VOL. XVI

\$3,00 PER YEAR.

BOSTON, JANUARY SATURDAY 21, 1865. {SINGLE COPIES, }

NO.

Written for the Banner of Light. odi ong NIGHT: ^{An}d w*r*e

. BY BEV. E. CASE.

Night! and the starry chambers Are bending o'er my head: Night, and those heavenly rangers Seem whispering of the dead.

Tis a strange and silent language From those far depths above, Like strains of sweetest music Poured forth from souls we love.

Tell me, ye glittering watchers. That sit at heaven's gate, Tell me if there be others. the That with thee watch and wait?

Those whose rooms are silent, Whose halls reecho not, Whose glorious forms and faces, Though gone, are not forgot.

There were brows with golden ringlets-There were cheeks of summer bloom-There were eyes that shone that shine not—

There were steps so light and graceful Young flowers might bless their tread; There was manhood's might, and woman's light, The bowed and hoary head.

We miss them from our sunny paths, We miss them when we pray, In homes or bowers, or glittering halls-We miss them! Where are they?

Tell me, ye Night, whose burning orbs Wheel through you depths sublime-: Ye wanderers through Eternity-Ye conquerors of Time-

Tell me, if in you silent depths. Unseen by mortals liere, They live, where your far circles run, Your coursers wander near!-

If in those burning depths serene Soul meets with soul in bliss? Or is that world as dull and cold And pulseless as in this?

"If so, be quenched, ye glittering orbs! Be duenched, ye burning fire! Come Night and Chaos o'er my soul, And Nature's hope expire. Dayton, Ind., 1804.

Merture Room."

BE THYSELF.

A DISCOURSE BY WILLIAM DENTON.

We live in a universe abounding with variety. The heavens present us with systems, suns, stars planets, comets, meteors and clouds. Systems differ from systems in shape, suns from suns in size. "One star differeth from another star in " One planet is belted, another girt with rings; comets and meteors are as varied as their numbers. Clouds are never twice alike; pile upon pile they lie, with rosy-topped mountain peaks, skin like silvery sheep across the blue meadow of the sky, or lie like golden islands in a silver sea,

The earth is not less varied than the heavens. Here, the mountains lift up their heary heads in silent majesty, white with the snows of a thousand winters; and there lie the dusky valleys, ten thousand feet below them, where twilight holds continual holiday. The boundless plain stretches before us, a wide expanse without a hillock; an ocean of drifting sand unblessed by a green blade, or a grassy prairie in its virgin green, or clad in flowery beauty. The placid lake, the leaping rill, the dark canon, the river, rolling forever on, and the ocean girt by low sand-banks or frowning precipices, calm as a frozen lake, or waked to wrath by furious storms howling to the moaning of the winds.

Nor are the organic productions of the earth less varied; from the cedar that rears, its symmetrical liead three hundred feet above its roots, to the velvet. moss that carpets the ground at its feet. The lichen clings to the boulder, the algo to the wavewashed rook; the pine's leaves are spines, while a leaf of the talipot palm will cover a company of soldiers. . The condor scales with unwearied wing the heights of the Andes, the Katydid chirps in the meadow its evening hymn; the whale floats, an island in the ocean, the animalcule explores

What diversity! No two plants, no two animals, no two things alike. Not only does the oak differ from the pine, and the pine from the cedar, but no man ever saw two oak treps alike, nor any two leaves upon an oak. There are no two grains of sand alike; to microscopic eyes they would be as diverse as boulders. To a stranger the sheep in a flock seem all alike; to the shepherd they are as diverse as the individuals comprising it, and he can call them all by name. Nature never casts two articles out of the same mould; when one is cast, she cracks the mould and makes a new one

for the next; and thus secures endless variety. Man is no exception to this rule. Look at the variety of races—the blushing Caucasian, the oblique eyed Mongolian, the dark skinned African, the black haired, beardless American, the dumpy Esquimaux and the spindle-shanked Australian. Heads differ, eyes differ, fingers differ; all parts differ in every man from every other man the world over. That passing from us which is invisto all differs from the invisible aura of others, or how could the dog track his master through e crawded street? There are said to be from three to four thousand languages on the globa; four the parth and matters. Esquimoux to the supply and languages, of the globa; four the parth and liquid telling. Exercitely individual has, in fact, inputilization, of appears, that distinguish him from all others, it has gold sevenis the person. der themselves with countless sophistics, and government, and support thom in all their forms

when we have no other clue; and we say that is his latter days, corn and petatoes would be sadly John, Mary or Thomas, when the persons speak-deficient; and if all were of the earth, earthy,"

This variety that we thus notice in Nature is a continual blessing. Suppose it otherwise. Let all the heavenly bodies be allke in size and brightness,"and placed at equal distances, and we ically deviations that require careful culture and sliculd have a celestial checkerboard, giving but training to overcome; but men as naturally differ little pleasure to the observer. Make all the flowers in their moral natures as they do in their physical roses, and who would not miss the violet? The constitutions, and the difference thus existing is rose itself would lose half its beauty for want of of the greatest value to the race. One's religion contrast with its less fair floral sisters. If all is like the sun, fervid and intense; another's like leaves were alike, and all trees after the same the moon, calm and beautiful; and another's like pattern, how the dull landscape would fatigue the the stars, bright and saint-like; yet all lovely as eye. Make all men like pins in a paper, mould the varied flowers of the meadow, or the tints of candles in a box, or shot in a barrel, the fat thin, the evening sky. or the thin stout; elongate the short or stunt the noses aquiline or Roman, and what a desert of faces would surround us. Let it occur to-day, what terrible mistakes would take place before from the dead level of humanity.

Minds differ more widely than faces. "Many men, many minds," is a proverb as true as it is old. More varied than flowers in the garden, leaves in the forest, or stars in the sky, are the minds of mankind. Look into our libraries and inclination, for individual action. Among the see the products of those minds; books on every conceivable subject, and no two slike even on the same subject.

This difference is seen in boys as soon as the intellect is awake, and manifests itself continually. Here is a little mechanic saving his cents and pants tucked up to his brown knees, while he re- developed. joices, as his wheel spins round, like an angel over his own peculiar line, and like a Watt or a Fulton he will yoke new steeds to the car of progress, and drive on the world at a diviner speed.

Another little fellow is drawing horses on the of dough in the kitchen. An artist is he in the grows, and when the leaves fall he makes for the germ; full blossomed and fruited, the business of winter a secret heard. He builds his own tent, his thinking soul; and obedient hand shall be to supplies his fire, communes with Nature, and embody the creations of his genius, that shall forms ideas of the world in which he finds himbless the world for long centuries after he has self. But he must be obgient to his chief, even gone to more than realize his most glorious conceptions in a higher school of art.

Here is a born orator; mounted on a stump, he harangues the village hope. Froud ships may y attract him not; wheels may spin, what cares he? Could he enchain an audience by his eloquence, earth has no greater blessing, heaven itself could grant no more. To this he devotes subject to her sway. He reads, hears, investihimself; his soul leads, he obediently follows, till gates; and what his judgment decides upon, that multitudes hang breathless upon his words, while | he does, and hears the continual plaudit of a good he talks as a spring leaps from the mountain side. | conscience, saying, "Well done."

This farmer cares more for his cattle than a monarch for his crown. Spring has driven winter selfhood are inconceivable. Among men who from the land, the birds are singing, and he re- practice it are Emerson, the most original mind joices as he drives his "jocund team afield." No- on this continent, and whose private life is pure thing could induce him to leave these incense- as his intellect is clear; Garrison, whose manlibreathing fields for the din and dust of the city; ness no force could bend, and whose love for the but the merchant despises the dull round of the bondman was only equalled by a fearless denunfarmer, and is never happy but in the crowded ciation of his oppressors. In science, Lyell, Darmart—a busy man among busy men.

It is well that it should be so. Were all to beducers, goods would accumulate as water does in the surplus to the needy lands. If all were poets, painters or orators, bread and butter would be sadly deficient; and if all wore plain, prosy farmers, how much that makes life joyous we should

As men's intellectual endowments differ, so do their moral faculties and religious sentiments. One is a born skeptic; he must see, hear, feel, and what is marvelous, in order to give it credence. ject. Another believes at once; it is only necessary to present the statement, and he swallows it in a moment though "gross as a mountain." He reads that the whale swallowed Jonah, and he lived three days in his belly; if he had read that Jonah swallowed the whale, he would swallow both, and make no bones about either. He has no need to pray and a seem ;

"Stretch our faith's capacity wider and yet wider still." The door of his soul is wide enough to take in all company; no more to be reasonably praised for the width of his spiritual gullet, than the skeptic and mid the din and roar of this, nineteenth cenblamed for the narrowness of his.

One is firm as a mountain; he feels like Rhoderic Dhu when he exclaimed,

"Come one, come all? This rock shall fly From its firm base as soon as I."

Another is pliant as the wheat stalk, that waves in the June breeze.

This man is spiritual; every breath that he draws is redolent of heaven; he mounts as naturally as the freed bird, and carols in the sky; that man gravitates to the earth like a thunder-cloud day like a granite mountain, whose head is lost big with a shower.

would lead him to give himself away for the benefit of mankind. Some such give away all that they have, and more than they have; while the the plain. economical manispurse strings are twined around his heart, and he thinks ten times before he gives

car eath retiff aligned of altered or .If all were credulous as some, the world would feed on lies, and dire would be the consequence. If, all: were skeptical as others new truths and dalileo, taking counsel of their own souls, heed-strange facts might stand hoteling at the world's ing not the monkish fable-mongers who believed heart for centuries her to gained admission.

If all were firm e mist to progress would either he impossible to plantiful as whomers in spring and the plantiful as whomer in the plantiful as a first and the plantiful as whome a first and the plantiful as a first and the plant at an end, Hall were spiritual as Swedenborg in crepid, who had bounded the world, and inscribed from the right; and was subject to a curse.

we should be no better than the savage in the wild.

There may be too wide deviations from a normal standard morally, as there are intellectually, for some are born morally asquint, as others are phys-

Hence the importance of the exhortation of my long, give all eyes the same expression, make all text—Br Thyself. There is no originality, no complete manhood, without it. It is the highest prerogative of the animal kingdom, the crowning glory of humanity: Among the coral polyps, at morning. There is not an ugly sinner but would the base of the animal kingdom, we have millions pray for the return of his old face, to rescue him of animals united in one community; what is eaten by one is as if eaten by all; and the will of the individual is lost in that of the group, harmoniously forming their stony structures at the sea-bottom. Among the molluses countless multitudes lie in one oozy bed, with little scope, as there is little fishes there is more scope, but, living in shoals, the will of one is lost in that of the many. Among the birds a few leaders control the flock. Beasts possess more independence; but the strongest horse leads the band as itsweeps over the prairie and the old male buffalo decides the course of the buying a jack-knife, with which he whittles mimic entire herd. Ascending to man, there is more inwater-wheels. See him in the brook, his little dividuality, and the most among the most highly

Even the savage is an individual who comes a new world. Give him a chance to develop in into direct communication with Nature for himself. His parents say, shift for yourself, and Nature says the same. He learns where the fish hide, and he spears them; he watches the beaver, and traps it, that he may clothe himself with its barn door with chalk, or making little dogs out skin. He knows the ridge on which the chestnut tinually. But here is the philosopher in whom humanity blossoms and brings forth fruit. In mm we see the highest an inclination of selfhood. In him Nature great endpayor is fulfilled, her work or the ages is completed. Reason sits on the throne, and the lawless propensities are

The benefits that flow from the exwin, Huxley, Spencer, Draper; independent, free thinkers, who are delivering the world from ignocome merchants, the stock would all be spent; the | rance, enlarging the domain of thought, and breakriver of commerce would dry up, for the rills of ling the bonds of priestly bigotry and intolerance. production would cease to flow. Were all pro- On the other side are the tools of Popish superstition, who dare hardly call their souls their own: lakes, and there would be no rivers to distribute with whom the word of a priest is potent as a law of God: who kneel and swallow the God baked but yesterday by the cook, and dare not open their shutters to let in one ray of heaven's pure light; the slaves of episcopal domination, whose priests swear never to be wiser than the thirtynine articles, and who must perjure themselves if they ever step beyond the narrow, creed-made pale that the first step of an infant mind would is hardly satisfied without tasting and smelling, almost overstride; and along with these the millions of abject subjects, whose spiritual bondage He may desire to believe, but the arms of his faith is their pride, and who tremble when they hear a are so short that they cannot reach the distant ob- free thought, lest the heavens fall, or the earth gape and swallow both speaker and hearer .

The world's heroes in poetry, philosophy, mechanics and reform have been heroic by virtue of their selfhood. Leave this out of the composition of a man, and you have, in poetry, a versewright who never dared to write an original line; in philosophy, a peddler of defunct ideas; and, in war, a poltroon. What made Homer, the prince of song, and enabled the old "blind man of Chio". to chant a strain which the hills of Greece echoed for centuries, still heard across the wild ocean, tury? He wrote in his own inimitable style the beautiful thoughts that crowded into his brain; from the heaven of his own creation he poured down those melodies which a busy world on tip-

toe stands to hear. Who was Shakspeare's model? Whence did he draw the supplies of which millions have drunk and been refreshed? With no broken pitcher did he go to another's well, but, drew from the exhaustless fountain of his own soul. He stands toin the clouds, and whose culminating point no The arms of the benevolent would all mankind traveler has reached; as men ascend, untrodden embrace. If he was made of gold, his sympathy | heights lie still above them. Had he been a mere imitator, the molehill of his production would have been long since trodden to the dead level of

How did Bunyan write his Pilgrim's Progress? As the brook babbles, taking no counsel of other brooks, but telling its own story in its own way: and, in spite of its many absurdities, the tinker's book will live for centuries. Copernicus and the world to be flat se a table, and the stars little shining points, boldly marched into the untrodden realm, explored its sea of worlds, and came back laden with glorious truths.

Columbus, advising with no Past, old and de-There is bearing for the french

on its boundary, "no more beyond," launched his cause Columbus dared to be himself.

It was this selfhood that made Raphael, the prince of painters, and Napoleon of warriors. In Watts it gave us the steam engine, with its hundred hands and its restless soul; and in Fulton, the boat that heeds not wind or tide, whose steam it Socrates climbed the heights of philosophy, from | their wistful gaze. which it was but a step to the heaven into which he entered.

Mere imitators in art never scale the heights; but placing their feet in the prints left by former travelers, they tire themselves out with a step an age of cowards he was a hero. While the whole that is unnatural to them, and faint and die by nation was crawling in the dust, Jesus stood upon the way, leaving no sign behind that they have his feet, and allowed his manhood to speak. "Ye ever been. In life's battle they never make heroes, have heard that it hath been said by them of old but wearing another man's armor which never time (that is, by Moses and the Moseans), 'An fits them, and wielding a weapon never made for them, they accomplish little, and fall an easy proy unto you, resist not ovil; but whosoever shall to the enemy.

Of the hundreds who have imitated Shakspeare, how many live in remembrance? They have gone like the smoke of the Indian wigwam from our land, while he shines on like a star. Books written by these imitators are mere repositories of twaddle, mountains of chaff, great in bulk, but small in nutriment for the hungry soul. A bonfire of them would give more light to the world than they can give in any other way. Most of our theological works are of this class—embalmed hosts of dead men's foolish thoughts-a library of them is a catacomb, or a mummy pit; how useless to look for light or life in them! Men throw overboard their own thoughts, richer than pearls, and load their barks with east off, water-worn shells of conservatism.

Books written by thinkers-men who thought and dared to express their thoughts-are always worth reading. I care not whether their authors were Atheists or Methodists, Heathen or Mahomedan; the life's blood of the author circulates through them, and in reading you feel its pulsations. But books written by men who never saw through their own eyes, who never put out their hands and felt the world for themselves, nor took one manly step, are the faintest echoes from the distant hills, compared with the heaven-shaking thunder that produced them.

Selfhood is as necessary in religion as in art, science and literature. The world has been cursed for centuries by men who have sought to shape the religious element in all after the same model. Placing the soul of man in the crucible of sect, it has been melted down, and noured into some al proportions destroyed, it stands a monument of est tones the language of my text, Brother, Sister, be thyself!

All great religious reformers have acted more or less on this principle. The more fully they have carried it out, all other things being equal, the wider has been their sphere of influence, and the more good they have accomplished. What enabled Moses to rise above the multitude, like a mountain in the midst of a vast plain, so high that at the distance of thirty-five hundred years he stands out still in bold relief against the horizon? What magic was there in his name, that Oblivion swallowed it not with the millions that have disappeared in his never-to-be-satisfied maw? Snapping the fetters with which the priests of Egypt sought to hind his soul, he listen ed to the promptings of his heart as it taught him a better religion than he had ever heard, and he hesitated not to obey its requirements. Leaving behind him the enchantments of Egypt, and the pleasure of Pharaoh's court, he became a wander er in the desert-an excellent place for a man to commune with himself. Thence he came and stamped his soul upon the Jewish nation.

He dared to think for himself on religious matters, to face the great universe and question it. and with a rare originality he taught his countrymen a religion-the answer, as he believed, to his questions - far in advance of its predecessors. But every Jew had just as much right to question for himself and cherish the answer as he; but this Moses would by no means allow; the answer to him must be the answer for all. Hear him "If thou wilt obey the statutes and commandments that I command thee this day, then blessed shalt thou be in the city and in the field; blessed in thy going out, and blessed in thy coming in; blessed in thy basket and in thy store. But if thou wilt not obey them, cursed shalt thou be in the city and in the field; cursed in thy going out and coming in, in thy basket and in thy store." Liberty, spontaneity, selfhood-all must be sacrificed to rigid conformity. The Jew must be a Mosean, or destruction awaited him. Moses regards the seventh day as holier than all others, and consecrates it to rest for all generations; and the independent Israelite, who gathered sticks upon that day, is stoned to death. Moses thought an angry God could be appeared by burning sheep, oxen and doves; and the man who has advanced beyond this must kill and roast his cattle notwithstanding; for Moses speaks, and will be obeyed.

You tell me that Moses received his commandments from God; yes, from the God that is in you and me, and in the same way that we receive ours. He talked with him as we talk with him when we converse with our brother; and he saw him as we see him in the starry sky, or the grassy spear at our feet pointing heavenward. "

Moses thus became the model man for the whole Jewish nation: Every child was taught others to imitate him, as he did his master. Supthat just in proportion as he became like Moses, pose men universally were to shape themselves was lie a true man, and sure of God's blessing; as thus after this model, would not the donsequence far as he fell short of this, so far had he departed be most disastrous? The whole world a Shaker this we have keen, model to next document than pride the arrane what bigotry of Moses ?

After the death of Moses, he was elevated by bark to cross the unknown ocean; and for weary priest and Levite, Sabbath after Sabbath, and weeks and months sailed steadily on, on, the feast after feast; his hely law was unrolled and cloudy sky above, the inky sen around; spite of weekly read to the assombled multitude. Moses the frowns, tears and entreaties of the cowards was King, the children of Israel his subjects. who accompanied him, till a new world, like a Moses was the die and the coin, stamped by the radiant maiden, leaped into his arms and blessed | repeated blows of their priests with his image and him for his manliness. We are here to-day, be- superscription. To be like Moses was the highest ambition of the noblest and best; greater than he could no man be; to be wiser was impossible, and to dream of being better was blasphemous.

Thus crept the nation snail-like through the dull centuries; an oppressive ritual upon their backs like a mountain of lead, and Moses before arm paddles day and night, and never tires. By them, a dark cloud shutting out the blue sky from

But Nazareth produced a man who refused to bow any longer to the God, Moses, that had been set up. "One man dared to be true to what is in you and me." In an age of slaves he was free; in eye for an eye, and a tooth for a tooth;' but I say smite thee on the right cheek, turn to him the other also." "Again ye have heard it hath been said by them of old time, 'Thou shalt not forswear thyself, but shall perform unto the Lord thine oaths;' but I say unto you, swear not at all: let your communications be, yea, yea; nay, nay; for whatsoever is more than these cometh of evil." We find him saying, in opposition to old Jewdom, "Why judge ye not of yourselves what is right?" He proclaimed himself Lord of the Sabbath, as every sensible man is, and boldly set at defiance all who attempted to fetter his soul. What a consternation was there among the Scribes and Pharisees, the soul-mongers of Judes. 'Have you heard that mechanic of Galileo, who is traveling about the country preaching heresy? I heard him address a rabble the other day, when he made himself superior to Moses, and set at naught the law given by God himself on Mount Sinai. I understand that he has been saying, Why judge ye not what is right yourselves " thus making men their own law-givers, and taking away the necessity for our services. He is a bold blasphemer, whose mouth must be stopped; away with him, away with him, crucify him, crucify him, he is not fit to live." The multitude echo the cry, "Away with him, crucify him," and so they did; and doubtless thought there was an end of his doctrine, and their craft was forever safe. Never did men make a greater mistake; bury a truth, and it is a seed; it springs up, grows and bears fruit a thousand fold. Kill a reformer, and his ghost does a hundred times more than the man could ever do if alive. The doctrine of Jesus could not be killed, and his death seen creed-made mold; its beauty marred, its origin- to give it life; it spread far and wide; mounted the hills, crossed the valleys, was wafted over man's folly, a warning to all; and speaks in loud- the seas, it mounted the throne of the Casars, and conquered the conquerors of the world. Now the despised Nazarene, the young reformer of Galilee, has become the esteemed Saviour. While he lived he was no better than the publicans and sinners with whom he associated; he had a devil, and was mad; he was a postilent fellow, whom no Jewish aristocrat would be seen in company with for the world. But now he is a good man, a great man, a prophet; nay, a greater prophet than Elias himself, then the greatest and best man that ever lived; the son of God, yea, the only begotten son of God; and lastly, God Almighty from heavent Men were not satisfied until they had unseated the omnipotent, and set the man Jesus upon his throne. This is the way the world serves reformers; there is nothing too vile to say about them while they are alive, and nothing too good when

> doctrine. Moses was now dethroned, and Jesus made king; henceforth all must be his obedient subjects. Moses was knocked unceremoniously off the pedestal. Jesus placed thereon, and made the model for the whole human race. "Looking unto Jesus" now becomes the duty of all. The path of life bears the impressions of his feet, and it is our duty, not to make our own impressions, but valk implicitly in his; for "he has left us an example, that we should trend in his steps."

