to Warren Chase. Address, North West, Williams Co., Ohio., Ray Janes, Makages can be addressed at Maintalo, Milli May. ELIJAH WOODWONTH, Inspirational speaker, Leslie, Ingham Co., Mich.

Kas. E. A. Bites, Springfield, Mass. By Strauge & Off Mus Bullu Boougall, impirational peaker, Bockford, Ill Da. James Modelson, lecturer, McHenry, Ill.

Mrs. Mary A. Myrchatz will answer calls to lecture upon Spiritualism Sundays and week-day evenings in Western Kew York, Ohlo; Michigan and Indiana. Would like calls to lecture on the direct railroad route to Chienge. Address without delay, Locaport, Niagara Co., N. Y. Mgs. ELIZA C. CLARK, inspirational speaker. Address care of this office.

Mas. Frances T. Young, trance speaking medium, No. 23 West street, Boston, Mass. N. S. GREENLEAF, Lowell, Mass.

Albert E. Carpertre will answer calls to lecture sun-lays and week evenings, and also attend funerals. Address Putnam, Conn.

Putnam, Conn.

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

Miss Eliza Howr Fuller, trance speaker, will answer calls to lecture Sundsys and week evenings. Apply as early as convenient. Address, LaGrange, He.

Emma Handinge. Persons desiring information of her whereshouts can obtain it by inquiry of Mrs. E. J. French, 5 Fourth avenue, New York. Those who have occasion to write to her can address letters to Mrs. Hardinge, care of Mrs. Gilbert Wilkinson, 205 Chectham 110h, Manchester, England.

Mas, Many L. French, inspirational and trance medium.

Mus. Mar. L. French, inspirational and trance medium, will answer calls to lecture or attend circles. Free Circles Sunday and Wednesday evenings. Address, Ellery street, Washington Village, South Boston. 6 December 2018. J. Harlisore, M. D., inspirational speaker, will asswer calls to lecture in the West, Kundays and week evenings, the coming winter. Address, 25 Court street, New Haven, Conn.

D. S. FRACEER, inspirational speaker. Address, Berea, O. W. A. D. Humz, Cleveland, O. A. O. Robinson, 15 liathorne street, Salem, Mass., will an-wer calls to lecture.

AKDREW JACKSON DAVIS can be addressed at the Banner of Light Branch Office, 274 Canal street, New York. MRS. N. J. WILLIS, trance speaker, Boston, Mass. LIMAN C. HOWE, trance speaker, Clear Creek, N. Y. S. J. FINKEY, Ann Arbor, Mich.

BRY. ADIN BALLOU, llopedale, Mass.

MES. E. DELAMAR, trance speaker, Quincy, Mass. B. M. LAWRENCE, M. D., will answer calls to lecture. Ad-DEAN CLARK, inspirational speaker, will answer calls to ecture. Address, Brandon, Vt.

MRS. H. F. M. BROWN may be addressed at Chicago, Ill. Miss Lizzie Carley would like to make engagement for the late fall and winter months with the friends in New York and Pennsylvania. Address, Ypsilanti, Mich. MRS. F. O. HYZER, 50 South Green street, Baltimore, Md.

MRS. ELIZABETH MARQUAND, inspirational and trance peaker, 97 Walnut street, Newark, N. J., will answer calls to

ELIJAH R. SWACKHAMER will answer calls to lecture on Communitary Life, the Commonwealth of the New Dispensation, Spiritualism, and kindred subjects. Address, 97 Walnut street, Newark, N. J.

Mrs. E. K. Ladd, No. 179 Court street, (room 5,) Boston will answer calls to lecture.

Mrs. LOVINA HEATH, trance speaker, Lockport, N. Y.

Mrs. A. P. Brown St. Johnshury Centra Vt. will be read-MRS. A. P. BROWN, St. Johnsbury Centre, Vt., will be ready answer calls after the 1st of April.

J. W. SEAVER, inspirational speaker, Byron, N. Y., will anwer calls to lecture or attend funerals at accessible places. BANUEL UNDERHILL, M. D., is again in the field, and ready to receive calls for lectures. Address care of A. J. Davis, 274 Canal street, New York. MES. EXMA M. MARTIN, inspirational speaker, Birmingham,

Miss H. Maria Worthing, trance speaker, Oswego, Ill., will answer calls to lecture and attend funerals. A. P. Bownan, inspirational speaker, Richmond, Iowa. THOMAS COOK, Huntsville, Ind., will answer calls to lecture

B. T. MUNN will lecture on Spiritualism anywhere in the country within a reasonable distance. Address, Skancateles. N. Y. MRS. MARY LOUISA SHITH, trance speaker, Toledo, O.

D. II. HAMILTON will suswer calls to lecture on Reconstruc-tion and the True Blode of Communitary Life. Address, Ham-monton, N. J. MRS. ANNA M. L. POTTS, M. D., lecturer. Address, Adrian MRS. ADDIE L. BALLOU, inspirational speaker, Mankato, Minn.

MR. and MRs. H. M. MILLER, Elmira, N. Y., care of Wm. B. Hatch. MRS. FRANK REID, inspirational speaker, Kalamazoo, Mich. MISS MARTHA L. BECKWITH, New Haven, care of George Beckwith. MIRS. FANNIE DAVIS SHITH, Milford, Mass.

J. L. POTTER, trance speaker, will make engagements through the West to speak where the friends may desire. Address, Cedar Falls, Iowa, box 170, until further notice. Mrs. C. M. Stowe will answer calls to lecture in the Pacific States and Territories. Address, San José, Cal. G. W. RICE, trance speaking medium, will answer calls to ecture. Address, Brodhead, Green County, Wis.

MRS. SARAH M. THOMPSON, inspirational speaker, 36 Bank street, Cleveland, O.

MISS B. C. PELTON, Woodstock, Vt. Mrs. M. E. B. SAWYER will answer calls to lecture during ctober. Address for the present, Baldwinsville, Mass. W. F. JAMIESON, inspirational speaker, Decatur, Mich.

SELAN VAN SICKLE, Maple Rapids, Mich., will answer calls to lecture in that vicinity.

H. B. STORER, Brooklyn, N. Y. MES. M. A. C. BROWN, West Brattleboro' Vt. MRS. LYDIA ANN PRAESALL, inspirational speaker, Disco, Mich.

Lois Waisbrooker can be addressed at Massillon, O., box MRS. MART J. WILCOXSON, Hammonton, Atlantic Co., N. J. MISS MAUTHA S. STURTEVANT, trance speaker, 72 Warren street, Boston. C. Augusta Fitch, trance speaker, box 1835, Chicago, Ill.

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IRA H. Curris speaks upon questions of government. Address, Hartford Conn. MRS. Ds. D. A. Gallion will answer calls to lecture, under spirit control, upon diseases and their causes, and other subjects. Address Dr. J. Gallion, Healing Institute, Keckuk, Iowa.

DR. JAMES COOPER, of Beliefontaine, Ohio, will take subscriptions for the Banner of Light, as usual. Moses Hull, Milwaukee, Wis. MRS. JENNETT J. CLARE, trance speaker, will answer calls, when properly made, to lecture on Sundays in any of the towns in Connecticut. Will also attend funerals. Address, Fair Raven, Conn.

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