> they are dead, and the world has accepted their

Thus have men destroyed one idol and set up another; and the business of many men is to induce people to worship it. In the name of Jesus the freeman, souls are robbed of their birthright. and the most terrible threatenings denounced against those who, like him, dare to be themselves. In the name of humanity, I protest against this. Jesus our helper, our friend, our teacher, but never our master or tyrant, who holds the lash of future torment over the trembling captive.

Supposing the Jesus of the New Testament to be the veritable God-man, who lived and died that we might live, his example is not such as it would be well for mankind generally to follow. Could each man be a Jesus, it would still be infinitely better to be himself. Looking at his charactor, as drawn by his four biographers, let us see what would be the consequence of a universal attempt to imitate the example of Jesus.

He lived to be above thirty years of age, yet never was married, never had a wife to call him husband, nor a child father. On one occasion be said," There are some eunuchs which were se born from their mother's womb; and there are some punuclis which were made cunuchs of men and there be cunuchs which have made there selves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it." Paul, who seems to have regarded Jesus as a perfeet example, never was married, and he advised community, and in less than a hundred andiffry years a wilderness of wild beasts without a human inhabitant.

According to Mark, Jesus worked at the trade of a carpenter. At the age of thirty he abandoned his business and went out to preach the Gospel. Walking by the sea of Galilee he found Simon and Andrew, James and John fishing; he called them, saying, "I will make you fishers of men: they left their fishes and nets and followed him. Matthew sat at the receipt of oustom; Jesus passed by and said, "Follow me;" and, strange to say, although a Jew, he left his money gathering business and followed Jesus. When he had in this way taken twelve men from their avocations, and they and a multitude were assembled together, he preached to them thus: "Take no thought for your life, what ye shall eat or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat and the body than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly father feedeth them. Are ye not much better than they? Why take ye thought for raiment? Consider the lilies of the field, how they grow: they toil not, neither do they spin. Therefore take no thought saying what shall we eat, or what shall we drink, or wherewithal shall we be clothed? For after all these things do the Gentiles seek; for your heavenly father knoweth that ye have need of all these things. Seek first the kingdom of God, and his righteousness, and all these things shall be added unto you. Take, therefore, no thought for the morrow, for the morrow shall take thought for the things of itself." Again he says, "Sell that ye have and give alms." Suppose that men were to commence imitating Jesus in this respect. The tailor leaves the shopboard and cloth, the blacksmith the hammer and anvil, the farmer the plow, and the weaver the loom; millers cease to grind and bakers to bake, and each commences to preach; and as they preach, they say, "God has given you life, will he not also give you food to sustain that life? Cease working, then, and trust in him. He has given you bodies without any effort of your own, will he not much more clothe those bodies without any effort on your part? Look at the sparrows and the pigeons; they neither sow nor reap, and yet God feeds them. Consider the wild roses; see how beautiful they are and how well clothed; the nurnle robe of a king is not equal to theirs, and yet they neither spin nor weave. Therefore take no thought about what you shall eat or wear, but trust in God, who feeds the sparrows and clothes the grass, and it will all be well."

The consequences of generally practicing such unphilosophical doctrine would be starvation and ruin. It might answer well for Jesus and his disciples to do thus, for others were sowing, reaping, baking and fishing for them, and supplying their necessities. If it had not been so, their preaching and practice would have by no means corresponded; for they would have discovered that loaves do not grow on bushes, nor clothes on trees, and that though birds may be fed without sowing and reaping, it is otherwise with human beings.

On one occasion, Jesus went into the temple and found the sellers of oxen, sheep and doves, and the money changers there; and after he had made a scourge of cords he drove them out, poured out the changers' money and overthrew the tables; this, too, after preaching non-resistance to its utmost extent. An imitation of such conduct would hardly be tolerated, nor would its influence be beneficial. His denunciation of the Scribes and Pharisees is terrible; they were surely not all had, all "serpents" and of the "generation of vipers," all "fools and blind"; yet he makes no exceptions, but fulminates his woes against them in the most offensive manner. If they were thus bad, how much would his denunciations do toward reforming them? If they were not thus bad, then was he unjust to a class of men among whom must have been many noble characters.

He called the Gentiles dogs, and told his disciples not to preach his doctrines to them, and states himself that he preached in parables that others "seeing might not see, and hearing, they might not understand." When the people ask him very reasonably for a sign of his Messiahship, he calls them an "evil and adulterous generation." He makes himself the head, and teaches that all are to be subordinate to him. "One is your master, even Christ;" "I your lord and master." If a city would not receive his disciples, nor hear their words, as they wandered round rehearsing the gospel of the Nazarene, when they departed from it they were to shake off the dust of their feet as a testimony against it, and he informs them that it would be more tolerable for Sodom and Gomorrah in the Day of Judgment than for that city. He seems to have had some of the feeling that exists in the little souls of our sectarian bigots. Their sect is comprised of the chosen few, to whom it is the Father's good pleasure to give the kingdom. They are not of the world, and they will have the pleasure of seeing the destruction of their enemies, those who would not believe, bow down and support their church. The notions of Jesus with regard to property, prayer and non-resistance, are very far from measonable; and though he said and did many excellent things. taking the narratives concerning him to be true, still it is evident that he is no model for the race.

And of this the church generally seems to be aware, though professing continually to practice his precepts and live his life. Jesus says, "Lend, hoping for nothing again;" but where are the Christians that do it? Do outsiders demand six per cent., ten per cent., or two per cent. a month, if they find any one whose necessities compel him to pay such usurious interest, then Christians do the same; and no difference, in this respect, is observable between them. Jesus said, "Resist not evil, and if any man smite thee on the one cheek, turn the other also"; "Love your enemies." Christians generally pay no more attention to these commands than if they had never been uttered; in fact, every sect has made an artificial Jesus of its own, less fanatical and extravagant, and more fashionable and better suited to the times. We have a Quaker Jesus, who wears a broad-brim, and says " thee," who never enters a "steeple house," and looks upon music and dancing with horror. The Methodist Jesus believes in class-meetings, where every one tells his experience, in prayer-meetings where men and women shout and scream as if God were dead or asleep, and has great faith in John Wesley's sermons and the Methodist discipline. The Episcopal Jeans, unlike the real one, thinks much of forms and ceremonies, loves the tones of a solemn organ, and the dim, religious light that streams through a stained glass window; believes in the thirty-nine articles, and thinks the creed of Athanadus," which in damning souls is very specious," one of the best compositions outside of the Bible. The Shaker Jeaus believes in "Mother Ann." regards marriage as a mortal sin, thinks all the world Sodem, and Shaker communities so many Zoars to which the righteous Lote have fled from the impending destruction, which ended to the

This conduct is probably better than it would be to literally follow, the example of Jesus, for this, we have seen, would be most disastrous, I rian pride, the narrow-souled bigotry of Moses

The obligation of my text is strengthened, then, by who could see no virtue outside of the tents of Isour review of the life of Jesus and the conduct of rael, rather than the wisdom that dictated sound his so-called Church. Man, woman, be thyself, laws, and the meekness that is said to have charand thou shalt be a Jesus, too, or a greater than

In obedience to this principle, Luther, singlehanded coped with the banded hosts of Popery, shook the triple-crowned Pope himself, though sitting on the throne of ages, made the Roman hierarchy tremble at the sound of his name, and delivered from priestly tyranny a host of noble souls. Had he been content to shroud his manhood in the monk's cowl, and keep down the rising aspiraabout in the dark night of priestcraft, by the pale light of the stars, nor dreaming of a dawning day, and he, a poor Popish slave, had crept long since to the silent grave.

Had he been more faithful to his soul, walked right or the left, we might have been much furown natural and beautiful apparel!

George Fox was a poor shoemaker in Drayton, Lincolnshire. Feeling the fire of truth burning in his bosom, he went out to warm the cold, dead world with its divine influence; casting down his | pleasure. boots and lasts, he went furth to preach the Gospel. What Gospel? The Gospel of George Fox, and no other. And this poor shoemaker, with no more than an ordinary amount of brain and intelligence, shook every steeple in the land. Bold, fearing nothing when his soul led the way, preëminently self-reliant, and ever turning to "the light within," we find him entering the old vaults of gloomy superstition, club in hand, breaking the sectarian images, opening the prison doors, flashing light into the dark corners and enforcing by precent and example the sentiment of my text, When the priests heard that the "man with the leather breeches" was coming, they left their pulpits and fled; and George mounted the deserted pulpits and distributed to the famished multitude the bread of life. At one time we find him wading through the bogs of Ireland, at another roaming in the wilds of America. The phlegmatic Hollander is stirred by the indefatigable Drayton shoemaker, nor could the cold prisons of England quench the fire of his zeal. Had all the Quakers been as much themselves as George, the promised millennium had dawned long ere this. This, alas! they never dreamed of being. George was good, great and useful; and they, to be so, must be like him, the nearer the resemblance the better. He wore a broad-brim, had no collar on his coat, said 'thou" and "thee;" and every genuine Quaker does the same to this day; and should he depart from the faith, he is soon told "Thee is not following Friends' rule." When George went into a church, he kept on his hat, to show that he had no faith in "holy houses;" the Quakers, imitating their model man, wear hats in their own meetinghouses which no one regards as holy, and that to the detriment of their health. Unfortunately George could not sing, and had a small organ of ideality, so that he had no taste for pictures, and little or none for the fine arts generally. Henceforth. every Quaker must be dumb; music is a sin. and paintings and sculpture awful waste of time and labor. Friends' meeting-houses are built like barns, and their worship is so dead and monotonous that the young gladly escape from it to something more attractive. The spirit may move one Friend to sing as much as it does another to preach; but all singing spirits are "demons," and must be exorcised. In short, every Quaker must be a Fox, whereas to be a man, he must needs be

John Wesley was somewhat manly; and his obedience to himself, despite of ecclesiastical laws, made him a reformer; but when he said to the members of his church: "It is your business to obey our rules and not to mend them," he evidently did not intend others to be as noble as had been.

If thou wouldst be a man, bend at the shrine of no mortal; walk in no pathway because others tread it: he thy own leader, thy own sect, thy own church. Who was Wesley, that thou shouldst be a Wesleyan? or Luther, that thou shouldst be a Lutheran? or Christ, that thou shouldst be a Christian? all men; art thou not equally so? When the priest threatens thee with damnation, and would load thee with his gyves to secure thy soul's salvation, say, "Hands off, sir! I am, also, a man! Rather let me be lost, being a free man, than be saved to be an eternal slave!"

Sects are engines that crush the soul; priests direct them! Keep out of their power. They are sand-pits where ignorant or interested men pretend to dig treasures; keep from their brink; once enter, thou mayest lose the light of day. They are man-traps set on "holy ground;" beware of them; let not thy feet wander on their domain.

But, says an objector, some men's sense of right is very defective, and when they think they are doing right they are really doing wrong. I most willingly grant it; but what then? Shall we tell the man that he must do what he thinks is wrong? or shall we tell him that we are right and he must bow to our authority? This would make the man a slave, and that could never be right. If a man should be so blinded as to conscientiously believe right to be wrong and wrong to be right, I should still say to him, "Do what you believe to be right, but the consequence of your ignorance will fall upon your head." Whether men sin ignorantly or willingly, they suffer, and this suffering tends to make them wiser continually-tends to bring their sense of right side by side with Nature's natural right.

But, says another, must man discard all models cast aside all examples, refuse all guides? Destruction would assuredly be his fate. There is no necessity for this; all models, all examples, all guides are useful to enable us to form our own A man's model must be in his own soul,

Ever there floats before the real And as to guide the sculptor's hand. The living forms of beauty stand. Till from the rough-hown marble starts A thing of grace in all its parts, So ever stand before the soul A model, beautiful and whole: The perfect man that we should be Erect in stern integrity. Keep this, oh soul, before thy sight

And form the inward man aright.

Be true to this model to-day, and to-morrow it s fairer and more beautiful and perfect, always advancing as we advance, and ever before and above us beckoning us on. All we read, hear and learn helps us in the formation of this true self that must be our model, hence we must disdain no advice even from a child. We all have much to learn. Moses, Jesus, and Joseph Smith may teach us something; let us thankfully réceive all they can give. But let no man take us off our feet; let the officious help of none prevent us from exercising our faculties and unfolding ourselves in accordance with our own law.

their original, and copy its defects; rather than its excellences. The Pharisees imitated the secta-

acterized their model man. Of the million imitators of Jesus, we have many that can denounce with his vehemence, proclaim damnation to all unbelievers, and speak of outsiders as "dogs;" but how few imitate his manliness, his contempt of riches, his active belevolence and unswerving adherence to right? Of the thousands of Quakers who imitate the little and, in some cases, ridiculous peculiarities of George Fox, where will you find the man as bold and self-reliant as he, daring tions of his soul, we might still have been moping | to utter his thoughts though they differ from those of every living mortal?

Absurd imitation of the past has characterized the masses in all ages. The worship of the Greek and Roman deities continued after all faith in them was gone. Altar smoked and priests officiataccording to its dictates without looking to the ed in the temples long after the gods had departed; for the dead absurdities of the Past ruled the livther advanced to-day. What a multitude of Lu- ing Present; and even the philosophers did not therans are wearing his cast-off clothes, ragged possess sufficient selfiped to throw off their alleand thread-bare, fitting no one, in place of their giance to the defunct tyrants. In our own time, the foolish dictates of fashion are scrupulously obeyed by millions who know no higher law; and multitudes of intelligent men and women become the mere playthings with which she sports at her

. Instead of one fashion-monger dictating to the world, how much better would it be if all developed their natural tasts and love of the beautiful, and dressed accordingly. How much we lose from the stupid folly of those who allow the taste of one, or it may be the lack of taste in one, to govern and mold the whole.

All who take the privilege of being themselves, should be equally willing to give the same privilege, and not seek to impose their conditions upon others. The water is very well for a fish to live in, but a poor place for a bird; and though grass makes a good dinner for a liorse, a lion would soon starve on it. The road I travel may suit me, but what right have I, when others are unwilling to go the same way, to knock them down and drag them into it? Every planet may revolve on his own orbit, so it comes into collision with no other. and there is room in the wide universe even for the eccentric comet,

Many reformers decry and despise those who are operating in other fields. Their pet reform is the one upon which the world hangs, or the central sun around which the universe revolves. All others are fragmentary, theirs integral. Men advocate one reform, read about it, hear every one talk about it where they lecture, until it assumes a mountain magnitude and shuts out all else from their gaze. The Temperance reformer says nothing can be done to elevate and bless the masses till they are made sober, for drunkenness is the parent of crime and misery. Let all become temperate, and the day of the Lord is at hand; and he is astonished that all reformers do not lend their aid to the great work until it is accomplished The Anti-slavery reformer assures us that slavery is the curse of curses; the canker-worm that is eating out the nation's heart; the sum of all villanies; a fire burning to the lowest hell. Hence the Anti-slavery reform is the most important; all others are comprehended in it, and he who does not advocate it is recreant to truth and duty.

The Land reformer is certain that his reform underlies all others—the soil must be the foundation. Let the land be equally divided, or every man have possession of what he can cultivate, and poverty, and the vice and misery consequent upon it, will flee, and the golden age return. Slavery could not exist, intemperance would be no more and the voice of rejoicing would be heard through all the land.

This reform all should labor for," says he "Hold." says the advocate of Woman's Rights. 'Men are what their mothers make them, and they make bad laws because women who mold ed position in the world. Give woman her true position, educate her for her high destiny, and every reform will follow, as spring the flowers when summer warms the soil." All might learn something from Cowper's Fable of the Nightingale and Glow-Worm:

"A Nightingale that all day long
Had cheered the village with his song,
Nor yet at eve his note suspended,
Nor yet when eventide was ended,
Began to feel, as well he might,
The keen demands of appetite:
When looking eagerly around,
He spied, far off, upon the ground,
A something siming in the dark,
And knew the Glow-Worm by his spark;
80, stooping down from hawthorn top,
He thought to put him in his crop.
The Worm, aware of his intent,
Harangued him thus, right eloquent:
'Did you admire my lamp,' quoth he,
'As much as I your minstrelsy,'
You would ablor to do me wrong,
As much as I to spoil your song;
For 't was the self-same power divine,
Taught you to sing, and me to shine;
That you with muse, I with light,
Might beautify and cheer the night,'
The songster heard his short oration,
And, warbling out his approbation,
Released him, as my story tells,
And found a supper somewhere else."
thy work and do it," my brother. In

"Find thy work and do it," my brother, my sister. The business of one is to enter the untrodden wild, axe in hand, and with sturdy strokes bring to the ground the giant tree; of another, to grub up the bushes and pile the brush for burning; the work of a third to turn up the virgin soil to the sun's bright eye, while others follow to scatter broadcast the good seed, attend the growing crops and gather in the glorious harvest. All are necessary; none can say, "I have no need of thee;" for the final result can only be obtained by the diversified labor of all.

Heed not the teachers who tell thee to deny and crucify thyself. Thou art thy own law, thy own Bible, thy own model. There are no scriptures so sacred as those written in thy soul; read them carefully, and obey them unscrupulously, ever seeking for new light to scan aright their pages, from the world around thee, transcribed in books, or engraven upon the ever-living page of Nature herself. So shalt thou developinto a noble, sound whole-souled being, happy in thyself, and diffusing happiness, as the rose its fragrance, to all around

Be thyself; a nobler gospel Never preached the Nazarene: Be thyself: 't is holy Scripture. Though no Bible lids between.

Dare to shape the thought in language That is lying in thy brain; Dare to launch it, banners flying, On the bosom of the main

What though pirate knaves surround thee. Filnch not, fice not; boldly salling, Thou shalt gain the port at last. Be no parrot, idly prating

Be a prophet of the God-sent, Telling all thy message true True, the coward world will scorn thee, Friends may fail and flends will frown Heaven itself grow dark about thee,

Thoughts the spirit never knew:

God in anger thence look down. Heed not; there's a world more potent Carried in thy manly heart; Be thyself, and do thy duty, It will always take thy part.

If the God within say, Wall done! What are other Gods to thee? Hall's his frown! but Where His sun is. There is heaven for the free.

New Doctrines and Their Advocates. A Lecture Delivered in Citaton Mail, New Yor Sunday Afternoon, Nov. 24, 1865, by Cora L. V. Hatch,

[Reported for the Banner of Light.] INVOCATION.

Our Maker God, whose majesty and glory fill Jewigh nation. us with wonder and adoration, we come with awe before thee, who rulest all the universe, controlling alike the smallest atom and the greatest sun: thou ed, whose name is Infinite Spirit. We hall thee as the one Supreme, who, superior to all comprehension, reignest and rulest by thyself-who art Beings, we praise thy name; though thou demandart our infinite God—unto whom praises and blasphemies are alike as nought, for when we pour out the song of thanksgiving, we but recognize thy being and cannot enhance its bliss. We praise thee for that cousciousness of thy life and perfection which enables us, in a measure, to understand thine attributes. Oh God, we praise thee because thou art unchangeable-because thy laws are unutterable, thy spirit is perfection; and for that undying fervor of thy love, that perfect picture of thy being, which makes us feel thou art God and worship. Yet we know that the purest aspirations, the ecstatic songs of the thousands of thousands who congregate about thy throne, can never express even the feeblest fragment of that praise which is thy due.

We praise thee, not for our feeble mortal life, with its attendant powers, not for those natural blessings which must pass away with this our earthly home, but for that life, that undying, consistent love which remains forever. Oh God, we bless thee for our thoughts and aspirations; for our desire to know more of thee; for all that guides us to thy Infinite Being; for those revelations which come from the spirit, and from the home of spirit, which is thine abiding place; for those laws of justice and purity which remain unchanged though man on this threshold of eternity falter and would avert his gaze. May we be directed and consoled on the weary passage here, by the constant presence of thine indwelling spirit, and, finally, be admitted to the bliss unspeakable of an eternal communion with thy glorious attributes, forever and ever. Amen.

"There is nothing new under the sun."—Bible.

"There are more things in Heaven and Earth,
Horatio, than are dreamt of in your philosophy."

"New Doctrines and their Advocates," is the theme we shall call your attention to on this oc-

It is known that "doctrine" signifies teachings pression of the royal sage, and we intend to end as an absolutely new doctrine, and that all pretenders in this direction utter an unmitigated falsehood in the very statement of their claims; the welfare of the species, and cheerfully expose themselves to the chances of immolation on the altar of popular prejudice, if, thereby, they can but secure the promulgation of their cherished faith. This has been the case in every age of the world. At all times and in every nation there have sprung | crown of martyrdom. up those pertinacious and indomitable spirits, who have been ready to take upon their shoulders the full burden of human passion and folly in the fulfillment of a self-imposed task of reformation and

Ever and anon, at short intervals, a flourish of of a New Dispensation, and that large class who are always ready to hear or to tell of some new thing—when the seed falls on the stony soil of an incredulous generation, cry out against the persecution of a good man who is in advance of his contemporaries. Yet the truth is that these self-made victims, in their gropings in the dark, have merely hit upon some notion which genius has long ago anticipated, and which the few, if not the many, are already familiar with; and holding up the jewel, they cry, "How wonderful!" They have tawdry guise, and spread it out before the world as a perfectly novel doctrine, which they are ready to die for rather than renounce. They think all the world is blind as themselves, and seek to enlighten humanity by holding their farthing candle to the sun. In a word, every true principle-except an exception-has been revealed again and again, uttered over and over, has become a standard for humanity, and been adopted by all minds, and still when presented in some new form, there are those who are always ready with the cry,"A New Dispensation!" Yet all the while the new truth differs from the old truth just as much as the sunlight of to-day differs from that of a thousand moral and religious truth is poured from no new fountain since conscience was awakened in the bosom of our first parents.

It matters not through what forms of devotional ceremony men have, at different times, chosen to approach their Creator-it matters not what idols they have worshiped, or what temporary shrines they have set up to hold the truth—that truth has known no change; it is the same yesterday, to-day and forever, among all classes and races of mankind. The fundamental truths thus recognized are few, and so simple that they may easily clude our penetration, when presented to us in new disguises as entire novelties.

Religious truth is simply this: the worship of an omnipotent power, the practice of truth and justice, and the love of our fellowmen. We defy atmosphere, or the order of the planets round the any one to find a precept in the Bible which does sun. Those who attempt to deny their axioms not embody one of the dier of these elements or and confound their distinctions, might as well at not embody one or the dier of these elements—or to name a single people dishe present or the past on any spot of earth, we safe on to fully recognized and openly declar the present or the past on any spot of earth, we safe on the fully recognized and openly declar the bit. The Original to the sky as to persuade the world that and Mahometan, the developes of Bratima, and the world the strength of these world the world to supercode those might be which underlied the light to the strength of their temperature of their temperature or the strength of the world the supercode the strength of th der themselves with countless sophistries, and government, and support them in all their forms

pray deafen each other with metaphysical jargon, yet the clus, once found, will conduct straight to these great central principles, which are the same in all their systems, and were flourishing in the fullness of vitality and influence before the names of their founders had been heard among men. The laws of justice and humanity existed before the

The Dispensation of the Christian Religion is hallowed among its disciples, and its leading features are regarded as having been first proclaimed who art from everlasting to everlasting unchang- at the advent of their Redeemer; yet we affirm, without fear of successful contradiction, that the Prophet of Nazareth never uttered a truth that had not been proclaimed ages before he walked ever present, yet unknown to us, uncomprehend- the fields of Palestine. We venture the assertion, ed and unseen. Oh, Spirit of all life, Being of all moreover, that the pattern of moral and religious excellence which he presented, had been previous est not our worship, yet we give it because thou ly figured forthin the records of other nations. Thus the Golden Rule is found among the moral writings of different heathen philosophers; and in particular was distinctly laid down by Confucius, the Chinese sage, many hundred years before the Christian Era. Nay, even the impure tribes of Asia, as well as the Jews, with their barbarous, retaliatory laws, were by no means ignorant of it, however they may have fallen short in practice of its sublime requirements. Knowing this, we must regard it as an extraordinary fact that men have always been so forgetful of past revealments, and so prone to hail every successive pretender as the almost divine founder of a New Dispensation. Innumerable have been the self-styled martyrs who have fallen upon bloody fields in defence of such baseless claims.

Let us look, for instance, at the war which, for hundreds of years, has been waged between the two great divisions of Christendom-the Romish and Protestant Churches. The fundamental and essential principles of each are precisely the same: each presents the same scheme of salvation the same grounds for the belief in immortality; and yet their rival pretensions as to which is the original inal and authorized depository of sacred truth have filled Europe with commotion for the last four centuries. These sanguinary disputes have turned altogether upon minor points of ceremony and disputed formulas of a creed; and yet those who, in these wretched and useless controversies. have offered up their lives, have been proudly styled the martyrs of a New Dispensation!

We will say nothing here of the quarrels among Protestants themselves—of the many leaders who have turned Christianity topsy-turvy for the sake of their New Dispensations, respectively. Suffice it that all have simply sought to effect changes in modes of worship and in the vocabulary of creeds, and have made the same mistake of compounding the form with the substance, and elevating their own trivial utterances into oracles of divine truth. Yet the most complete statement of moral docor revealments; new doctrines, therefore, must be | trine which the combined wisdom of the whole enthe expression of ideas, of principles never before lightened world could put forth to-day, would not unfolded or spoken of. This is the definition of be one whit more comprehensive or authoritative the leading term in our announcement; and yet than the oldest lesson to which the primeval tribes we began by quoting the strongly skeptical ex- of humanity were called upon to listen. This may seem a strange position, but nevertheless it is ans. by convincing you that there can be no such thing ceptible of an easy demonstration. These new lights every now and then come forth to astonish and alarm the world—they labor to set forth their warnings and promises in the most terrific or the that those who boast of possessing new sources of most alluring guise, as become the all-important enlightenment, new powers of discernment, in the | character of the disclosures they are sent to makemoral and religious realm, either intend to deceive and the sum and substance of the new revelations others, and are therefore knaves, or deceive them- contained in the simple and oft-reiterated maxims selves, and are therefore fools. There can be no that God is Love, and that you must be good to truth in such pretentions. Humanity is on a level your brother man. But the variations on this sinof perfect equality, as far as any such creative gle theme comprehend such a variety of phases. powers as they there is concerned; and there can be no announcement of any spiritual truths hitherto undreathed of. Yet men and women from bids an attempt at description. And no least reevery department of life are continually stumbling markable is the willingness, nay, the joy, with against some bright idea, which they fancy to be which men will sacrifice all their earthly hopes original, and crying out, "Behold a new and sav- and pleasures, and even life itself, for the sake of ing truth!" Nay, they are ready to submit to mar- these outward trappings of a principle held in tyrdom for the sake of principles so essential to common by themselves and all mankind. The more bitter the taunts hurled at them, the more they enjoy the situation; and when the world cries out that theirs is no new doctrine, but only the revival of an old one, which was always believed, then they come forward with their claims to the

The forms of these revealments are varied, especially in the Protestant Church, although even this latter, forming as it does a vast organization. and having recognized the fact that revelation was not given, once for all, to any man or body of men exclusively, does not entirely repudiate the idea trumpets announces to the startled world the fact of a New Dispensation. Still, it is so far bound up in established forms as not willingly to allow its disciples to burst upon society with any very startling novelty in the way of doctrine. Yes, even among the Protestants, since the time of their two great leaders, Luther and Calvin, hundreds of lesser lights have greeted the world with new forms of revelation. Outside of the pale of general Christianity, again, we meet with still another class of reformers-those, namely, who repudiate all time-honored restraints, and start on an untrodden path, ignoring the Bible and Chrissimply dragged from its hiding-place in the closets | tianity and all authoritative comments and expoof the learned some sacred truth, dressed it up in | sitions. These would favor the world with an entirely new style of revelation, with new forms and objects of devotion, for they are persuaded (hard as they might find it to give the grounds of their belief,) that the world needs some grand scheme of thorough and sweeping reformation, both in its belief and its practice. In taking this position, in the domain of applied science, if even that be they allege that they are only following out the great movement of human thought and action, which was begun at the period of the Reformation, forgetful that this Reformation merely introduced freedom into religious discussion, without tending to any alteration in the theme discussed. Yet so prone are many careless minds to give credence to the claims of these pretenders, that they really suppose that the men who, for the most part, simyears ago. That light is identical in composition | ply wished for liberty, that they might force other and qualities with the first solar ray which shone | men to believe as they did, intended to inaugurate through the broken vapors of Chaos-and so an era of the boldest infidelity and the most unrestrained lidense.

There are no reformers in the domain of the arts and sciences—for the arts and sciences are, so to speak, continually reforming themselves as to processes and modes of expression—that is to say, being founded on the irrefragable basis of physical and mathematical laws. It is otherwise with the doctrine of religion and morality. They are perfect in the beginning, or they are not true at all. They are not the labored products of human invention, but the spontaneous and necessary growths of an unconscious, human faculty, which time can do nothing to improve. They are the workings of an innate power of the soul, and no more subject to change than the proportion of the elements which enter into the composition of the

even th to the l ed ben pelled new-bo perform at the but is nal wi from p We Br simply pleasi of the mixed might Nov kind (the ch ampl nah's bene confir tution

and ran state, is wisdom from thi consider

to refor

seal an

braved

the tort

that the

despoili

dispe past of a aire But the ' cord apok You path only exa alor ten ory To litic

spect

religi

more

than

wisdom in the spiritual sphere. But to return considerations: We are far from willing to deny have hitherto paid their great moral and religious seal and the highest species of moral courage. does not in the least undervalue Christianity-he Yet while we admit that they have repeatedly is merely jealous of the supreme respect which is braved with unflinching fortitude the terrors of rendered to the character of its founder-and he the torture-chamber, the scaffold and the stake- strikes with all his feeble force at that mighty that they have endured with smiling patience the image which throws a shadow over his own overdespoiling of their goods and the degradation of their names, yet we are compelled to withhold from has long enough revered the memory of Luther even the most heroic among them the praises due to the highest and purest exertions of disinterested benevolence. The Hindoo mother who, compelled by a groveling superstition, abandons her new-born babe to the holy waters of the Ganges, performs the seemingly unnatural act not purely at the prompting of perverted, religious feelings, but is actuated no less by the instinctive, maternal wish to secure the infant's future exemption from pain and punishment. So, too, the martyr, in gence, morality and religion of the world furnish even the final act of self-renunciation, may be animated and sustained by a feeling more nearly allied to a selfish regard for his own interests than we are accustomed to ascribe to him. He has simply made up his mind to barter the transient and truth. Do not say the world-its morality, pleasures of this mortal scene for the sure delight of the invisible world; whereas, perhaps, an unmixed regard for the welfare of his fellow-beings might induce him to remain and labor a little longer in this scene of disappointment and tribu-

Now-a-days less self-sacrifice than even this kind of devotion involved, is necessary to support the character of a reformer, and, accordingly, examples of the species grow up around us like Jonah's gourd, and would wither away as quickly beneath the heat of active persecution. They confine their functions to denouncing all the institutions of society, wholesale. In their belief all the world is out of joint, morally and politically and they entertain not the slightest doubt respecting their mission to set it right. But how shall this be effected? Will they reveal a new religion? What shall it be? Can it be planted more firmly on the principles of eternal rectitude than the old faith? Are men better prepared to dispense with these principles now than in ages past? Is it possible for human beings to conceive of a higher standard of moral excellence than has already been presented to them? Obviously not. But yet the soi-disant reformer must aspire to guide the world-in appearance, if not in reality. Accordingly, while he admits that God has certainly spoken through others before, he asserts that he now speaks in a special manner and to a new effect through him, as the appointed minister to lead groping blindly in the shadow of the tomb. It is you through the gateway of his doctrine into the not so! If it be true, to-day, that angels live and paths of happiness, peace and love. Probably the only novelty about the matter consists in the unexampled and unspeakable impudence which alone could support him in such preposterous pretentions, and the unequaled absurdity of the the ory to which he solicits your adherence.

To this class belongs the whole array of social, political and religious reformers of our times. They abound especially in a period of revolution and social uneasiness, like the present; and such periods are, above all others, fitted for their purposes. Charlatans of this sort swarmed and buzzed like carrion flies amid the noisome corruption engendered by the decay of European society during the period of the French Revolution, and their influence extended even to our remote and comparatively untainted land. These philanthropists start off with the assertion that everything is wrong-the world, humanity, the Church, society, and he proposes to pull all these edifices down, and replace them by others on their own peculiar and respective plans. What some of these plans are, we shall proceed to tell herenfter. They are prompt and ready in the work of destruction, and all their negative propositions could very easily be carried into effect; but how or when or where the desired remedy is to be found and applied, they will leave you to discover on bloody battlefields and desolated homes and under the pressure of a corrupt and despotic government.

They proclaims religion to be wrong, not for strike down the holiest shrine that the purest rethemselves alone, but for all others. They would ligion has erected in your hearts, and has decked with the offerings of affection and exalted sentiment, and then drive you to partake of their own polluted orgies. Others of this class are such as would force upon the world, under the guise of various religions, falsehood instead of truth. Their plea is, that every man should rely upon them to all subjects—religious, political and moral (contact, as the sunbeams are flashed back in -and thus direct his efforts for the renovation of splendor from its dripping plumage; while the society. This is as if the Creator should say to every star: " Follow your own course, independently of all other cosmical bodies, wherever it may lead you;" the result of which would be chaos worse confounded. Every mind is related to every other mind by a law of spiritual gravitation, as necessary and beneficent as that which binds the planets to their orbits, and which could not be repealed for a moment without the most disastrous consequences. You cannot attack the laws of society, imperfect as many of them undoubtedly are, without endangering the barriers set up by Nature against the most destructive inroads of unbridled passion, and destroying all the securities for peace and happiness on earth.

No man is so strong in intelligence and education as to be enabled to set laws at defiance. The well-disposed portion of community may live above them, but the masses require them as restraints, and the lowest class are their helpless and imbruted victims. But the reformer may allege that the only really effectual law is that of love, which enjoins a passive resistance to evil and outrage. But this principle will certainly be found in the affairs of the world at large to be utterly impracticable-at least until we can discover the means of deterring tyrants without the exhibition of armed force, and have learned to look on the wrongs of injured innocence without a pang.

No! Every sin is followed, of right, by its appropriate consequence, and none of us can act upon his own "higher law," without endangering the welfare of other people. We may procood upon our highest convictions of right, and find ourselves in a position of hopeless conflict with what the great world regards as necessary to its own well-being. The laws which govern society were made by general consent, and correspond to the highest attainable standard of morality; if they are discovered to fall far short of it, the common sense and intelligence of humanity quickly alter or abolish them. The reciprocal are well understood by the vast majority, and male population according to the last census." they cannot be set aside in favor of any high- Massachusetts can supply exactly this number, sounding claims on behalf of a New Dispensation. Men may worship what God they please, and after any forms their fancy may dictate, but they out of the old rightoned notions which the exper name "vegetable" are affixed, are composed of rience of ages has proved to be amply sufficient active mineral poisons. He troped to the mineral poisons.

and ramifications. Religion, in its uncorrupted both as safeguards and restraints. But the restate, is simply the fullest expression of human former really takes the same view of this subject as the rest of mankind. He merely wishes to effrom this abstract discussion to more personal feet a transfer of that ardent devotion which they to reformers in general the utmost sincerity of leaders, to his own person. In his secret heart he weening pretensions. Or he thinks that the world and Calvin, and he would fain substitute a more modern idol. If he spoke sincerely, he would say, There is no new revealment given to me to-day. I do not ask you to believe that I have any unheard-of principles to announce-I merely wish you to look at me as the latest expounder and embodiment of Eternal Truth." Philanthropist! in doctrine, the world is in advance of you. For humanity is right, after all. The general intellithe best possible standard of belief. We believe the majority of the world are the best judges of what is right and wrong-that the great heart of humanity pulsates in accordance with goodness religion and social institutions-is a huge mistake. It is not so. The hearts of most men are in the right place, and they sympathize with the good, not the evil. If the humblest of your species finds a harmless consolation in any form of devotional belief or worship, it is not for you to tear away his only spiritual support, because you happen to stand on a higher vantage-ground of education and intelligence.

There are not a few of the most sublime and consoling of all ideas which have been so distorted by the tricks of mountebanks-have been draped by their clumsy fingers in such repulsive disguises, and burdened with such a load of extravagant and irrelevant speculations-that it is not to be wondered at that the world utterly refuses to accept or recognize them. Thus, for instance, the belief in the immortality and continued manifestations of the human spirit is no new thing. Humanity has not dragged on its weary course till now without having received and welcomed the true gospel of angelic visitations. In the dim vista of long past ages, we clearly discern that God had not so far forgotten his children as to leave them in utter darkness respecting so allimportant a theme. Yet there are those in your midst, to-day, who would persuade you that he has only in recent years, and mainly through their instrumentality, vouchsafed the unspeaksble privilege of such communion to poor mertals speak with men, it has been equally a truth in every preceding age. If it be a new revelation to you, it is so even as the glories of sunrise are new on every succeeding morn. There is no new doctrine in any age of the

world, any more than there is a new creation of species. God's truth is eternal, and the same forever, and the first word or thought of humanity, in connection with his existence and manifestations, is just as correct and genuine as the latest. Your ideas of devotion, when compared with those of the past, may seem to yourselves higher: but in reality you have not advanced a step in this direction. Liberty, Truth and Justice are continually pictured in the glowing imagery of poetry and rhetoric, as plying their resistless weapons on bloody fields, or falling beneath the iron vigor of some tyrant's arm. Now Truth was never slain; indeed, we question if she was ever enlisted on either side in human conflict. Justice was never defeated in battle; and as to Liberty, we doubt very much if she ever fought a battle; but we are sure that she was never conquered. All these events only exist in the visions of the philanthropist's neared brain—they are to be numbered with the fanciful creations of the poet. Like the great luminary of the material heavens, Truth shines on, ever the same, through endless ages; only the earth-born vapors of passion, ignorance and fanaticism obscure her from our gaze, and we fight on in the darkness, and fancy she has been withdrawn from her orbit; her rays again break through the The heights to which that soul attains who has become conscious of this, is as far superior to the level of the so-called "reformer," as heaven is

above the earth. Genius may be called the only true revelator; Genius which, like the eagle, can stoop to dip its pinions into the waters of human strife and infirmity, only to soar again the brighter for the dark vulture of imposture can but feed on the offal of the pool and brood upon the agitated waves, never able to conquer or to rise. The pretended reformer would save humanity by tearing down the edifice of its faith, but knows not how to build a new one; the truly inspired man climbs to the heights of prophecy, cries out to his brethren to come up higher, and lends them a helping hand, while they ascend by safe degrees.

There is, then, no new doctrine save that which is sanctioned, believed in, worshiped, by the whole world. We do not say this of forms and ceremonies, which are but its changing symbols and outward adornments, but of that true, distinct morality which distinguishes right from wrong, and that high religious fervor which sheds a warm and heavenly light upon the rugged path of duty. The true reformer, therefore, is to be looked for in the bosom of society itself, not among its outcasts. He recognizes the principle that his work must begin by silent self-examination and improvement, not in noisy denunciation of his neighbor's creed. He knows that truth has no beginning, and can know no end; and proceeds with modesty, yet with firm confidence on his appointed task, knowing that he is alive as ever. active, powerful, and sure to conduct humanity at last to its destined goal.

We thank thee, ch thou Spirit of all Being, Supreme Ruler of existence, that thy hand and thy voice sustain and guide thy whole creation, and thine influence, within and through all its forms, is working out the destiny of ages, as thou sittest above humanity, leading them gently from darkness into light. Oh may it be our privilege to live forever beneath the shelter of Infinite Wisdom, and endlessly partake of the blessings which its hand bestows. Amen.

A California correspondent thus speaks of the wants of his State: "What California needs most to day is rain. What she wants to-morrow is sevduties of human beings are clearly defined, and enty-five thousand females, which would equal the and not miss them.

A French chemist has discovered no less than have no right to set Bounds to the freedom of an- sixty-five different poisons in cosmetics which he other by attempting to ridicule or frighten him has analyzed. Most of the cosmetics to which the

Written for the Banner of Light. JOY AND GRIEF. BY D. M. H.

Harp of a thousand living strings, Swept by the fingers of fleet time, How low and sweet thy dulcet notes, Or, swelling grandly, how sublime!

At times thy strings with joy are swept, And murmur sweetly with delight; Then sorrow strikes the trembling chords, And day is changed to darkest night.

So must it be; the bow long bent In one direction loses power; The creeping shadows of the day Mark out the progress of the hour.

The sweets of life we call its joys; But these alone would cloy the mind: Untouched by grief, our pleasures lie In fading ethers, undefined.

What were the light without the shade? The peaceful calm without the storm? The amber sky without the cloud, Or blooming rose without the thorn?

What were the heat without the cold? The gentle breeze without the gale? The grand old hills that pierce the sky Without the caverns of the vale?

Tis unproportioned joy and grief

That stays the progress of the soul; Pleasure must drink the bitter tears When grief has overflowed the bowl. No joys exist where grief is not;

A purpose lies in every pain, And we must drink at either cup, If manhood's hights we would attain,

Children's Department.

BY MRS. LOVE M. WILLIS. 192 WEST 27TH STREET, NEW YORK CITY.

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

OLD ITH SHARP;

UNCLE PHILIP'S SECOND SERMON.

"Dear Uncle Phil," said Rod, "Sue and I have came trudging over here in the snow, to ask you

if you will preach us another sermon?" "Yes," chimed in Susan; "we all want to hear one-Mary and William, and Kate and Louis, and ever-laughing Tom have agreed to come, and

merry Kittle. Will you? Please do!" "How happens it that Parson Smith doesn't satisfy you? Did n't I see you all out to meeting last Sunday?"

"Now you know, Uncle Phil," said Lucy, "just as well as I do, that Parson Smith can't talk to children. His sermons are just like the great icicles that hang from the roof-nobody can reach them; and when they do fall, if you touch one, you don't know why, it looks like candy and yet freezes your fingers half off."

"And your sermons," said Rod, "are like the beautiful sunlight that makes everything so clear and plain; even the icicles shine in it, just as seemed good to me, because I could understand it | was before him.

after you had preached yours." sleep enough, and at the right time."

"I see you are all here," began Uncle Philip, in the evening; "and I have my text all ready." "Oh! I hope it is the rain or the sunshine," said

Mary. "Or the mountain of the forest," said William. "You would find i difficult to guess what it is," said Uncle Philip. "I selected it with much care from the manythat presented themselves. It is a fruitful subject" ...

"Then it must be apples or popped corn," said roguish Tom. A merry laugh followed, when Uncle Philip, nutting on a grave fae, and calling to silence, an-

nounced his text: Old Ith Sharp. mean miser, that scods and snarls, and that we all hate so?"

"Hate is a pretty brsh word," said Uncle Philip; "but that is the bry man that I have chosen. and he forms the tex of my sermon."

Tom and Susan laghed, and the rest all joined in. When quiet wangain restored, Uncle Philip "I knew Ithaker Sarp when he was a boy. He

is not as old as I, tough his face is shriveled,

least ninety-nine yes old!"

"And I heard soe one ask him," said Tom, if he was acquaint with Mr. Mordecai, and he said yes; so I suppod he lived as long ago as the Bible days, and as acquainted with Esther and King Ahasueral

"Oh, Tom, what story!" said Mary. "Now you must keep still, l of you, and the one that interrupts Uncle Phagain shall be sent into the kitchen." "It's a fact though said Tom. "I thought he

could n't die, becaulie was so shriveled up and so mean." "Hush-sh-sh!" at Sue; and Uncle Phil re-

"He is indeed sheled, and mean, and no one seems to love himbut you just listen to my memory of him, anerhaps you will not laugh any more when youe him or speak of him, but rather determine nto be like him. We all called him Ithie, when boy, and he was as plump and rosy a little few as you would wish to see. all liked him. Higher was a well-to-do farm- father's conduct. er, and was quite pd of his son; but he seemed every selfish wish be gratified.

I don't think, lever, that we thought that met him and said: Ithie was growinglish, for he used often to come to see me, amany a fine play we had together. I remembhowever, going to his fath- replied; !nothing is right in it.' er's one day, and vad some nice pie for dinner; and Ithie suarlead frotted, and teased his and such luxuriant foliage."

mother till she gave it to him. This was a very little thing, but thus by little indulgencies do powerful habite grow.

When Ithie began to come to school, I noticed he had many ways that we boys called mean; for instance, he would cat all his apples himself, and never share with his companions; he would push his way to the warmest place before the fire, and never move, though his face was as red as a Baldwin apple, and perhaps others just coming in were half frozen with cold. You see he kent indulging his selfish feelings on every occasion. If we went out to skate, he would take the best place on the pond, and so managed that no one else could get it. If we went to coast, he would have his turn just so often, no matter how many were waiting. If we went out to gather berries, he would never tell where the ripest grew, but creep slyly around when he thought no one saw him, and fill his basket. If we went out to play ball, he would make some one else run and get it when it went the fartherest off, but he would seize it when it came near.

I remember very well that we had a little excursion one day in wagons to a lake. There were many of us to go, and we had not many vehicles. Ithie was on hand, and pushed his way forward, and scrambled up into the best wagon and took a seat, spreading himself out as much as he could. When we had been all packed away as snugly as possible, up came little Ida Green, a pale-faced, gentle little child, who was not strong, and could hardly bear to be jounced up and down, as the rest of us could, on the bottom of the lumber waggons. Ida's father, seeing that Ithie was taking up more room than any other boy, asked him to move a little, and thus make room for his little girl; but he did not move an inch; he sat as still and as stiff as if he had not heard a word. It was then that I first noticed something disagreeable about his face. You all remember those deep lines on old Ith's forehead and around his mouth; well, little faint lines appeared on his face then." "We call them crow-tracks," said Tom.

"No," said Uncle Philip. "I doubt if a crow could ever make such ill-becoming marks, if he tried his best; they are the marks of selfishness. When the apirit within us begins to cramp itself up, and to grow mean and petty, and to delight in no kindly feeling, then, you see, it begins to make the body look mean, too. You can see selfishness in the eye, and about the mouth; you can see meanness in the lips, and on the brow. As I told you, I then first noticed the marks on Ithie's face. that are so plainly seen now; and when good Benjamin Young, that great-hearted boy, said, 'Come here, little robin, I have a nice nest for you in my lap,' I think I never saw such a contrast as between the two boys. Benjamin's face glowed, and his eye beamed kindness, and I could understand how he became the handsomest man in the county about, and as good as he was handsome.

Well, I must pass by much of Ithie's boyhood, but he became more and more disobliging and selfish. In little acts he showed how his bad habit was increasing. He would eat all the auts love." and candy that were given him, without offering any one else any; but he was sure to put his thumb and finger into his little sister's parcel, and slyly take the very best bits. If he chanced to be in any public assembly, he would never rise and offer his place to an old gentleman or lady, but would see them stand rather than give up his selfish ease. Thus Ithie's boyhood passed. I do not think that he was taught to be generous and was growing on him, and so stealthily did it creep some of Parson Smith's New Year's sermon into his spirit, that none of us realized what a life

He left his native town to go into business in a "Well, children," replied Uncle Philip, "if larger place, and we saw no more of him until he there is anything an old man likes it is to talk came back to marry one of his old school-mates, a and have good listeners, and so you may all come fine girl, who was captivated by what she supthis evening, and I will have a fine back-log rolled posed to be Ith's wealth. No one knew how, but into the fireplace; for I can't give up my old lashing the line ways, and one of the boys that had ing hearth. Come early, for I do n't like late known him said he would skin a flint if he could hours; they make one old before his time. Re- sell the skin for a kernel of corn. I remember member, if you want to keep young, you must well how he looked at this visit. His face had lost all its roundness, and there was on itso mean a look that I wondered how Pattie Norton could promise to love, honor and obey him.

In the course of a year I went also to the same town that Ith had settled in, and I went often to visit him for old acquaintance's sake, and afterwards I went out of pity to his wife and children. His habit of selfishness had so grown upon him, that he was like a tyrant in his own home. He would not allow his wife to purchase anything, but he kept her furnished with just enough to be decent. When his children were about him, he pushed and cuffed them, and sent them without their supper to bed; this was because he did not wish to be troubled with them, and because he had become so selfish that he did n't even wish "What! that old cass fellow?" said Rod: "that | them to have enough to eat. I remember how, as soon as he appeared in the street, all the children far and near would run and hide until he passed. He never had a pleasant word for anyone; he thought only of himself.

One day I was seated in my office, when Patie, Ith's pretty wife, came to see me, She looked so pale and sad, that I thought she must be ill. She told me that she very much feared that her husband had got into serious trouble; that he had defrauded his employers for the sake of selfish gain, and his form bent, at his eye dull, and his voice and that I must come up, if I had any pity, and see what could be done. I went with a sorrowful "Why, I thought, aid Susan, "that he was at heart, for I had no doubt of Ith's guilt; but what was my surprise to find him not at all moved by his trouble. He began to declare his innocence, and to assert the guilt of a boy in the employ of his master. Oh, how cold and hard his face looked as he said to me:

'Albert, the boy, did it; he will be properly punished.'

I had never supposed that Ith would tell an absolute falsehood, but so gradually do evil habits creep upon us, when we indulge them, that others soon find room to enter. I was sure he did not speak the truth when he told me of Albert's conduct, and explained how he had taken the money. He grew bolder and bolder in repeating his lies, and succeeded in having Albert punished, by the loss of his place and disgrace. Would you have thought that selfish habits could have led to such wickedness? I believe it was the knowledge of this wrong in her husband that killed poor Patie, his wife, for she gradually faded away, like a plant without water. After this his children ran away as soon as they grew to be old enough to He was not a badly either; that is, he did not | understand their father's meanness, for they all join the other boysmischievous sports, and we were like their mother, and could not bear their As I watched him, year by year, I saw how he

more anxious than anything else that his boy changed. I could hardly believe him to be the should become a h man. His mother, too, boy that I used to know. By little and little his seemed to think the must be taught to expect face become pinched, his brow wrinkled, and his features all seemed to grow mean. One day I

'Ith, how goes the world with you?' 'How goes it? Why, it's all upside down,' he

But, said I, this is a fine summer we are there was one pleat after all had been served, having; I think I never saw such lovely flowers,

'What's the use of flowers? I would like to know, said he. 'Who is the richer for flowers? I'd give all I ever saw for a silver dollar.'

Thus you see his selfishness had killed out all the love of beauty in his heart. He kept growing more and more disagreeable every year, until he is just what you see him. He became too old, or, rather, too infirm, to attend to his business, and so he came back to his native town to spend the rest of his days. Poor old Ith Sharp! No one loves him, no one pities him; every one despises him. Is that rather a dull sermon? and are you thinking you wish I had preached a merrier one? "But, Uncle Phil," said Rod, "do you suppose

there is any danger of our becoming like old Ith?" "Perhaps not," said Uncle Philip. "But boys and girls are always in danger from habits of selfishness. Let me tell you what I saw the last time I went to the city. In the street cars, a lady entered, who really looked unable to stand. She had the right to a seat. She very politely addressed a boy who had a full seat, and asked if he would let her sit for a few moments. He did not move; he had not even the politeness to speak. Now it may have been my fancy, but I thought I saw Ith Sharp's wrinkles on that boy's face. I was walking out in our village the other day, and I saw some children at play. I felt like having a little fun, and so I hid myself behind the large oak, and I threw in their midst a handful of candy. They scrambled well for it, but one fellow got the most, and one got none. The one who had the most began eating his as fast as he could swallow, never offering a bit to the one who had none. Perhaps it was fancy, but I thought I saw old Ith's wrinkles coming on his face. The last time I went to meeting, I saw a little girl take the best seat in the pew, and when an old lady entered she did not rise, but kept the easy place herself. I peeped around her handsome hat, and sure I was that there was something like old Ith in her eye and about her mouth. I went to a party of young folks the other day, and when supper was served, each child seized the best and largest pieces of cake, and crowded each other, and were very ill-mannered; and I slyly looked at their eyes and their mouths, and perhaps it was an old man's fancy, but I thought they all had something that looked like old Ith on their faces.'

"Oh, Uncle Phil," said Susan, "do look in my face and see if you see anything."

"Oh, but I must look when you are thinking some selfish thought, or doing some selfish deed. It takes a good many years for the face to get to look like old Ith's. But I wanted you all to hear the history of his wrinkles."

"But, Uncle Phil," said Rod, "don't you suppose there is any help for old Ith? Can't anything make him see his miserable life?"

"Well, children, that is another reason that I wanted to tell you about him for. It is certain we can't make him better by making fun of him, and calling him pames. I never found any way to really do people good but by kindness and

"I tell you a good way," said Mary. "Let us all be very polite to him, and treat him as if we were thinking of Ithie, the boy, who lived here so many years ago, and perhaps even we can be of some use to him. I'm sure I never thought that he was once like us, a morry child."

"That is just what I wanted you to think about," said Uncle Philip. "Some of you will grow to be old men and women, and if you do n't have loving, and he did not know that a terrible habit | a care, habits will creep upon you before you are aware."

"But would n't it be fun," said Tom, " to go to his forlorn room, and carry him something nice? I have been there times enough to try and frighten him, and make him think that robbers were coming to carry away his money, that they say he keeps locked up in a great iron box."

"And I, too," said Rod, "have thought it great

fun to plague him."
"Well," said Susan, "let us go to-morrow, and carry him some cake and apples, and he'll say. Why, they say he don't have enough to eat, he's so afraid of spending his money."

"I imagine," said Uncle Philip, "that all those stories about his money are not true. I think most likely that he is really poor; but no one believes he is; he has told so many falsehoods, that every one thinks he tells them always. Poor old Ith Sharp! My heart aches for him every time I see him. You know there are societies called missionary societies, that are designed to benefit the world; but I can tell you what sort of missionary societies I like-people that are trying to do the most good. Now suppose you all become missionaries. Don't you suppose you could warm up old Ith Sharp's heart a little?"

"I propose," said practical William, " that we come to you, Uncle Philip, and report progress." "I expect one thing," said Rod; "that we must all begin at home and be missionaries to ourselves first. I declare I want to keep those horrid wiinkles from my face. Let us all visit old Ith Sharp to-morrow, and keep our brows free from his wrinkles, besides; but come, Susan, and all, put on hats and caps and hoods, for it's almost bed-

time, and next week we'll come again." And so these merry ones with new thoughts went forth, to think over Uncle Philip's second

To Correspondents.

NELLIE D.—The sentiment of your poetry is very good, but before you send for publication you must see that you can measure each line into feet. Some one experienced will teach you. All such efforts are praise worthy, however. Experience is our best teacher.

M., SHARON.—In choosing words or sentences for enigmas, please find those that have not been used too often before. We have published enigmas on the same subjects, and have rejected as many as a dozen on "The Banner of Light" before yours.

ELLA H., ARCOLA, ILL.—Thanks for your pleasant letter. I am always glad to hear from those who read my words, but best of all I like to know that what I write awakens thought and a real desire to become better. I would be glad to send my photograph to you, and many others, but must wait awhile. Will you please accept this as an answer to your letter? Your true friend, L.M.W.

In his recent speech at Rochdale, Mr. Cobden said that if a map of the United States were laid before the members and professors of Oxford University, and they were asked to designate the position of Chicago, he did not believe that one of them could come within a thousand miles of it.

Female operatives in the Eastern cotton mills are, it is said, adopting the Bloomer costume as a working dress, as being less liable to become ontangled in the machinery, and is besides quite a novelty.

Great is the power of eloquence; but never is it so great as when it pleads along with nature, and the culprit is a child strayed from his duty and returned to it again with tears.

BY DR. HORACE DRESSER.

Not withstanding the influence of education, and the lashes of Pulpit and Press, in these days, against Spiritualism, the instincts of nature will sometimes gain the ascendancy, and, on many occasions, cause men to utter their convictions of truth. They often hide their sentiments beneath what is called poetic license or rhetorical flourish, and it is plain that if left to themselves, by the withdrawal of all social and theological pressure they would always be outspoken and truthful. Nature inclines man to gravitate toward the true and the good and the beautiful, and his spiritual elements are ever prompting him in that direction. Doth not even nature itself teach you? saith St. Paul. The natural and the spiritual, these together, in proper equipoise, point to the Right, lead to the Truth.

The following citations show an orator and poet at the spiritual confessional. The orator is not among those who profess belief in the sublime and beautiful teachings of Spiritualism, but his language seems to indicate a recognition of its divine inspirations. It is taken from a speech of Hon, John H. Clifford, LL. D., made at the dinner on the occasion of the Centennial Celebration of Brown University, in September last:

'You all remember that beautiful ballad of the German poet—rendered so admirably into our vernacular by the graceful pen or Longfellow—of the traveler, who, after a lapse of twenty years, returned to a certain river over which he was ferried, and remembered the two intimate friends who had crossed it with him twenty years before and who, on reaching the other side, turned to the ferryman with the tender of a triple fare, saying-

'Take, O houtmen! thrice thy fee, Take, I give it willingly, For, invisible to thee, Spirits twain have crossed with me.'

As I walked in the procession to day, my breth-ren, there were spirits twain that walked with me, whom I can well remember, but with emotion, who are associated with every hour of my college life. They need not be named; they were not public or distinguished men, but they were of that quality and temper which I pray to God this institution may ever foster and send forth into the world-loving and loveable men, of high honor. all the fame and distinction in the world. Among those, too, who have marched with me in that pro cession, whose shadows the inspiration of hour has again made realities, was my first Pres-ident—for the class of 1827 were blessed with two of them—the venerable, the peculiar, the occentric

If a Spiritualist had used the same, or similar language, on the occasion, no doubt he would have been met with signs of rebuke or disapprobation in some shape.

Such language is not common with such men on such occasions. It will be observed that the averments of spirit presence and spirit companionship are positive and unqualified. This orator does not, as is usually the case, premise that if it be allowed to those who have departed this life. to revisit the scenes of their earth life, then there walked with him, in the procession, spirits twain. How certain he is that his first President. Dr. Messer, was "marching on" with him in that procession, as well as two of his college mates and companions, long since become spirits, and not discernible by natural vision!

Nor is Longfellow, from whose poems are taken the following, known to be a Spiritualist, yet they furnish many instances of sentiment coincident and identical with the soul of the spiritualistic ideal, as embodied in the literature of Spiritualism. His earlier poem, "Footsteps of Angels." is a gem sparkling with spiritual radiance. Shadowy and silent though it be in its appeals to the heart and memory, its power to stir the soul is substantial, and it strikes chords which alone vibrate to the impressions of the spiritual. What person is there who is experienced in the divine truths and philosophy of Spiritualism, and is not ready to receive it as a beautiful contribution, ilhistrative of his faith? How beautiful are these stanzas:

"Then the forms of the departed Enter at the open door; The beloved, the true-hearted, Come to visit me once more:

And with them the Being Beauteous, Who unto my youth was given, More than all things else to love me, And is now a saint in heaven."

In the piece entitled "Haunted Houses," are seen the "footsteps" of our consoling faith. How the following stanzas chime in with its teachings:

"The stranger at my fireside cannot see The forms I see, nor hear the sounds I hear; He but perceives what is; while unto me All that has been is visible and clear.

The spirit-world around this world of sense Floats like an atmosphere, and everywhere Wafts through these earthly mists and vapors

A vital breath of more etherial air."

Again, how like our own beautiful belief is the sentiment of these lines, taken from the poem entitled "Resignation:"

"There is no Death! What seems so is transition. This life of mortal breath Is but a suburb of the life elysian, Whose portal we call Death.

She is not dead—the child of our affection— But gone unto that school....
Where she no longer needs our poor protection,
And Christ himself doth rule.

Day after day we think what she is doing
In those bright realms of air;
Year after year, her tender steps pursuing,
Rahold her grown was also

Behold her grown more fair. Thus do we walk with her, and keep unbroken The bond which nature gives, Thinking that our remembrance, though unspoken, May reach her where she lives.

Not as a child shall we again behold her; For when with raptures wild In our embraces we again enfold her, She will not be a child;

But a fair maiden, in her Father's mansion, Clothed with celestial grace;
And beautiful with all the soul's expansion
Shall we behold her face."

1 Such sayings, in spite of the hostility of the socalled religious world to Spiritualism, are current in the literature of the day, and one fast crystallizing into the formation of a faith and religion, which shall hanish from the earth the false teachings of the clergy and the church. Already hath Spiritualism such prestige, that men steal its heavenly livery-great orators and poets not ex-

It is the common opinion of the Turks and Persians, that near the close of life; every person has some sort of extraordinary revelation of that eyent. Even the most ancient of their writings prove this. Herbelot, in his oriental library re-laces, the Bultan Moctandi Benvilla, as he rose one day from table, said to one of his wives who was present, who are these people who come in here without leave? Upon looking round she could see no one, but observed that he grew pale, and immediately fell down dead. Mahometan writings are full of stories, which show that the doctrine of spirits has, from the earliest times, prevailed amongst them.

Spiritualism in California, Etc.

On Wednesday last, Jan. 4th, 1865, I returned from "El Dorado" of the World, California, after an absence of fifteen months, and though not freighted-as people generally suppose returned Californians to be-with the mineral products of the country, I bring with me so much of heartwealth, mementos of affection, and even undue appreciation of my services, that I never before reached an era in my public career when I could so truly acknowledge myself to be spiritually

Physically fatigued as I am by excessive mental and bodily labors, I am still unequal to the task of finishing, as I yet hope to do, my Sketches of California, published in the Herald of Progress, by a description of my final wanderings in the land of "sunset and gold." Still, I should do injustice to the peculiar circumstances in which, as a "proscribed Spiritualist," I terminated my California experiences, if I failed to call attention to the acknowledgments, both in words and deeds. tendered me by the Union Party of California, in whose service I delivered twenty-eight lectures in thirty-two days. My pledge was, to labor up to the eve of the election of the President, and "to take ny pay in the return of Abraham Lincoln."

Both these conditions have been faithfully fulfilled, though my labors nearly cost me my life, being brought home from my last engagement, on the day of the election, so completely prostrated that I remained confined to my bed for the succeeding month.

Before quitting the country I received several etters, copies of which I herewith enclose you;* and must now conclude by saying, that although the "benefit" referred to in the correspondence, was greatly inspired by a drenching, real California rain storm, the meeting-both as to numbers and enthusiasm-was a splendid ovation to my grateful heart.

Of the spiritual condition of the "land of gold," I shall have more to say in a future article. I can only add now, on my own behalf, that no moment of my life was ever fraught with more affectionate memory or keener regret, than that which beheld 'the Golden Gate"—which shuts in the beautiful city and harbor of San Francisco, and shuts out the departing voyager from the hospitable shores -closing behind the retreating form of EMMA HARDINGE.

* These letters refer to a compilmentary benefit which was tendered to Miss II. by prominent citizens, offering her the use of Pratt's Hall for a lecture.—Ed. Banner.

FAREWELL TO CALIFORNIA BY EMMA HARDINGE.

Farewell to the land of the sunset and gold, The wild and the wonderful West, Where the curtains of evening the dying day fold, As it sinks in the ocean to rest. Farewell to the mountains, whose giant peaks

rise, Like the hands of huge Titans upreared, To write with their fingers of snow in the skies Their history so ancient and weird. Coast range of brown hills, which the Sea Kings have tossed

From the waste of the storm-beaten shore, Stretching far, far away, till in mist they are lost— 1 shall gaze on their bleak faces no more. On mammoth green forests, o'er whose solemn

The ages eternal have rolled, Writing records of centuries on your green boughs Which the history of man leaves untold. On valley and gorges, whose dark depths pro-

The foot of the hunter ne'er trod-Whose stillness was never yet broken by sound, Save the voice of great Nature and God. Hoarse roar of the cataract, wild clash of the

Tinkling stream, like the lone mountain's hell; Pattering rain drops, as precious as Nature's heart Endless wealth of spring-blossoms, farewell!
Farewell to the myriads of faces upturning
In wonder to gaze in my own;

They around me like stars of the night, fixed and burning,
I a wild dying mercor arone.

Tensiel to the love, which, with many a bless

ing, Has strewed my rough road with sweet flowers; To the hate which the bigot lip, scarcely suppress-

ing,
Has clouded my day with dark hours;
To the wild shout of triumph, the greeting, the

cheer,
The applause of the multitude's breath, The hiss of the serpent which falls on the ear With the purpose of poison and death. To the dear, very few, who may greet me no more Till the sun, never setting, shall shine On them and the wanderer on Heaven's cloudles

And their loved hands again clasp in mine: To the people whose heart-beats, like pulses of fire In throbbings outspeed the fleet hours;
The lowest to grovel, the first to aspire,
The highest in God-giving powers;
The broadest, the freest, most generous and grand,

In their voice patriotic most true. Yet in fearfulest guilt overshadowing the land, Outrivaling the midnight's black hue.

Farewell to them all, wonderous people and land
All my blessings I give thee again! Thy curses, alas! must return to the hand That has launched them against me in vain. As I pass through the Golden Gate, closing for

On the footprints I 've made in the land. Though my memory in sunset that evening may

This promise eternal shall stand: welcome the wanderer has met on thy

Thou hast angels received in thy home, Who shall bear for the land of the West ever more, Her record in God's Kingdom come.

TOWN AND COUNTRY SNOW .- It is surprising what a difference there is in the snow of the city and of the country. The latter is no more like the former than can be imagined. A correspondent of a Boston daily, writing from New York, says that the Holiday sleighrides which the people there tried to get up for the length of their favorite drives out of town, were no more like the same style of enjoyment between Boston and Brighton than dirt is like cream. They can have sleighing in such a place as New York but a day or two at the most; and then it is a sort of pepper-and-salt mixture worse than the sands of

Cape Cod, and about as suggestive of pleasure,

even with the aid of sleigh-bells, as the moon is

of green cheese. To get snow in its beauty and

purity, one must go to the country, and to the

right latitudes.

NEW THINGS IN LONDON.—The latest novelties with the British are Commodore Nutt and Lord Dorby's translation of Homer. John Bull wanted a "conservative," not to say an aristocratic, version of "the blind bard of Chios," to match those sentiments of exclusiveness which are nowise related to progress, liberality and democracy. Homer, as our readers of course all know, was nothing more than a " blind beggar," and hence his verses must be given to British youth and students and scholars from the Tory, rather than the human side. It is said that this new translation of Homer by Lord Derby softens down all the vulgar and naughty expressions, bridges over the

toersoy. pourder will a el entr' & time tand . Why are cats like unskillful surgeons? Because they mew-till-late and destroy patients.

revolutionary and democratic passages, and com-

mends itself to the select spirit of a ruling aris-

J. BURNS, PROBRESSIVE LIBRARY, 1 WELLINGTON ROAD, CAMBERVELL, CONDON, ENG. DEAL THOL TO SENER BALL THE BANKER OF LIGHT AND

OTHER SPIRITUAL PUBLICATIONS.

This Paper is issued every Monday, for the week ouding at date.

Banner of

BOSTON, SATURDAY, JANUARY 21, 1865. OFFICE, 158 WASHINGTON STREET,

ROOM NO. 3, UP STAIRS, LIAM WHITE & CO. PUBLISHERS AND PROPRIETORS.

For Terms of Subscription see Eighth Page.

SPIRITUALISM is based on the cardinal fact of spirit communion and influx; it is the effort to discover all truth relating to man's spiritual nature, capacities, relations, duties, welfar and destiny, and its application to a regenerate life. It recognises a continuous Divine inspiration in Man; it aims, through maes a continuous Divine inspiration in Man; it aims, through a careful, reverent study of facts, at a knowledge of the laws and principles which govern the occult forces of the universe; of the relations of spirit to matter, and of man to God and the spiritual world. It is thus catholic and progressive, leading to true religion as at one with the highest philosophy.—London Spiritual Magazine.

LUTHER COLBY. - - - EDITOR.

Central and Local.

Any person of a fair share of perception and reflection will not fail to see that at the present epoch there is going on a struggle all over Christendom between the two principles of centralism and local sovereignty. It is not less to be remarked in affairs of government than of religion. What we used to consider established, in the line of governmental systems, we are suddenly aroused to see challenged for its certificate of authority, and questioned as to its right to usurp what does not egitimately belong to it."

In the Old World, the field of view presented only strong governments and systems, resting on the heads of an inferior, subordinate, and really down-trodden people. The grand aim has ever seemed to be in Europe to build up great political establishments, families, or thrones, at the expense of the millions who support them. The resources of the several countries have been laid under tribute for this sole purpose. The sweat of the masses has made the governing classes rich and powerful. Thrones have been gilded with the earnings of the multitude. From beginning to end, it has been a system of servitude, practiced by rulers who have hypocritically presumed to tell us on this side the Atlantic what is true liberty, and how to set on foot measures of genuine philanthropy.

Our political system, however, has been the very reverse of this. The idea upon which ours is founded is, not of aggrandizing the few at the expense of the many, but of placing directly upon the shoulders of the many those responsibilities and burdens which it consists with their highest and most permanent interest to bear. The principle is, that men will never become wise and prudent, nor develop in any direction, unless they are compelled to do it by circumstances and led to do it by their manifest interest. It is just as good for a nation as it is for an individual, to be obliged to rely on itself. Our problem has been thus far, to work out our own salvation as a people, on this single idea of having a light and cheap government establishment, but developing local authority, local power, and local interests to the fullest limit possible. Not that a centralized authority is not to be firmly established, but that the lifegiving properties of such a government are to come from the people, instead of the people get ting their power and vitality from this establishment of their own creation.

The same principles have been, and still are in conflict in the ranks of Spiritualists, a nortice the strength of the popular faith in the new philosophy is to be fed and maintained by, even if it be not chiefly derived from, an external and imposing organization, which shall wield great authority by the sheer force of names and numbers -while another part insist that it is in individual development and progress alone that strength is to be sought, and that each one may best be left to himself or herself for fliding a law of action and life. Now there need not be, as we view it. any conflict between these two opinions and their advocates. Each is essential to the fullness of the idea of growth. But it would be a fatal mistake in this matter, as it is in political and governmental affairs, to hold that life proceeds from the external organization to the individual, instead of from the latter to the forme. We must be ever careful about confounding istruments with purposes, means with ends, symbols with the things signified.

From the firm establishmat and active operation of the local principle, wether in government or religion, naturally proceds the practice for whose predominance we arell of us chiefly desirous-of individual though and freedom. Unless we are locally free, we en never become individually so. Local self-goernment is the true nursery of individual self-govrnment, of that high state which Paul speaks of tien he declares that he is "a law unto himself." hat stage of development could never be reacht in the world, if we were always to have our hads tied by a power entirely outside of ourselves which governs us of its own and not at all of ounotion, which seeks another than our aggrandizeent and benefit and uses us as chess-players use was, merely to play off against one another. The very fact that our whole political arrangementad system is locally strong, deriving its whole autirity and nower from the people themselves ratheman from some earlier traditionary authority the has a mysterious existence above the heads one people, furnishes the main inducement for lividual growth on this Continent, far above wat has ever before been dreamed of for human on the soil of the Old World.

It is undeniable that we mit ever have a fixed central power, and that it she be invested with authority to preserve the pee and furnish the opportunities most desired foldividual progress and advancement. But it illesirable that the authority comes from the pele themselves who willingly submit to it. The eration of such a principle makes individuals opth governors and governed at the same momel And action and resistion thus become equal ahealthful. There is all the development inciden the unchallenged possession and free bestowall supreme nower. and there is at the same timal the discipline which comes from due obedie and subordination. In no other way coulde two opposing elements in human character so happily harmonized. Thus working toger, they make us a great, free, and self-govern people; in conflict one with the other, they sure to destroy themselves and us along withm.

As we said at the outset, thre is a witness to the struggle to harmonize the two apparently opposite principles. It will nearly be a scene Mr. F. expected to lead of war everywhere for a timet the world will but he cannot get must be in the come to look at the garle as needless, where neither principle will blowed to destroy them in good time.

the other, but both are essential helps, and complements, and co-workers, All, power proceeds originally from the individual. In other words, the local authority is the originating authority. In whatever forms it chooses to organize itself, so it never parts with its prerogative, it may freely do so with the understanding that such forms are but instruments and agents, necessary to give expression, direction and force to the power thus legitimately derived

Sugar from Corn.

What most people would style a "miracle has at length been performed, and performed merely by observing and following the laws of nature. All secrets are obtained by the close study of her, and the only miracle is that by before he leaves the city, that he has concluded to which certain results are reached by paying re- remain awhile longer. gard to close laws. A German Professor in Buffalo, N. Y., is said to have discovered the lain's circles for physical manifestations have process, long sought for by chemists and savans, been full each evening, and many have been disfor producing sugar from the starch of corn. Any appointed in not being able to gain admission. one can see at a glance what a boon such a discountry, largely producing corn, would be especially benefited.

All persons know that there is a large sacchabeen hitherto to discover how it could be most readily and most profitably separated, and particularly so that the syrup might become at the last good granulated sugar. This process of granulation is what has given the chief trouble, as all refiners know. By the discovery just made, it is reported on good authority that every bushel of Jan. 7th, suggested by the hymn which the choir corn can be made to yield three and a half or four gallons of choicest syrup; the amount of refined sugar which can be made from that we are not at this moment able to say, but any sugar refiner habitations of our departed friends, and their occan tell in an instant.

We hear that a company has been organized in New York for making syrup under the patent of the discoverer of the process, and are going to erect a mill for operations without delay. It is not proposed by them to make sugar at first, but syrup only. It is also said that the process of sugar making is so simple that every family which raises its own corn can to that extent make its of the Winds." own sugar. Let us stop and think what a mine of wealth this will prove to the people of the country. The vast cornfields of the West have for some years past yielded their burdens almost Doten has not been heard here for many months, in vain, since the farmers have been forced to and will be heartly welcomed. burn the corn on the cob in place of other fuel, the market value of it has been so trifling. It has not naid to transport it.

And then the gigantic whickey distilleries of the West have been fed with corn for which farmers could find no other and better disposal, thus setting loose currents of woe upon the land, which have wrought and are still working destruction and misery untold. This misuse of the golden grains of the field would be in a large measure stopped, if the corn could be diverted to other purposes fully as profitable. Then, again, the employment of slave labor becomes comparatively, if not entirely, needless in consequence of this discovery, for the cane will be everywhere supereded by corn, and corn will grow everywhere on our soil, north and south. With cotton and the cane both deposed from the throne which they have so long enjoyed, we may indeed look for great changes in the forms and application of agricultural industry.

Aid for the People of Savannah.

It was indeed a noble sight and well calculated men are brothers, rather than enemies, to see the citizens of Boston coming up to Fancuil Hall to thoughts, and was delivered in one of the oragive expression to their sympathy for the nonulation of Savannah, the greater part of which is des-uture and next to actual sumering. 11 we ever doubted before that there was a principle of love in the human heart of incomparably greater force and vitality than hostility and hate, the doubt was fully removed at that meeting. Could the people of the whole South but realize what true friendship and sympathy exists for them all through the Northern States, there would be but little time lost in openly making a return to fraternity again. This was one of the strange scenes which war unexpectedly discovers to our sight; and we resuch an incontestible proof of a general brotherhood. Already over twenty-five thousand dollars have been collected in this city in aid of the suffering poor of Savannah! 🗥

Matters in Mexico.

The way of the Emperor Maximilian in Mexico is not going to be easy at all. Usurpers very rarely have an easy time of it. Napoleon has withdrawn about all the French troops, and left the young Archduke of Austria to swim without floats to help him. The Juarez, or liberal, party in that country are by no means willing to give up the idea of defending and asserting their nationality, and therefore are keeping up their organization for such opportunities as may chance to offer in their favor. They live in hope of being able in good time to redeem their country by expelling the invader. The Church Party has been made the enemies of the new Emperor, by his own voluntary practices; and these were his greatest tower of strength.

Bemoval of Gen. Butler. from command of the Army of the James. The order came from the President, and directed him disapproval of him by the War Department as Commander of the last expedition against Fort Fisher. at the mouth of Cape Fear River. We shall not attempt to pass judgment in the matter, for that is not our province, even if we had all the facts before us. But we accept the step as signifying that the authorities do not intend there shall be means are furnished a commander for prosecuting his schemes to success. This removal by the President takes out of public view the last civilian general known to our armies.

Philadelphia Progressive Lycoum.

The Anniversary Celebration of the Children's Progressive Lyceum, of Philadelphia, under the conductorship of M. B. Dyott, Esq., will be held at Concert Hall, on Tuesday evening, Jan. 17th, at half-past seven o'clock. Tickets and programmes can be obtained of the officers and members of the Lyceum, and at the stores of Mr. Gould, corner of Seventh and Chestant streets, and at Mr. Pugh's. swers upon our Circle Room table, must always corner of Sixth and Chestnut, for twenty-five enclose them in envelopes and properly mark cents, in a street a tile of a notation of oness

Mr. Foster's Seances.

Place, are still crowded. It does indeed seem that spirit power is working wonders in our midst. Mr. B. expected to leave for Washington one this; but he cannot get away! Our Washington atlanta sind world like to obtain a slightly of Hudson, Michigan is desirous of seem must therefore be patient. He will be apposed them in good time.

Physical Manifestations in Boston, d. H. Bandall, with the boy medium, Henry B. Allen, has been holding seauces for physical manifestation in the light, in this city, since the 80th December, with great success, both as regards the manifestations and the attendance, for more than half the people who wished to attend were unable to gain admittance. Much of the medium's time has been taken up at the private residences of some of the most noted people of our city. Judges. Professors, Doctors, Lawyers; and less conspicuous citizens readily avail themselves of the opportunity to witness the wonderful phenomena exhibited through the mediumship of this mere unsophisticated lad of thirteen. So urgent are the demands upon Mr. Randall for more séances

In the meantime Mrs. Annie Lord Chamber-

The spirit of inquiry seems to be fully awakened covery would prove to the human race. Our own in our community in regard to the Spiritual Philosophy. People who six months ago hooted at the idea of their ever investigating or believing in "such a delusion," are now cautiously feeling rine element in corn starch, but the secret has their way along the new path from which they will slowly but surely emerge into the broad field of light and truth. Sand to keet and the relational

Lyceum Hall Meetings.

Cora L. V. Hatch gave an interesting lecture on a spiritual theme, on the afternoon of Sunday, sang: "There's rest for thee in heaven." In the evening, the audience chose a subject akin to the afternoon address, namely, "The location of the cupation and destiny." At the close of the lecture, the controlling intelligence announced that poem had been prepared by the spirits, to be give en in four parts; the prelude and first part that evening, and the balance on successive Sunday evenings, and then proceeded with the poem, which, judging from what was given, will be a very fine production. It is entitled, " The Lesson

Mrs. Hatch's engagement closes here on the last Sunday in this month, and Miss Lizzie Doten succeeds her during the month of February. Miss

Severe Winter. dwg. daily.

We are having sharp weather, and it is beyond question the healthiest winter weather that could be furnished. But those of us who have comfortable quarters and plenty of work, ought not to forget that there are persons with neither, whose aching hearts would be relieved beyond measure by the kind offer of such assistance as we may be able to furnish them. The most satisfactory way in such a matter is to find out a certain number of needy ones, for whom we should have special regard; interesting ourselves unobtrusively and sympathetically in their circumstances, and filling our own hearts with most generous feelings by personally dispensing what has been given us to

Mercantile Library Lectures.

Rev. Dr. E. H. Chapin delivered a lecture before this Association, on Wednesday evening, Jan, 11th. A large audience of ladies and gentlemen were present. The subject was "The Old and the New," and brilliant as Chapin usually is, to touch any heart profoundly that believes all this may safely be classed as his best effort. It abounded with sparkling gems from golden tor's finest moods. Previous to the address, Mr. W. E. Thayer performed seven pieces on the grand organ, to the delight of the auditors.

On Wednesday evening, Jan. 24th, the enterainment will consist of Drametic Wiseman Marshall and Mrs. J. A. Adams.

Our Circles.

For the gratification of our friends at a distance we would state that the Free Circle Room attached to the Banner Establishment is filled to repletion at almost every sitting, with anxious ones. joice beyond expression that we have lived to see Hereafter to which all human beings are rapidly who are desirous of knowing something of that tending. Lawyers, doctors, statesmen, divines, and other prominent individuals; are coming injoining the ranks of the already mighty army who are flocking around the banner of Spiritualism! They are all welcome. Truly the New Era

Miss Jennie Lord's Seances in New York.

We learn that Miss Jennie Lord (sister to Annie Lord Chamberlain), proposes to open a room in New York, the same as her sister has done in this city, for the purpose of holding seances for the extraordinary physical manifestations which are given through her mediumship. If she does, undoubtedly she will meet with success, for she is one of the best physical mediums of the day.

Mutual Benefit.

We received a new year's remembrance through Bro. J. H. Atkinson, of San Francisco, Cal., of a list of nineteen new subscribers to our paper, accompanied with the money. This is the true way to make the benefit mutual. It helps circulate It appears that Gen. Butler has been displaced the glorious truths promulgated through the Banner of Light, as well as to establish the permanency of the paper. We hope some energetic to report at Lowell, Mass. This is equivalent to a brothers in other localities will do a like good

> Blossoms of our Spring. We wish to call the special attention of our read-

ers to the volume of excellent Poems by Hudson and Emma Tuttle. These two harmonious souls have, in a neatly printed volume, given to the any more delays or blunderings so long as all the public their highest poetic inspirations. In another column will be found some short extracts from several of the poeras.

Charlestown, and a dispose

Mrs. Cuppy lectured in Charlestown the second Sunday of this month to largely increased audiinces. She gave two well received discourses, closing each with a poem. She closed her engage ment there last Sunday, 15th., Mrs. E. A. Bliss occupies the desk for the remainder of this month.

Questions for Spirit Answers,

Visitors who intend, placing questions for, and the letters so that they will identify them at once when called for; otherwise, their questions will not be considered a to that of no aminto spatiations

A. 1 numb 137 cours first p ductio every are al

societ

THE A S ton;

pages

patrio

pleasi

THE P San

Wea

ture of

tum a

fearfu

frost o

be the

may i

Good

discoi Ŵ Bridg this n next. corne T from son, T ваув longe ly giv

—pro

that

with

Geor

the ir

clain

name

Joi Mead work indee art An it is s years of the Cir held:

Rh

Ne

Lo

exert Th five five of fi to be ering To the n Th

patro Cans does State ada. ·To cian, pros the

have

good

Pa so th Then tribi door sign • A

aller Pon tles T shoe

lecti Fraiduri the 13th her As i cont larg required visi Sun "At

othe Par JANUARY 1865.

New Publications. THE SALLOR BOY! or Jack Somers in the Navy.

A Story of the Rebellion; By Oliver Optic. Bos-ton; Lee & Shepard; 1865. No book of the season will, receive a heartfer welcome by the young folks than this stirring tale by the popular author of several valuable books for the young. Here are over three hundred pages detailing the adventures of a noble, brave, patriotic and manly boy in his efforts to serve his country in the hour of her greatest need, all which Mr. Adams has portrayed in the most pleasing manner. Some of torner

THE PACIFIC MONTHLY. Edited by Lisle Lester: San Francisco, Cal.

We are glad to see this representative of the literature of the Golden Land of the Pacific in our sanctum again. We missed a few numbers, and were fearful it had been obliged to succumb to the killing frost of high prices. But such does not appear to be the case. It is alive and fresh as ever. Long may it wave, so a several years gainst astif

GOOD WORDS: An illustrated Monthly Magazine. Edited by Norman Macleod, D. D., London. A. Williams & Co., have sent us the January number of this popular, cheap English Monthly.

Bound volumes of the back numbers can be obtained of this firm. the sale of the state of

ALL SORTS OF PARAGRAPHS.

We wish all our readers to peruse the discourse by Prof. William Denton, printed on our first page. We assure them it is no ordinary production. The genius of the author is visible in every sentence. That portion of humanity who are about to take an active part on the stage of life, and necessarily become a ruling element in society, should give it their thoughtful attention. We feel proud in laying so able and valuable a discourse before our readers.

An account of the Spiritual Convention at Bridgewater, Vt., came too late for publication in this number of the Banner. It will appear in our

Our friends in California, who are not subscribers to the Banner, can procure a copy on the arrival of each steamer, at Stratman's new's depot, corner of Washington and Sansome streets.

Mrs. Conant recently received a letter from Miss Abbie S. Hill, of South Deerfield, N. H., in which the writer attests to the correctness of the message under the name of George W. Benson, published in this paper not long since. She says "the name of the regiment to which he belonged and the place where he died were correctly given; but there was an error in the time of his death, which was the 4th of June, instead of July -probably a missprint." We positively assert that neither Mrs. Conant nor any party connected with this office ever knew of such a person as George W. Benson. How, then, could we obtain the information we did, except in the manner we claim, viz., that the spirit of the person of that name did individually appear and communicate through a borrowed body?

JOB PRINTING.—Fine printing is executed by Mead, 91 Washington street. His letter-press work is almost equal to copper-plate. Mead is indeed's genius in this particular branch of the "art preservative of all arts."

An Egyptian mummy, who was a young man, it is supposed, about three thousand two hundred years ago, was recently unrolled before the savans of the New York Historical Society.

Circles for physical manifestations are being held at the office of the Progressive Age, Kalamazoo, Michigan.

Rhymers should become conversant with the rules of poetry before writing for the public.-Pro-

Never a truer word spoken.

Lord Macaulay well writes that the young should never hear any language but this: "You have your own way to make, and it depends upon your own exertions whether you starve or not."

The Fenian Brotherhood claim a membership of five hundred thousand, a fund of one million, ' five hundred thousand dollars, and an addition of five hundred thousand dollars is expected to be made to the fund at the Cincinnati gath-

To give a bad bill in change over the counter is the meanest kind of a counterfeit.

The Daily Evening Voice of this city should be patronised by workingmen everywhere.

The tone of the British Press in regard to the Canadian difficulties, indicates that John Bull does not relish the idea of war with the United States on the account of his poor relations in Can-Trail and the

to the smartest man nor the cleverest politician, nor the most brilliant talker, but he who in a long course of years, tried by the extremes of prosperity and adversity, has proved himself to the judgment of his neighbors, and to all who have seen his life, as worthy to be called wise and Bridge Jr good.

Pack your cares in as small a space as you can, so that you can carry them yourself, and not let them annoy others.

The Ames Manufacturing Company are casting, in bronze, at their factory in Chicopee, the eastern door of the north wing of the capitol at Washington, the plaster casts being executed from the designs of the late Thomas Crawford.

A Scotch clergyman was suspended for irreverence in religious matters. The principal fact alleged against him was his having asserted in a runners. letter, which was produced, that he considered Pontius Pilate a very ill-used man, as he had done for Christianity more than all the other nine apostles put together. Colored Color Park Same

The only ever-lasting people on earth are the shoemakers.

Miss Emma Hardinge, whose addresses and lectures have attracted immonse audiences in San Francisco and throughout California and Nevada, during hearly a year past, takes her departure for the East on the steamship Golden City, December 13th. Thousands of her friends and admirers wish her a pleasant voying home and a happy future. As a testimonial of respect to Miss Hardinge, in consideration of her labors in the Union cause, a large number of citizens have signed an earnest request that she will deliver one more address be-fore leaving the State." In compliance with this wish, Miss Hardinge lictures at Platt's Hall this Sunday evening, and has chosen for a subject: The his letter to the New England Society of America and her destiny, California Era, Dec. New York, President Lincoln remarked; "The

11th part will me tade som covered B down live I charge a greater quantity of water than any us not forget how thatly greater is our opportunities well in the world, throwing out or 6000 gal. by. Paris, discharging only 500,000 gallons per day. Withwhat different eyes do we view an action

when it is our own, and when it is another's?

In the city of Nantes, in France, M. Bonfils has created a society whose business it is to discover the inhabitant; male or female, who is most addicted to bathing and washing, and deliver him or her a premium for good habits,

THE INDIANS. Pursuant to a call made by Father Beeson, a meeting was held at City Hall, in San Jose, on Tuesday evening, December: 6th. J. Owen, Esq. editor of the Mercury, was elected Chairman and Hon. J. A. Quinby, Secretary; the object being to memorialize Congress to adopt more effective measures for the protection, preservation and civilization of the Indians of America; and Mr. Owen, Mr. Quinby and Rev. Mr. Lawton were appointed a Committee to take active measures in regard to the matter.

THE CASE OF GREEN, the Malden murderer, was not disposed of by the last. Executive Counil, and consequently it will come up before the new one. The old one was determined to have him hung, and the Governor is determined he shall not be. And he probably will not be. If the new Council is of the same mind as the old, the case will only have to wait till a flovernor and Council come together who are agreed.

'A censorious man is a most disagreeable companion. Nobody likes the society of a man who, like doomsday, calls to mind all the faults of the whole human race.

What is the difference between the Prince of Wales and a bombshell? One is heir to the throne, the other thrown to the air.

For every woman it is with the food of the heart as with that of the body; it is possible to exist on a very small quantity, but that small quantity is an absolute necessity.

A correspondent of the Staunton Spectator, (rebel newspaper,) writing from Lewisburgh, Greenbrier county, Va., gives a description of remarkable atmospheric phenomenon witnessed in that town. It was an apparent procession of shadowy forms like those of human beings-thousands upon thousands in number -moving through a deep valley, in clear view of the spectators, and finally ascending a steep mountain and disappear-

It is a common and favorite notion with many people, that the morning air is the purest most bracing; but the very opposite is the fact, says the Medical Journal.

If our friends know of any poor families in this city, whose children are destitute of shoes, they

will be furnished on application to us. Rev. Mr. Beecher has had his salary raised,

Water is n't a fashionable beverage for drinking your friends' health, but it is a capital one for drinking your own.

What is the difference between a crockery dealer and a cabinetmaker? One sells tea-sets and the other settees.

When the heart is sad, and despondency sits at the entrance of the soul, a trifling kindness drives away despair, and makes the path cheerful and pleasant.

Digby thinks it is the duty of Congress to repeal the duty on paper.

What is the difference between a photographer and the whooping cough? The one makes facsimiles, and the other sick families.

EMANCIPATION IN MISSOURI.-The State Convention has just passed the following ordinance of emancipation by a vote of 60 to 4:

"Be it ordained by the people of the State of Missouri, in convention assembled, that hereafter in this State there shall be neither slavery nor involuntary servitude, except in punishment of crime, whereof the party shall have been duly convicted, and all persons held to service or labor as slaves are hereby declared free."

Boston is moving for a children's aid societyto pick up, educate and find homes for vagrant, neglected children.

THE BELLEVUE STEREOSCOPE is a very fine affair, and sells for the low price of \$3. With six stereoscopic pictures, \$4,50; or, with twelve pictures, \$6. They will be sent by mail on receipt of price, by addressing George G. Mead, No. 150 South Clark street, Chicago, Ill., (box 1035).

It is altogether probable, that before the close of Mr. Lincoln's second term the institution of slavery will have ceased to exist from the Potomac river to the Rio Grande, says the New York Herald.

Rev. A. A. Willits, of Brooklyn, N. Y., has been lecturing in this city on "SUNSHINE." It was a most genial, cheerful, buoyant, and common sense discourse. He contrasted those who go through life with joyous hearts, warm hands and shining countenances, with those who are gloomy, captious and dissatisfied with everything and every-To whom do all look up with reverence? Not body. He argued that the disposition of the individual, not the circumstances about him, was the source of happiness or misery, of sunshine or cloud.

> It is said that a U.S. Colonel who lately surprised and butchered nearly the whole of the inhabitants composing an Indian village "out" West," has been suspended by his superiors. If we were in favor of capital punishment, we should decide that he be suspended by the neck No wonder the Indians retaliate, whenever opportunity offers.

> Keep the heart young. A man of mature age and a young heart has spring and autumn; like an orange tree, on one bough.

Admiral Porter reports that within the last fifty days the fleet has captured and destroyed \$5,500,-000 worth of the enemy's property, in blockade

THE INVASION OF ST. DOMINGO,-According to a careful estimate, the invasion of St. Domingo has already cost Spain four hundred millions of reals and the lives of twenty thousand of her best soldiers. The Spaniards suffer greatly for want. of water, which has to be sent them from other islands. One officer says it is considered a luxury to wash one's face, and that he had paid \$4.50 for enough water for a bath. Spain had better wash her hands of the affair altogether.

There is nothing in which the principle of life is so indestructible as an ill-natured epigrammatic sentence; a dozen words, spoken at one moment and forgotten the next, will go on through years, hurting more persons and doing more absolute mischief than a piece of artillery would do.

work of the Plymouth emigrants was the glory of The new artesian well at Chicago is said to dist their age. While we reverence their memory let

> Brend for the Destitute Poor in Fresh bread, to a limited extent; from a makery in this day, will be delivered to the destitute poor on tickets issued at the Banner of Light office.

EVERY CHURCH MAY HAVE AN ORCH—It seems marvelous that a thin strip of mal, an inch and a half long can be made to vibra so as to produce a full, smooth and sonorous ton which to produce a full, smooth and sonorous ton which can scarcely be distinguished; even by a picticed ear, from that of, an organ pipe; yet this the result attained in the Cabinet Organs madey Mason & Hamilin, of Boston. Reeds have cised to produce "reedy" sounds, and the most elicate and fastidious tympanum may luxuriat in the silver tones of modern instruments; escially those from the factory of M. & H., who ave, indeed, done much toward the marvelouchange and improvement referred to.

and improvement referred to.

The Cabinet Organ was introduced by its firm, and is a decided improvement upon the Modeon; having greater power and variety, and bag more easily supplied with wind. As its merit become known, it must be widely introduced it is, in fact, a very efficient church organ brougt within asc, a very emeient church organ brougt within a small compass, not easy to get out of dier, and sold at a very low price. One hundredand seventy dollars, or even less, will now fursh a fine accompanying instrument, much supeor to the plano-forte for sacred music; while thre, four, or five hundred dollars procures an instrument with correspondingly greater wastery and accompanying the corresponding the correspond correspondingly greater variety and adantages. Every Sabbath-school may now rejoic with an organ, and even feeble churches may "lay upon an instrument" in the praise of God. New York Examiner.

To Correspondents.

[We cannot engage to return rejected manuripts.] H. P. F.—The poem you allude to has alrew been print

ed in the Banner.

We have received a sealed letter post-mark "St. Louis, do.," and addressed "To the Spirit of my laband"—but the writer's address was omitted.

A. S. W., WAUKEGAN, ILL .- We have receed the docu ments. Their extreme length precludes the polibility of our printing them, at present at least, if ever, we gret to inform

WM. M. WILSON, ALMEDA Co., CAL.-You are omitted the name of your post-office in your subscription.

W. A. D., BALTIHORE, MD .- Draft received-ill right. \$1,12 redit in your subscription. L. M., EVANSVILLE, WIS .- \$6,00 received.

L. J. P., PHILADELPHIA, PA. - Your essa, "THE TWO

Wings," will appear in our next number. C, D. G., CLEVELAND, O .- Essay received, fill print it as soon as the crowded state of our columns willermit.

TO CURE BURNS .- Add ten dropof Dr. T.B. Talbot's Medicated Pineapple Cler to one oper of cold water; saturate a cloth with the mixtre and apply to the burn, changing as often as it becomes arm. It will remove the fire or pain in five minutes. Kee it wet with the preparation until well. Add ice, if at hand, the water until the pain is removed, then cold water is sufficient until healed 'For sale everywhere.

B. T. BABBITT, SOLLAGENT, 64, 65, 66, 67, 68, 70, 72 and 74 WASHINGTO St., NEW YORK.

Americans should patronize American Institutions. The "Hadley Co." Spool Cotton islx cord, soft finish. Competent Judges pronounce it superir to the best imported. Every patriotic American lady shald use it, as it is entirely the product of free labor. tf-Jan. 21.

Buy Copper-Tipped Shors for childen. One pair will outwear three without tips. Sold everywhee. 3m Nov. 5.

ADVERTISEMENTS.

Our terms are twenty cents per line for the first, and fifteen cents per line for each subsequent insertion. Payment invarially in advance.

BLOSSOMS OF OUR SPRING.

BY HUDSON AND EMMA TUTTLE.

IN this elegant volume of two hundred and twenty-eight pages, will be found some of the finest locus in the language. All lovers of beautiful poetic thought will find a rich treat in their porusal. The spiritual himnony which pervades most of them will find a response in the hearts of believers in the Spiritual Philosophy. They have received the criticism and commendation of the press in various parts of the country.

The book opens with a National Poem entitled, "AMERI-DA," from which we make the following bief extracts:

The book opens with a National Poemientitled, "Ana," from which we make the following bief extracts:

"The messenger approached, and in their laps
An ear of Indian corn he graceful cast.
Thou Nation's Goddess and great Sage met!
From the far North, where icebergs guard the pole,
'Cross torid heat to the antarctic zone,
A continent lies floating on the sea,
Inhabited by savage men; to war
And daring chase devoted. They but waste
The bounders Nature lavishly heatnes,
Colossal in her boauty, she awaits
Thy coming as the bride awaits lier lord;
Her sea-like lakes, where giddes the light cance,
Would float the combined navies of the world;
Her monarch mountains, were they bidd, would pour
A golden river in a nation's lap;
Her rivers vasty, marching to the sea,
Would float the commerce of a mighty realm.
Bhe is all thine; hence to her virgin bowers
Let the broad occan sever from restraint
The hardy sauls who rally to thy staff i
Go plant thy standard where the red man's yell
Illugs harshest diacord through the forest sisies,
And cry aloud, 'Come hither, tortured sons,
And rear a noble State!"

"America, thou pet child of the world.
Thou brightest of all jewels in the crown
The Goddess of the Nations wears, long live
Thy Liberty, thy Honor, and thy Peace!
Thy humble bards will feet from earthly scenes,
But thou; Eternal Nation, will live pn
Poreyermore. "Thy starry flag shall foot

Thy Liberty, thy Honor, and thy Peace!
Thy humble bards will fleet from earthly scenes,
But thou; Eternal Nation, will live an
Forevermore. Thy starry flag shall float
Above all nations, conquered by the power
Of thy intrinsic Truth and Liberty!
The Tyrant's throne shall vanish from the earth;
No man be master, none a chattelled serf,
But all shall share the earth in brotherhood,
And heaven shall nestle in the earthy sphere,
Throw out thy banner, bind it round the world,
And, like thy eagle, onward to the Desile." And, like thy eagle, onward to thy Desting

The next poem of any considerable length, is a "Vision or BEATH," and is worth the price of the book. The reader can orm a faint idea of its plot, by reading the first and last stan-

as follows:

The Mortal garb fell from me, and I woke
In blinding light. My Guardian Angel spoke:

Mount this magnetic stream, and soar away
From earthly shadows to supernal day.

Swift as an arrow on its fearful race;
On, on we sped, through countiess leagues of space,
Before we rested on the angel-lands
And heard the welcome volco of spirit-bands. I saw the Spirit-world. Its mighty minds
Had oped my vision to its vast designs.
The spheres spread round me, and I looked far through
Into the ocean of Space's ether blue;
I paused in thought; I must to carth again,
Or distance soon would break the silver chain
Which bound my soaring spirit to its thrail.
I sped, and ere in glass a sand could fall
By a galivanic touch the body woke,
And earthly scenes once more upon me broke."

A touching heart story is told in the fate of "LELE.";

A touching heart story is told in the fate of "Leue."

"A year has gone by with its wildness and angulsh,
And Lele again is arranging her hair;
She clings to her palor, but wears not the languish.
Of old-rosy Hope makes her dread whiteness fair.
To-day he is coming! With thin; palled fingers
She wreathes the green lvy, which lives on decay,
Among her brown ringlets. "No longer I linger
Away from the bridal. He's coming to-day!

The maiden pale
Took a glory vell,
And passed from our sight like a pale beam of light,
Pausing in the land which knows not any night."

"THE COURSE OF EMPIRE" is another noble poem, begin ning thus:

"Beneath the moss-grown arches of mighty cities dead,
Whose bards and heroes charished, the ancient Aged led;
I passed with hing 'ing footsteps in ruins gray and lone,
While on the crumbling columns sat the gbosts of ages flown.

"A VISIT TO THE SEA-SHORE" has the true poetiering.

the pleading for

A blushing shell, or sea-weed green,
Some trifling gift from thee, grand sea,
Memento I can ever-keep
A souvenir from thee to me
Is all that I can sak of thee. Is all that I can ask of thee.

The Ocean's sullen answer growled,
As 't threw upon the wave-washed strand'.
A lock of algestic hair;
And a sea-pen's curious wand,
Ilejuwelled o'er with ruby sand."

Itejuwelled o'er with ruby sand."
"The Snow" is the theme for anolher fine poem, in which the Winter wind utter a truth which should come home to all hearts, at this sovere season:
"I searched among the poor:
They are my lawful prey—thy feed my laws!
I bore grim Death upon my oold white wings;
I went to conquer and to reeze the poor!"
And yet you welcome what the millions purse!"

"Brinit-Voices" is a sweet gem! "When the sunset clouds, like vessels;
Coast upon the siry sea, (1) that and Beauing with the forms of angels, (1) that and (1) the common of angels, (1) the common of angels

Price, in cloth, \$1, postage 20 cents. For sale at this omce. Price, in cloth, \$1, postage 20 cents., Fur passen, Jan. 21.

PAINE: BALL.

PAINE: BAL

DR. J. P. BRYANT,

THE CURER WILL positively close his Rooms at the Waverly House, ltochester, N. Y., on Tuesday, January 21st, 1865, at 6 g clock P. M., and

WILL OPEN ROOMS AT DETROIT, MICHIGAN, On Monday, February 20th, 1865, FOR THREE MONTHS.

TO CURE THE SICK. All persons unable to pay, may come and be cured without MONEY OR PRICE."

THE INFIDEL ASSOCIATION OF AMERICA will hold their Annual Convention in Boston, on Sixday Jan. 22th, 1885 (the anniversary of the Birthday of Thomas Paine). Due notice of place and hour of meeting next week.

Per order of the Executive Committee, Jan. 21.

J. M. BECKETT, Sec'y.

MRS. CHARTER, CLAIRVOYANT MEDIUM, No. 3 Lagrange Place. Hours from 9 A. M. to 6 F. M. Circle Sunday and Thursday Evenings, 75 o'clock. 4w*-Jan. 21.

MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS.

GRAND DISCOVERY!

MEDICINE REVOLUTIONIZED ! Magnetism is the key to medicine.

Polarity is power. The Positive and Negative forces lock and unlock everything.
Disease is a Positive or Negative magnetic state. The Positive and Negative Powders are based upon the true science of disease.

The Positive and Negative Powders are magnetically polarized.

The Positive and Negative Powders have revolutionized medicine.

The Positive and Negative Powders act like a charm. The Positive AND NEGATIVE POWDERS are unparalleled.
The Positive AND NEGATIVE POWDERS act like magic.
In Fevers of all kinds.

In Fevers of all kinds.

Nervous Diseases of all kinds; such as Neuralgia, Herdache, Cramps, Spasms, Convulsions, Nervousness, Sieeplessness, &c.

And Diseases of Females, and many other diseases.

For full lists and particulars send for our splendid circular.

Mailed, postpaid, on receipt of the price.

Price, \$1,00 per box; \$5,00 for six; \$9,00 for twelve.

Wanted.—Agents, local or traveling, male or female—particularly mediums—in all the towns, cities and villages of the United States, and foreign countries. A Large and Liberal Commission given.

Office No. 97 St. MARKS PLACE, New York City. Address, PROF. PAYTON SPENCE, M. D., General Deliv-For sale at the Banner of Light Office, No. 156

Washington St., Boston, Mass. SOME FOLKS CAN'T SLEEP NIGHTS!

Sleep is the great renovator of mental and bodlly health.

DODD'S NERVINE

18 A POSITIVE BLESSING to Nervous Sufferers. It'al lays all irritation, and, like sleep, promotes all the proper secretions—thus equalizing the Nervous Fluid throughout the system. It produces a delicious sense of repose; calms the agitated mind; quiets the throbbing muscles and twithching nerves, and repairs the waste of the vital force. IT CONTAINS NO OFFICIAL SHAPE AND SHEEL AND SHEEL AND SHEEL SHAPE S

BEAUTIFUL GUITAR PLAYING

IN THE LIGHT!

A LSO, WRITING and TESTS, through the mediumship of Mins. H. W. Cushiman, at 158 Washington street, Room No. 7, every Turebay and Thurisday, at 2 o'clock P. M. Admittance 50 cents. IN PRESS,

AND WILL SHORTLY BE PUBLISHED, A NEW VOLUME OF POEMS, ENTITLED,

'VOICES OF THE MORNING." BY MISS BELLE BUSH,

AUTHOR OF "THE ARTIST AND THE ANGEL." Orders received at this office. Price, per cony. \$1.50:

postage 20 cents. THE THREE SCOUTS. THE demand for this book in advance of publication is greater than that of the famous

"CUDJO'S CAVE," BY THE SAME AUTHOR.

The Publishers had prepared an edition which they considered large enough to supply the demand for a new book, RYES BY THIS FAMOUS AUTHOR, and had intended to issue it in the middle of December, but the orders being so much more numerous than was expected, they have been obliged to postpone in order to make paper and print the SECOND LARGE EDITION, which it is hoped will be really early in January. It will be the size of the \$2,00 books. On account of the Great Bales anticipated, it will be sold for \$1,75; postage free. BY THE SAME AUTHOR.

Orders filled in turn as received. For sale at this office.

SECOND EDITION-JUST PUBLISHED. A NEW BOOK OF POETRY,

, B1 Y **VERMONT AUTHORESS:** The Hoet, and Other Hoems,

MISS A. W. SPRAGUE.

ONE HANDSOME 12xo. VOLUME.

PRICE #1.50 Postage, 20 Cents.

OPINIONS OF THE PRESS:

Miss Sprague was an independent thinker, and gave vigor ous expressions to her thoughts .- Portland Transcript." Her writings evince great mental ability, vigor of thought and purity of character. If her life had been snared, sho would undoubtedly have taken high rank among the female

writers of our day.—Nashia Gazette. These Poems show a strong individuality, an carnest life and a remarkable facility of composition.—Rutland Herald. This book will be especially welcome to those who knew the author as a lecturer, and who, by her earnest and ner sussive speech, have so often been quickened to loftler thought, or filled with the balm of consolation .- Christian

Repository. Miss SPRACUE sprung from the people. Springing thus from the people, she was loved by them. Her friends, nu-merous in this section of Vermont, can but regard this book with lively interest, and as a memento of her whom they so much simired .- Bellows Falls Times.

. A book of woman's faith, and prayer, and aspiration; as such, worth reading .- Christian Inquirer.

These Poems are characterized by great case of style. flowing rythm, earnestness in the cause of philanthropy, and frequently contain high moral lessons. - Continental Monthly.

WILLIAM WHITE & CO., PUBLISHERS, 158 Washington street, Boston.

THE MISTAKE OF CHRISTENDOM; OR, JESUS AND HIS GOSPEL REFORE PAUL AND CHRISTIANITY. BY GEORGE STEARS. "The Truth

Olherstanity. By George Stears. "The Truth shall make you free."

Part I.—What the Church has had to do with Jesus.

Part II.—What the Church has had to do with Jesus.

Part III.—What Reason has to do with the Gospel of Jesus.

"The author of the above work, after stating the pretensions and character of the modern Christian Church, proceeds to argue that Jesus of Nazarch was not, and never professed to be, such a Christ as is claimed by his worshiper, and that the system of doctrines and of ecclesiasticism, commenty called Christianity, did not originate with him, but with I'aul and later writers; hence that the common supposition, that Jesus was the founder of the existing Church, her ordinances and doctrines, is a stapendous mistake of Christendom. He further argues that Jesus himself taught rational and truthful doctrinies; but that his blogmphers, though sincere and honest men, yet lacked ability fully to comprehend his teachings, and hence could record only their own imperfect apprehensions of his meaning; that he was a pre-eminent example of humanity, and a medium of Celestial Revelations and Angello Influences; and that the leading characteristics of his doctrine were—one God the Father of all Goodness—Nature the Method of Divine Beneficence—and Heaven the Fruit of Virtue.

"The authordisplays much ability, research, insight said insending in maintaining these positions; and we judge establishes the more important part of them beyond refutation."—A.B. Mestos, is the N. E. Spiritualist.

"We think the author has succeeded in establishing a very important point." Herald of Progress.

Price 811 postage 29 cents. For sale at this office. July 9.

motional rests T STILL LIVE." I the life and

A PORE FOR THE TIMES, BY MISS A. W. SPRAGUE. FIRE above is the litte of a beautiful POEM, by Miss I., Spalous, and is the last written by her which has been builtaned in pamphlet form. It makes a volume of 22 pages, and was guthinted by its lamented author into the fore her departure for the betterland. The Poem is dedicated to the brave and toyal hearts offering their lives at the shrine of Liberty. For sale at this Office. Price, 10 cents; postage free.

THE ARCANA UNVEILED

BRITTAN'S GREAT BOOK, Man and His Relations

ILLUSTRATING THE INFLUENCE OF THE MIND ON THE BODY, THE RELATIONS OF ITS FACUL-TIES TO THEIR APPROPRIATE ORGANS; TO THE ELEMENTS, OBJECTS, AND PHENOMENA OF THE

EXTERNAL WORLD.

THIS WORK presents a careful classification and philo sophical exposition of the diversified and wonderful facts which spring from the Mind's influence over the imponderable elements of the Human and Animal Kingdoms, and from its mysterious connection with the realms of INVISIBLE LIFE AND THOUGHT.

Among the curious books belonging to this department'o Metaphysical Literature, the value of Max and Ilis Itula Tions, as estimated by an eminent authority, is "UNRIVALLED AND PECULIAR"

It is crowded with truths of the most vital interest to the Human Ruce; and whilst they are presented in a clear, rational and convincing light, the whole theme is invested with a fascination that renders it. MORE WONDERFUL THAN FICTION.

The book is making its way, and exciting a peculiar interest both in America and Europe, as will appear from the follow-

VERDICT OF THE PRESS: From the National Quarterly Review.

"We regard Propessor Buttan as a man of superior intellect, an original thinker and profound student. As editor he has exercised a wide and powerfut influence; still more, perhaps, has he accomplished by his lectures, for there are few public speakers more eloquent, or who possess in a higher dogree the faculty at once of inscinating and convincing his and ence. Our author has placed before us a mass of facts which cannot be contemplated without wonder, however much we may differ with him as to the nature of those facts. In other words, he has presented us with a large variety of carlows placenomen, and he has so introduced each, that we cannot help taking an interest in it. We refer the reader to the volume itself; and we do so most confidently, and with the assurance that it will prove one of the most attractive and most buggestive works of the kind issued for several years."

From the Literary Gazette and Publishers' Circular. "The book is largely occupied with the teachings of certain latter schools of thought; it must not by any means be regarded as a new disquisition. In the old-fashioned style, upon the generally received Physiology and Hygiene and their mutual correlation. Its agreeable and often cloquent style, its new facts, its disregard of many old teachings, and its earnest advocacy of much that will be novel to many persons, are wel calented to attract and in many instances instruct the general reader."

From the New York Daily Tunes.

"It is impossible to give in a small space any idea of this elaborate and carefully prepared work. The title will show that the subject matter is as extensive as Nature itself, and it is treated in a manner that shows the author sensible of its importance. Dr. Birttan has for many years been an attentive student of psychological phenomena, and apart from the theories they illustrate, his work has great value and curlosity as a collection of remarkable cases in which the influence of mind on matter, and the preponderance of the spiritual over bodily power and force, is wonderfully exemplified. Some of the most singular facts, throwing light upon the mysteries of sommanubulism, somniloquism, clairvoyance and prophetic intuitions, are related as occurring to the nuttor himself, and are consequently described on accredited testimony. The marvelous agency known, for want of a more precise term, as magnetism, occunies an important place in the writer's harmony of the visible and unseen world; and his deduction, proving the immortality of the soul and the indestructible nature of the 'Uhinking principle' within us, from natural evidence alone, are of a nature to interest every one."

From the Friend of Progress. From the New York Daily Times.

From the Friend of Progress.

"Dr. Brittan is well known as an editor, lecturer and authorous Ills previous writings have been marked by fluency of language, and by the statement, on personal knowledge, of many valuable facts. In the present larger work, he aims to throw these facts into more systemactic shape, and to state their theory. His book is carnest and sincere: it contains many facts and rosponings, made valuable by his personal character and long experience. * * * The personal experiences narrated in respect to the second sight, or apparitions of the living, and the experiments on the power of the will, are very astonishing, and are so plainly stated as to leave no room for any question but of weracity. But whatever criticism may be made upon the details of Professor Brittan's work, he is entitled to the thanks of all, for daring to treat of themes so difficult, and in a spirit which is usually so candid. To produce a thoroughly satisfactory book on the theme he treat; is a success not yet achieved by any one; and perhaps not to be achieved till many more mysteries are unveiled. In default of this, the facts and reasonings must be sought in many different works, and of these 'Man and His Relations' is, no doubt, one of the most important."

From the New York Observer. "One of the hansomest books that the American press has produced. The paper is splendid, the print and press-work are both exquisite, and it is a real hunry to take in your hand such a volume as this. * * We know there are thousands of people, many of them around us in this great city, and scattered all over the English reading world, who will take stuck a book and read it with the same veneration that we feel for the lible."

"Professor Buittan's writings are characterized by an carriestness of purpose and hidependence of thought that will attract attention, and stimulate reflection in all who are in the habit of considering the subjects of which he treats."

From the Christian Inquirer.

"For twenty years Dr. Brittan has given his attention to the observation and study of the strange phenomena connected with the human constitution and human life. This work contains the results of his investigations and reflections. Our author's path lies along the dim and perflous edge of human existence, where knowledge drops into fantasy, or rises up to faith—the border-line of the realm of marvel and miracle, sinded and spectre, where oftentimes the ground seems to sink beneath the explorer's feet, and he is carried over incredible chasms on a breath of wonder. With Dr. Brittan's hypothesis we are incompetent to deal. Only those qualified by scientific training and a special study of the subject are competent to pronounce upon its claims. But we have long been of the opinion that more trath lay in the direction in which he has traveled in search for it than most men imagine, and both observation and experience predispose us to receive his work with favor. His statement and explanation of his views are popular and plausible. Each chapter is crowded with interesting limitariative facts and incidents. We took up the work with misglying; we read on with increasing pleasure, and fin ished with regret."

From the Cincinnati Daily Times. From the Christian Inquirer.

From the Cincinnati Daily Times. "Dn. Brittan has manifested limes! a man of acute observation and of very considerable analytical powers; and the wealth of that observation, and his felicitous powers of analysis, have been displayed in marvelous profusion in this work. The author has brought to his aid a very considerable experience, and his views and thoughts bear the impress of long digestion."

From the Buffalo Commercial Advertiser.

"Dr. Brittan's book is extremely interesting, as a revelation of that side-stream of obscure fact and speculation which runs parallel to the main course of luman knowledge, yet scarcely mingling so much as to tinge its water. To present the imposing array of testimony as to the facts, complete, in all its which wonder and mystery, to connect it with a clear physiological theory, to fortily it by a great amount-of-detailed personal evidence, and to make it the ground for revision of our moral convictions and religious beliefs, is the purpose of the large, full and handsome volume of Mr. Brittan. It contains the weight of much curious and intimate physiological knowledge, * * and of personal authority. Much the most strange and incredible narrations are those giving detailed statements of his own experience. * * To deny the testimony demands a vast and unreasonable amount of skepticism. To admit it, seems to revolutionize, in a startling manner, our entire world of knowledge and experience. * * Dr. Brittan's book seems to us a pillosophy, drawn up with much ability, carnestness and plausibility resting on facts too obscure, exceptional and abnormal to make firm standing ground as yet. It is very bold in the nature of the facts it sedduces, very explicit and clear in the recitation of its testimony. * * * While it is hard to assign the volume its right place and value as a contribution to science, it would be unjust not to recognize the writer's carnest endeavor to connect his facts and theory with a higher tone of practical ethics than he finds prevailing in the world, and with an entightened religious faith; and for a repository of evidence as it fascination, 'speciral illusion', 'ghastly appartition,' 'premountion', 'clairvoyance,' and the like, its value is unrivaled and peculiar. From the Christian Examiner.

The Philadelphia Daily News, in commenting on Mr. Brittan's Philosophy of Worship, as it is presented in " MAN AND His BELATIONS," pays the author the following tribute:

His Belations," pays the author the following tribute:

"It is easy to see that this is not the effort of an ordinary mind. Every passage in it wears the impress of a vigorous, cultivated intellect. The subject is commonplace enough. To most writers it would suggest nothing new. But Mr. Barran imparts a freshness to it—he invests it with an air of nobility which sets the reader to think at once.

'With Eromethean Art

Into its proper vehicle he breathes'
The fair conception.'

Nor is it less convincing in its logic than it is brilliant and postical in style. This is the secret of the author's remarks ble success in propagating a new doctrine. Indeed, there is a certain seductiveness in his writings which reminds as strongs, ly of Voltaire's Philosophical Dictionary—a work which had done more to enfranchise the mind of Europe from the shackles of priesterist than whole libraries of dry exhortations and sermons."

From the Kane Chantel Decimant

From the Kane County Democrat, West will

One elegant volume, 8vo., tinted laid paper-extra vellum cloth hev, hoards—with Steel Engraved Portrait. Price \$3.50, postage free. For sale at this Office.

JAI

J. Benne Smith, of N pital near

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

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

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

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

The Circle Room.

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

DONATIONS IN AID OF OUR PUBLIC FREE CIRCLES. BECKIVED PROM

Milton T. Peters, Salem, Ill	82.	.00
Luther Burt, Walpole, N. H		50
Mrs. Walker, Cherlestown, M. ii		50
A Friend, at Circle Room		80
Mrs. T. Robertson, Albion, Mich		50
C. Wilson & Co., San Francisco, Cal.		89
Wm. T. Lewis, Marshfield, Mass.		50
M. Smith, Harlem, N. Y.		
J. O. Proctor, Warren, Pa.		60
Mr. Coolidge. Boston, Mass		
Mr. Coonage, Donam, Mann.	٠ 📬	**
Mrs. Kennison, Quincy, Mass		
A Friend, at Circle Room		
Phineas Ayars, Willoughby, Iowa	•	-5
Irvin H. Smith, Twin Mound, Kansas	٠.	50
Wm. A. Webster, Howard Centre, Iowa		
O IF Novelch ()	1	m

BREAD TICKET FUND

RECRIVED FROM			
L. K. Joslyn, Providence, R. I		1.0	į
Neille Matthews, Eden Mills, Vt		2,0	ĺ
H. T. Robertson, Albion, Mich		1,0	į
A Friend, Chicago, Ill		5.0	J
A Friend, Medfield, Mass		1,0	į
A Friend and Subscriber, E B		2,0	į
A Friend, Methuen, Mass	. :	10,0	١

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

Thursday, Dec. 8.—Invocation; Questions and Answers; Philip Schuttz, of Philadelphia, Pa., to Dr. Child, of that city. Wm. Apcl. (colored.) to his brother Feter, and wife; James W. Forbes, to friends in Flaherville, Ill.; Annie Greene, daugh ter of G. W. Greene, of Richmond, Va., to Iriends at the North; Andrew Buffum, to Jonathan Buffum, of Lynn, Mass.

Tuesday, Dec. 13.—Invocation; Questions and Answers; John G. Oldenham, of Newcastie, Eng., to his brother: Richard Dennile, to his brother, Wm. T. Dennile, of Charleston, S. C.; Joseph B. Hester; Billy Ford, to the boys of the 2d lowa Reg., also to mother and alster; John H. Tilden, to his mother, Mary, and father, Samuel Tilden in the Army; Dr. Richard C. Hovt, of Framingham, Mass.

Thursday, Dec. 18.—Invocation; Questions and Answers; Capt. W. P. Gordon, to the Editor of the Richmond Examiner; Ann Elizabeth Swan, to her son, Bobt. Swan; Lieut. Chas. T. S. Downes, to his brother Josiah.

Monday, Dec. 19.—Invocation; Questions and Answers; Lieut, Johnson Dickinson, to his brother, in Charleston, S. C., father, in Gaston, Ala., or sister, in Richmond, Va.; David Lawrie, to his mother, at Brownville, Mo.; Joc Carson, to Charlie Hill; Wm. Biliss, of Newburyport, Mass., to a friend.

Tuesday, Dec. 20.—Invocation; Questions and Answers; James Hendley, to friends in Janesvijic, Wis.; Frances Ar dello Grosseland, to her father, mother and brothers; Michael Smith, to wife Mary, and brother Phil; Ben Grafton, of Boston, Mass., to friends who have called upon him.

Thursday, Dec. 21.—Invocation; Questions and Answers; Major Henry L. Crawford, of Savannah, Ga., to his brother Albert; Dennis McCarty, to friends, in Washington Square; Wm. Olney, to friends, in Brownville, Ala., and his uncle, Josiah, at the North; Grace A. Phillips, on board the "Oswego."

Thursday, Dec. 23.—Invocation; Questions and Answers; James Cangean, to his brother, Robert Canagan, to his brother nother, and her father, Nathaniel Phillips, on board the "Oswego."

Wm. Probbles, of Dinwiddle Co., Va.

Monday, Jan. 9.—Invocation; Questions and Answers;
Agnes Hill, of Montgomery, Ala., to her uncle, Nathan Cleve-land, and husband, Samuel P. Hill, a prisoner in Federal
hands; Michael Connelly, to his brother Daniel, wife, and
other friends, in New York City; Pliny Gibson, to the boys he
promised to return to, Johnnie Gates, and his grandmother, in

Wakefield, N. H.

Tuesday, Jan. 10.—Invocation; Questions and Answers:
John Morgan, of Tennessee, to Southern friends; Charlle Talbot, of Charlottaville, Pa., to his twin brother; Lieut, Martin
Clifton Turner, to J. W. Turner, at the Whig office, Richmond, Va.; John Klink, to Thomas Lefar, Charleston, S. C.

Invocation.

Oh thou who art from everlasting to everlasting, thou whose face no man hath ever seen, whose name no man can truly pronounce, thou who art the Maker and the Ruler of the world and atom, the human soul and the Universe, thou whom we call Father and Mother, too, on this occasion we would pay thee that homage that is due thy greatness, thy perfectness, thine infinisude. Though we cannot name thee, nor see thy face, nor fully understand thine own infinite law. yet we can love thee, we can worship thee, we can truly adore thee. Oh thou Spirit, who moveth upon the waters of life, who is ever creating and re-creating form after form, thou who art our strength, shall we ask thee to still sustain us, to still buoy us up on the ocean of human life? Nay, we cannot ask this, for we are conscious that thou art sustaining us. We are conscious that we live and move in thy being. Oh God, we praise thee for those mighty gifts that are constantly being lavished upon us. We thank thee for the gift of thought in all its greatness, in all its perfectness, in all its divine beauty; for all those manifestations which we perceive in external nature: for the sunlight and the evening shade; for the falling rain and the dry atmosphere; for that which seems to us perfect and beautiful, and that which seems less fair. For all things, oh our Father, we praise thee. We would lift our voices in thanksgiving for all the blessings thou hast conferred upon us. It is said that thou sometimes withdrawest thyself from thy children. We know this cannot be so, for without thee we cannot live. It is also said that thine inspiration sometimes ceases; but this we know cannot be true, for without thine inspiration we are as nought. We cannot think, we cannot act, we cannot live without it. Because we do live, because we do act, we know, oh God, that we are constantly baptized with thy love. There never was a time when thou didst withdraw thyself from us in the past, and there never can be a time when thou wilt leave us in darkness. Though we may seem to be in darkness, yet thy light is with us, thy presence is guiding and sustaining us at all times. So unto thee, oh God of the present, of the past, and of the eternal and unknown future. be all honor and glory and praise, forever and Dec. 5.

Questions and Answers.

CONTROLLING SPIRIT.—It is now our purpose to deal with the propositions of correspondents, or those that may be offered by the audience.

Ques, What will be the condition of those in spirit, who destroy their offspring designedly before their natural birth into earthly existence? A. Child murder, according to the usual soceptation of the term, is a sin, a something for which the individual who commits the act will suffer, either in a greater or lesser degree. There is are mistakes committed in life that seem in them

Let, supplied to supplie to

selves, so far as the individual who makes them in the new state I was called upon to forget is concerned, to be without sin, and very correct. | those ho were dear to me when I was here, and, But the soul always knows right from wrong—al- thankfod, are still dear. ways punishes its outer agent, the body, for all such mistakes. Nor does the individual have to way, incerning the disposition of things that wait for some far-off season, or some local hell, some place of punishment, into which to be heavilupon my spirit is the fact that I might, plunged. The punishment generally follows the act very speedily.

Q.-In what way may it be said that Delty progresses?

A .- In all ways. Q .- Please describe.

A.-In all ways, again we answer. It would be impossible to specify any particular way in the dictes of their own conscience. No one has

which we believe He progresses. Q.-You have affirmed, of a certain fact, this afternoon, that it was a sin. Please state what is

A.—So far as human consciousness is concorned, it is sin. Sin, according to the usual definition of the term, is violation of law, either of mind or matter.

Q.—The individuals who commit the sin—do they not act in accordance with the controlling force?

A .- Very likely. Q.—If they act according to the controlling force, is it a sin? or, is it according to the law of divine procedure?

A .- In the absolute, there is no sin; it is only such by virtue of human conception, not by virtue of divine law.

Q.—Does the absolute conception of sin lead to the destruction of all distinctions and limitations? A .- Yes, we believe it does.

Q.—Does it lead to the annihilation of separate consciousness?

A.-No, we do not believe it does. Q.—Why is it necessary for departed spirits to return and control a human organism, in order to

finish up their work on earth? A.—Because the attraction is so very powerful in this direction, that the spirit must move in this

direction, if it moves at all. Q.—Is the reason that spirits can return now and commune with mortality, when they could there the oper day whose age was over three not a few hundred years ago—or not so easily because human beings are becoming more refined, or spirits more gross?

A .- It certainly cannot be because spirit is growing more gross. We should rather think it was because human beings are becoming more refined, more spiritual. In a word, you are overcoming the ignorance of materialism, and are entering wisdom spiritual, and thereby are coming

into rapport with the unseen or spiritual world. Q.-We sometimes hear of spirits in the other world having peculiar habitations. I heard of one whose habitation was a very pleasant cottage in the woods. Would it have appeared different to different mediums? Is it an objective reality, or merely a subjective one?

A .- You are told many things concerning the condition of those who have passed to the spiritworld, who have laid off the physical wardrobe. You are shown many symbols pertaining to themselves as individuals and dwelling-places, but they are symbols only. They are only shown that you may judge somewhat concerning their spiritual condition; not because they really do live in such fine houses, or are surrounded by those identical flowers: not because they have such splendid palaces in which to live in the spiritworld; not because there are great temples such as mind conceives of in which to worship. All these things that are given you are but symbols, that through them spirits may convey to your mind somewhat of their true condition in spirit

Q.—Is it equivalent to the course pursued by A.—Yes, the spirit was clothed with the para- session of the nedium.) le, that by so doing it might become acceptable to human consciousness.

Q.—What is the meaning of parable?

A .-- A story, a romance, if you please; anything of that sort.

Q.—In other words, a parable means, comparaively speaking?

Q.-While the controlling spirit is speaking here to-day, to what extent does it perceive objects? Does it perceive them through the ordinary channels of hearing and sight? Can you see, for instance, the pictures on the left side of this room?

A .- Yes, provided I should use the organ of sight, which I do not, as you will perceive. Q .- Could you see in distant buildings what

was going on, while still controlling this medium? A.—No; certainly not,

Q .- In other words, is your perception limited by the visual power of the medium?

A .- Certainly it is. From the time we come under its law we cannot transcend it. We see by its law, we utter by its law. Though we may greatly exceed the ordinary capacities of the medium, which we generally do, yet we cannot go beyond the particular, the special body.

& Q .- I notice that the issuing of spirits from the body of this medium is accompanied by a puff. Please explain how the departure of the spirit is accompanied by the mouth, or what it be?

A .- We presume it is a mere spasmodic effect, or something which in itself has no meaning. Q .- Why is not the same latitude given to the organ of sight, as well as to hearing and speech?

A.—Simply because the visual organ is gov-

erned by one law, the organ of hearing by another, the organ of speech by another. Q .- I say the grace of God would employ the whole five senses to make an expression at all, A.—The grace of God, we should hope, was al

Dec. 5

Stephen Seddon.

ways with us.

As I am almost entirely a stranger to your mode of procedure, I would like to ask if it is in accordance with your rules that all who visit you shall transmit such thoughts or ideas to their friends as they see fit? [Yes.] I want to open correspondence with the Honorable James A. Seddon, Secretary of War.

"My dear brother, two years have passed since I left the earth, but I am happy in the knowledge that I am alive and well; happy in the possession of all my faculties; happy in having cast off my old body and gained possession of a body which is in every way superior to the one I parted with; happy, also, to announce the fact that I can return, and, under proper conditions, can clothe myself with one of those God-given subjects, and through the clothing can speak to those I have left in mortal.

I am well aware, my dear brother, the subject of Spiritualism is a new one to you, as it is to me, I did not believe it when here. I know very well you do not believe its truth, but here, in my new

life, I am compelled to acknowledge its truth."

I has much to say, my dear brother, in this were ce mine. But that which weighs most ignorally to be sure, have done wrong in holding any offod's children in bondage. I am now greatlyn favor of freedom. We are all very soon inform in this new life that God created all men to stanupon an equal platform, so far at least as physics freedom is concerned. All have a right to go to eaven in their own way, according to a right (dictate another in that matter.

My de brother, there are many, very many things electring which I wish to enlighten you and all y friends. Avail yourself of the proper means, erefore, and I will meet you and endeavor | prove to you that I live, notwithstanding the bly is dead.

Dec. 5

STEPHEN SEDDON, To James A. Seddon."

James Jarvis.

Say the James Jarvis, of the 2d Michigan, died to-day in eorgia, will you? Dec. 5.

Hiram Osborn.

I'm froi Pennsylvania, sir. [A soldier?] Yes, soldier i the army of Abraham Lincoln, not of the arm of the Lord." The boys used to sing about bein "a soldier in the army of the Lord;" but I tell yu what it is, there's more truth in it than they hink for. Some of the boys used to say, "We, if Spiritualism is true, come back when you de and tell us so." Says I, " I reckon I will:" but did n't believe then I'd ever get the chance to ome back. Here I am, anyway; but I'm little isappointed, for I don't know as I cared to have life spun out to any great length. Now, I thought the life on this ere side would come to an ad, as it did here; but it seems you 've got to go it n, on through all eternity. So now I'm going t soldler-like. I was shown a chap thousand yers. "Well," thinks I, "that knocks my ideas netty high." Yes, I reckon I won't speculate upn the end of things any longer.

Well, my ame when here, sir, was Hiram Osborn. I wastwenty-six years old-let me sectwenty-six pars and five days at the time I left the earth; thught I was going to wind up, you know, but Ilid n't. [Will you describe the looks of the spirit ou spoke of?] Well, sir, he had a different lookfrom most people. He belongs to the body, not to the spirit. When a spirit has grown large nough to use all the faculties of the body, then its mature, then it's perfect so far as that condition is concerned, and it do n't go down hill with the body, either. The body grows old, but the spirt don't grow old with it. Do you understand tlat? [Yes.]

Well, I want the boys of the 9th Pennsylvania, Company A, b understand that I've changed my mind, as wellas the body's changed. I see that there's a future for us all to live and work in. Oh, by the vay, tell Ben Adams that Joe Chase

will pay him hat ten dollars I borrowed of him. I know he will pay it, though I ain't asked him yet. Ten dollars; Iborrowed it when I was a little short, before the grenbacks come round.

I want the foks at home to know, as they'll have to know someliny, that spirits can return. I want the boys to le 'em know that I've come back, somehow or ther. I've come under crinoline government. Dh, I like it fine, sir, fine, yes, sir; I like it—fits me well. Yes, I like it better than Uncle's Sam's miform; perhaps I might not like it to move round in, but it's just right here. I Jesus, when he spoke to his followers in parables? like it. (Alluding to his having temporary pos-

> Well, I must be myself; you know. I always was full of my fun when here. I'm just as happy -oh, I could sing the whole day long if I had nothing else to do! Well, I've been fishing it round for a chance to come back. I got that accomplished. Now, one step necessitates another, for I'll want to come again, you know; well, then. the coming here makes work for another time, Well, there's plenty to do. I don't know but what I may go into the ranks again to fight. Oh, I'd give all the greenbacks I ever handled—that's not many-if I could be back, just as I am here, and talk with the boys one half hour! Well, Bub, and all the rest, good-bye.

Orderly Sergeant John P. Hooper,

I'm truly glad for this privilege of manifesting myself once more so near my old home. I left the body far from home and friends, but, like thousands of others, I am here to make use of the gifts our loving Father bestews upon us. I am a stranger to these manifestations. I knew nothing concerning it before death, and this is my first at-tempt. I passed on of a lingering filness induced by fatigue and exposure in the army. I was Orderly Sergeant of the 3d Maryland Battery; name, John P. Hooper. I went from Cambridge. If I mistake not, I am in dear old Boston once more. Were you stationed upon Arlington Heights at one time?] Yes. [Were you attached to the Light Battery?] Yes. I would have my friends know that I can re-

turn and commune with them, that I died happy and contented. I'd like to have them know that I did not find things in this spirit world as I expected to find them. [Have you friends in Cambridge now?] I have. And to those dear friends whom I could not see and speak with at the time of my death, I would say, you are not forgotten by me. I thought of you often; don't think you were any of you forgotten by me. My last hours were cheered with the hope that I

should meet you beyond Time.

Now, dear friends, one and all, if you're not afraid of this that is to me a beautiful reality—if you will meet me at some place where I can speak or control any other way, I will try to satisfy you concerning the return of the spirit after death. I would stop longer, but I have not the power. Good-day.

Lida Gugenheimer.

I wish my ma to know I can come back. She in Savannah. I was sick with a fever thirteen days; was fourteen years and five months old. They called me here, Lida—L-i-d-a. My surname Gugenheimer. You will please spell it right? [Please spell it for us?] G-u-g-e-n-h-e-i-m-e-r. Please say that Lids comes to her ma, Mrs. Laura Gugenheimer, of Savannah, Georgia. I would like to speak with her at home. Say to l like to speak with her at home. Say to Alfred, who is in Chicago, Illinois, I should be delighted to meet him. Farewell, sir. Dec. 5.

Invocation.

Oh God, our Father, we bring unto thy shrine the complainings which we have gathered up in this throbbing world of mind and matter. We bring to thee the aspirations of those who are seeking for worldly wealth alone, who would sell almost their inheritance to immortality for gold and still they sek to know of heaven and thee In the midst of their darkness; surrounded by high mountains of material wealth, so high and so stony that the feet of the angels can scarce pass over them, yet they hope for heaven. We bring thee also the aspirations of those who neve life, I am compelled to acknowledge its truth.

My object in coming to this place; dear brother, is to open correspondence between myself and you; between other members of our family and myself; in fact, with any of my adquaintances who may desire it. I am strongly attracted to you all still.

Heaven would be no place of happiness to me, if

are almost always clouded, in whose pathway few flowers are blooming. Oh God, we bring thee a vast medley of sighs and tears, but we bring thee also joys and everlating praises; praises that belong alone to thee, that have been born of soul, and been watered by the soul's clearest waters; that have been nurtured by love, and cared for by the hand of affection. Oh Father, God, we know that thou dost not require prayer of us, thou dost not ask that we bow down in abject fear before thee, nor dost thou require we should worship thee at all; but inasmuch as we are ore ated to possess the spirit of praise, we must praise thee; we must ever sing glad halleluiahs to thy name. Oh Father, we know thou art ever near unto thy children; that the weary are not forsaktes; en; the rich man, surrounded as he is by mountains of worldly wealth, so high that they darken the spiritual sun, he is not forgotten by thee and the spiritual sun, he is not forgotten by thee and also kindly remembered. Each and all are in also kindly remembered to the remember to the spirit world are all the all the spirit world are all the all the the spiritual sun, he is not forgotten by thee and the angels. They who are seeking to lay up treasures for themselves in the spirit-world are also kindly remembered. Each and all are in thine especial keeping. We can trust to thee, Jehovah. Thou hast been kind to us in the past; then are landing us with a strong arm and kindly thou art leading us with a strong arm and kindly heart in the present; we cannot doubt thee for the future. Therefore to thy name, to thy power, to thine everlasting wisdom, be all honor and glory and praise evermore.

Questions and Answers.

CONTROLLING SPIRIT.—We are now ready to answer the questions of correspondents, or the audience.

QUES.—Jugglers in India can apparently make a plant grow from the seed to maturity in a few minutes, before the very eyes of surrounding witnesses, merely covering it now and then with a cloth. Do they do this, and other of their astonishing feats, by real magic power, or is it all de-ception? If real, what is the rationale of these

ANS.—In the first place, we would like to ask your correspondent if he understands what magic power is, in its true sense? If he does, we should hardly think he would have propounded such a question. However, to briefly answer his question, we will say it is our belief that these per-

tion, we will say it is our belief that these performances are all deception, nor do the performers claim anything else for them.

Q.—What is the mode by which spirits communicate to each other in the spirit-land?

A.—The mode is simply the reflection and refraction of thought. They do not communicate by sound, for there is no need of it. Have you not sowntimes thought of a friend when you did not sometimes thought of a friend when you did not see one, and presently came before your vision the friend in mortal? We mean to say

that was soul communing with soul; or, in other words, the language of the spirit-land.

Q.—Does recognition of friends in the spirit-world depend upon thought?

A.—No, not entirely. The manifestation of thought, however, is the grand basis of all spiritual these. Without it was have no reality: withal things. Without it you have no reality; without it you have no action, no positive power.

-Can the human mind become unfolded by spirit power faster than by the ordinary mode of

A .- So far as the things of this world are concerned, its education belongs to this world, otherwise the unfoldment that belongs to this material world. Both are necessary. The human mind is always unfolded by spirit power, but your educational processes are means of assistance; nothing

-How is the impression of objects in the Q.—How is the impression of objects in the spiritual world conveyed to the senses of the A.-By action of the power of the senses,

certainly. You see by action of the eye. You hear by action of the ear. You feel by action of the sense of touch.

Q.—We understand that the spirit in mortal sees by virtue of the undulations of ether. Now what I wish to know, is there an analogous law

A.—Yes, there is.
Q.—Is the spirit's perception motion or thought?
A.—Without thought there could be no motion.

Thought may be said to be the soul of motion.

Q.—Then is there not the science of dynamics in the spirit-world?
A.—Yes.

Q.—It may be deduced to a science? A.—Yes; a spiritual science. Q.-And limited, in some sense, by mathemati cal laws or ideas?

A.—Always.
Q.—Do spirits have a clear perception of col

A.—Yes, Q.—^

A.—Yes. Q.—And of odors?

Q.—Not of sounds? -Not of sounds, such as you understand

sound to be, certainly Q.—Still the spirit has the sense of hearing?

Q.—Is it addressed by something corresponding

to sound? A.-Yes, it is addressed by that which corresponds to sound, and is only a higher condition of the same power.

Q.—Has spirit any additional senses in the spirit-land, or are these same senses sublimated? A .- It has additional faculties belonging to the same senses.

Q.—You say that spirit has a new faculty; how can that be without a new birth? -Well, in reality these faculties are not new They are only called forth by the second birth; a something that the soul has always had: a power

that it had no use for during its pilgrimage on the Q.—Does the perception of form to you, as a spirit, differ materially from your perception of form as a mortal, or from the general perception? A.—Yes, it differs very materially, and yet there is no essential difference. Form is form wherever form exists; and if seen at all, must be seen under the laws of form. If I am able to perceive any particular form in this room, I do so by virtue

of that form. I cannot do so by any purely spiritual law; that would be impossible. Q.—Do these material forms exist in the spirit-

A .- No, certainly not. It is a self-evident fact; for if you leave these forms here, how can you thought there was no returning. But I pretty have them in spirit-life?

rial forms? A.—No, we do not.

Q.—Then what constitutes the object of spirit

vision? What is it that they see? A .- It would be impossible for us to demonstrate the true condition of spirit after death in such a manner as you would clearly understand while dwelling in mortal. You must wait until you, too, cast off the physical, in order to become fully satisfied with regard to these things.
Q.—But you say spirits have perceptions of

colors? -Yes; but can you not conceive of a form which is every way more beautiful than the form in which you dwell as mortals—forms that can be which is every way more beautiful than the form in which you dwell as mortals—forms that can be likened in no way to those you have here—forms such as are adapted to your needs as a spirit?
No; you cannot conceive of them, because you have seen nothing like them. The human form is the highest which you can conceive of, because it is the highest which you can conceive of, because it is the highest which you can conceive of, because it is the highest you have on your earth. It is said to have been created in the image of God, our Father, therefore you are very apt to suppose that the spirit is clothed upon by a form after death, which is an exact counterpart of the one it left on the earth. Here you are mistaken. The spirit has all that it has need of. It finds itself, when born into the kingdom of the spirit-world, possessed of all the faculties and senses it has need of, also possessed of power to use them all. Certainly it can ask for nothing more.

Q.—Do thoughts appear objective to the spirit in the spirits in the spirits in the spirit-world understand

| Q.—Can spirits in the spirit-world understand | If you look to ma for pay, you 'll look to some the property in the spirits of anything to pay with. If you look to ma for pay, you 'll look to some them all. If you look to ma for pay, you 'll come any in the spirits of anything to pay with. If you look to ma for pay, you 'll come any in the spirit world that the falls need in the spirit world understand | If you look to ma for pay, you 'll look to some the spirit world understand | If you look to ma for pay, you 'll come any into the army, and the folks need in the spirits in the spirits in the spirits in the spirit world understand | If you look to ma for pay, you 'll look to some the spirits in the spirits

ideas as easily as words?

A. No not necessarily. They can know them if they wish. They do not often wish to. Q.—By what power?
A.—By the power of exchange of thought.

Peter Edwards.

After being away nineteen years, and dead, as

After being away nineteen years, and dead, as they say, I am back to announce meself alive. I had a name here, I suppose, but I can hardly claim that for meself now. But I suppose I must give my old name, if I want to be known at all. Well, that name was Peter Edwards. I owned a stage team, and run from Troy to Albany.

I do n't know as I can reach my two sons. Well, I've got, one down South, and the other is somewhere in the Western country. Somehow or other I've got called here; I don't know how. Something is wanted of me, but I rather think it's something about money. I left a little money to my granddaughter, a little bit of a thing when I went away from earth to live, and she was to have it when she was eighteen years of age. Well, I suppose the time has about come round now. But it seems—I rather think that's why I'm called here to day—that I left it rather crooked, and, if I remember right, I left that money to my granddaughter in that way because I—I had a motive in doing it. But, on the whole, I'm rather sorry that I did leave that matter so crooked heavened. daughter in that way because I—I had a motive in doing it. But, on the whole, I'm rather sorry that I did leave that matter so crooked, because I suppose it will cause me some little trouble to straighten it out again. Well, I was saying, I'm rather sorry, on the whole, that I left the money that way, for I suppose I shall have hard work to square up the matter; but if my sona will give me a little help, I think I shall be able to do so. It's a long way off now. [We wish to correct what seems to be a mistake on your part.] Go ahead. [You say you have been gone nineteen ahead. [You say you have been gone nineteen years; that your granddaughter is about eighteen.] years; that your grandual ghor is about eighteen.]
No, no; I may have made a mistake. You're right; I been gone in the vicinity of nineteen years. I can't give you the exact date; but that grand-daughter was a little child just trotting round. [She must be more than eighteen now.] . Well, maybe you're right; perhaps she is; yes, of course the must be but I say it's about that time and the she must be, but I say it's about that time; and it's about the money that I think I'm kind of dragged back here for. Well, I'm about as near right, I

place.
I didn't do just right myself'long to the latter part of my days here; took to drinking pretty hard. Well, I didn't do just right, that's the amount of it. I've seen some hard times in the spirit-world in being made to suffer for it; and if I aint very much mistaken, my oldest son is following right along in my wake. I don't like is following right along in my wake. I don't like to see it; but I suppose if the current that's forcto see it; but I suppose if the current that's foreing him on is so strong that he can't resist it, then there is no help for it, as I know of. But I should like to have him give me a chance to talk with him. Now if he's anywhere where I can reach him in this way, I hope he'll let me come to him, for I think I can square up that money matter and give him some good advice about bottled spirits, that he's pretty familiar with; and I'll introduce among other kind of spirits, too, if he'll let me, but some other kind of spirits, too, if he 'll let me; but he 's got to choose, I think, between the two, 'If he's willing to make friends with the kind of spirits he's got acquainted with, then he's got to

reckon, as they would be if they were in my

cut companionship with the other.

Well, this coming back and talking is good, good; but it's, after all, rather hard, when you feel you are coming back here to talk with friends, and those friends are, perhaps, five hundred miles off; the very friends you'd like most to talk to you can't, because there's land and water sepa-

rating you and them.
[What kind of suffering have you experienced in the spirit-world?] Remorse, sir; do you know what that is? Did you ever get acquainted with it? Did you ever turn any poor devil away from your door who wanted bread? If you did, you know what it is to feel remorse. sir, that's the kind of suffering I've had. [Have you outlived it?] No, I have n't outlived it, but I'm taking steps to outlive it now, sir; and I sup-pose when I've taken enough, I shall have entire-

ly outlived remorse.

Now this is from old Peter Edwards, the hardest nut in all York State; that's what they used to say of me when I was here. I ve changed, but in all the essentials that go to make up Peter Edwards, I've not changed much.

Now you just look that letter over, and you'll find I was pretty near right. I'm a pretty close calculator when my own interest is concerned. Now to look at that letter with a look that goes no further than the surface, and it seems as though there was a mistake; but you look a little below the surface and you'll see that I was about right. [Will you give the names of your two sons?] Oh, yes; Nat and Peter. Well, good-by. Maybe

when nineteen, or eighteen years and a half comes round again, I'll see you again.

Robert Harris. Tell mother she need n't look for me to come home any more. She heard that I was taken pris-oner last May, but she never heard that I died. She's looking and hoping for me to come on among every lot of exchanged prisoners that comes from the South. But I aint there.
I died in July down in Georgia. I was wound

ed in the arm and chest. I got better of that, got better of the wound in my chest, and after that the wound in my arm broke out again, wasn't taken care of; inflammation set in, I grow sicker and sicker, and at last found myself where I ave them in spirit-life?

Q.—I mean forms corresponding to these mate-lal forms?

A.—No, we do not.

Soon learned there was a way to come back, and plenty of friends to help me over the road.

I belonged to the 29th Illinois, Company D.

Well that tell the Called A.—No. Well, just tell the folks that Bob Harris, Robert Harris, is dead—that do n't seem to be the word-I don't know what to say. [In the spirit-land.] Well, I suppose that'll do. I left the earth from

prison-shed, for it wan't nothing more than that.

I should like to feel certain here that my mother would be well taken care. of; I should feel a good deal better. And I should like to feel a good deal better. that I can, sometime or other, talk to her before she comes to the spirit-world. Well, I'll let her know that I've gone, and that's something. And I'm amazing weak here, stranger, somehow of other. I don't know why it is, but I'm very weak.

Q.—Can spirits in the spirit-world understand less as easily as words?

A.—Yes, certainly.

Q.—Do spirits know all our thoughts?

A.—No, not recognarily.

Dec. 6.

ৰিম ুঠাই কলাছে Jacob Shultze. '

I was Jacob Shultze; was shot on the 1st day of Dec. 6. mr. Jane Stuart Genn.

It is but two works agone restortight since I was Jacob Shultze; was shot on the last day of the first since to community the first since in the state when restortight since I was Jacob Shultze; was shot on the last day of the first since in the state with interesting the since in the state when restortight since I was Jacob Shultze; was shot on the last day of the state since to community in the state with my folks, if the same to community in the state when restorting the short regime to bring my body home; for them that beautiful last when I was Jacob Shultze; was shot on the last day of the state of "e'realfour et it god'y that tryo revel it nod'y

MY DE OF THE ANY THEO MY U.S. Jan. 6, 1 Passed 1
Harriet E
aged 20 ye
Thus for
circle beer
daughter
strongly e
medium p medium p
usually be
sidious di
of the rea
was "no
murmuris
words of e
released t
home to a
where the

First

PAR I.I.—Th
the Ori
the Ori
from the Ori
from the Ori
from the Ori
Belngs
VIII—
throug
Sandsi
tion.
XIII—
ceous
XIII—
Man.
ter XI
Syster
Conpt
Sophic
of De
pendil
their I
Price
May Secoi OR, Heaven tained | The | pleasur world, ready f

Chapte tory; Immi III—
Spirit aliam and ter I Bein mail loso; Chaj XIV XV-L Clair Philippric

M BELIY

H01

Married. In Dover, Me., Nov. loth, 1884, by E. B. Averell, Eaq., Mr. Edward Palmer, of Castine and Miss Lucy Maxim, daughter of Jasac Maxim, of Abbot.

In St. Charles, III., Jan. let, 1885, by Hon. S. S. Jones, according to the rites of the Heligio-Philosophical Society, B. E. Elce, Esq., to Miss Clara Gyett.

Obituaries.

J. Bennett Smith, son of Mr. Daniel K. and Mrs. Me fios Smith, of New Hampton, N. H., passed from earth, jears 8 pital near Micholsville, Ky., Aug. 30th, 1863, aged

months.

The following message was written througe earth-life correspondent by his spirit to his relative filedly in your who carnestly desire that you may give sterred to in the widely-extended journal. The young yand was killed a eighth verse, was a tent-mate of Benn thrue soldiers and few months ago by a rebel sharpehoed OSEFR D. STILES.

And

Dear father, mother, from
Beyond the dreary tomaty shine,
Where gems of peerleasoom,
And flowers immort lett comes,
Your dear, departed hide,
This mortal handsriand fair,
To wreath for younnier side.
Culled from them skies my form
'Meath faroff weetly sleep,
In death dead, no sisters fond,
No parents mound may weep!
Above feenile hand may place
Affectles of mem'ry there,
No the in savest remembrance shrined,
No prond in savest prayer.
Hennett does not slumber there:
It is but the cast off shell,
he tenement of clay in which
A spirit once did dwell,
But now released from all earth's cares,
And soared to live a life
Where pain and sorrow never reach,
Nor sound of battle-strife.

I've laid my mortal armor down

I 've laid my mortal armor down,
Earth's banner I have juried,
And joined the bright, celestial ranks,
In this immortal world.
No note of warfare greets the ear,
No carnage meets the eye,
No scorching fires of anguish burn,
No storm-king passes by.

I know, dear ones, how much you miss
The form of Bennett dear,
And wish at times that he still dwelt
In your terrestrial sphere;
Each passing day you something see
That wafts to you a thought
Of him who 's gone before, and who
Can never be forgot.

I 'm glad I gave my youthful life I'm glad i gave by yound have men, Glad that, with thousands of brave men, In freedom's van! 've stood, Glad that I 've stuck a blow for Truth, For Progress and for Right, And found thereby that princely gift—
The "Victory Crown of Light,"

I've welcome many a patriot boy,
Fresh from he gory field,
Have shown them many beauties rare,
In heaveny spheres revealed;
Have walk'd with them the golden streets,
And pluked the fragrant flowers,
Which blusom sweetly everywhere,
In Ede's vernal bowers.

My spirt hovered near the spot
Whise Martin's body fell,
And ave him greeting to the land
Where many patriots dwell;
Wove talked our tent-scenes o'er and o'er,
Friermined still to fight,
Util the Union arms shall win
The victory for right.

And bless the brave and gallant boys,
From Northern homes gone forth
To battle in dear freedom's cause,
To face the cannon's mouth i
The angel army will them guard,
"As they go marching on."
And hall with them that happy day,
When Peace again shall dawn.

Then, father, mother, sisters dear, Rejoice that I have found the Port
Of Happiness and Peace;
My mortal form no more you'll see
Upon your earthly shore,
Yet you can feel that I in mind
Am nearer than before.

And when at last the mists of death

And when at last the mists of death
Becloud your outer eyes,
Your souls, beyond the reach of earth,
To Light and Joy shall rise,
To greet the bright, seraphic hosts,
Your happy kin and kith,
And 'mong the blissful number there,
Your son, J. Bennert Smith.

Passed to the Angel Home, from Dover, Me., Oct. 31st Miss Harriet Ellen, daughter of Oscar and Harriet Woodward,

Aged 30 years.

Thus for the third time within three years has this homecircle been entered by the fell destroyer, and another lovely
daughter has left the earth-home. Amiable and kind, she was
strongly endeared to her kindred and friends, and through her
medium powers she was able to ward off much of the suffering
usually borne by those wasting under the influence of that insidious disease, consumption, and also to gain a clearer view
of the realities of the spirit-world. To her clear vision there
was "no death." During her long and wasting sickness, no
murmurings escaped her, and her young life went out with
words of cheer and comfort to her weeping friends. She was
released from her carthly, and passed upward to her heavenly
home to rejoin her angel sisters in that bright world of life,
where the pangs of disease and the sorrows of parting shall be
known no more.

Rew Books.

THIRD EDITION.

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

BY HUDSON TUTTLE. Carefully revised and corrected by the author.

CONTENTS:

PAR I. CHAPTER I—A General Survey of Matter. Chapter III—The Origin of the Worlds. Chapter III—The Theory of the Origin of the Worlds. Chapter III—The Theory of the Origin of the Worlds. Chapter IV—History of the Earth, from the Gaseous Ocean to the Cambrian. Part II. Chapter V—Life and Organication. Chapter VI—Plan of Organic Beings. Chapter VII—Influence of Conditions. Chapter VIII—Dawn of Life. Chapter IX—The History of Life through the Silurian Formation. Chapter X—The Old Red Sandstone Series. Chapter XI—Carboniferous or Coal Formation. Chapter XIII—Permian and Trias Periods. Chapter XIII—Oldies; Lilas; Wealden. Chapter XIV—The Cretaceous or Chalk Period. Chapter XV—The Terriary. Chapter XVI—A Chapter of Inference. Chapter XIV—Chapter XVI—A Chapter of Inference. Chapter XVI—Oldies; Lilas; Wealden. Chapter XVI—Oldies; Lilas; Wealden. Chapter XVI—Rollies Chapter XVI—The Human Brain. Chapter XVI—A Chapter XX—The Human Brain. Chapter XVI—The Human Brain. Chapter XXI—The Source to the Origin of Thought. Chapter XX—The Source of Thought, Studied from a Fallosophical Standpoint. Chapter XXI—Etrospect of the Theory of Development, as herein advanced; Conclusions; Facis followed from their Source to their Legitimate Results. Appendix—An Explanation of seme of the Laws of Nature, their Effects, &c.

Price, \$1.25; postage, 18 cents. For sale at this Office. Price, \$1.25; postage, 18 cents. For sale at this Office. May 17.

BECOND EDITION-JUST ISSUED.

Second Volume of the Arcana of Nature. OR, THE PHILOSOPHY OF SPIRITUAL EXISTENCE AND OF THE SPIRIT-WORLD. By HUDSON TUTTLE Heaven, the home of the immortal spirit, is originated and sustand by the spirit of the spirit is originated. Heaven, the home of the immortal spirit, is originated and sustained by natural laws.

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

world, that the second edition of the second volume is now ready for delivery.

CONTENTS:

Chapter I—Evidences of Man's Immortality, Drawn from History; Spiritualism of the Nations, Chapter II—Froofs of Immortality, Drawn from History, concluded. Chapter III—Evidences of Man's Immortality, Derived from Modern Spiritualism. Chapter IV—The objects of modern Spiritualism. Chapter V—The objects of modern Spiritualism. Chapter V—Consideration of Spiritual Phenomena and their Distinction from such as are not Spiritual but Dependent on Similar Laws. Chapter VI—Space Ether. Chapter VI—Philosophy of the Imponderable Agents in their Relation to Spirit. Chapter VIII—Philosophy of the Imponderable Agents in their Relations to Spirit, concluded. Chapter IX—The Imponderable Agents as Manifested in Living Beings. Chapter X—Spiritualis Elements. Chapter XI—Animal Magnetism. Chapter XII—Animal Magnetism, its Philosophy, Laws, Application and Relation to Spiritualism. Chapter XIII—Philosophy of Change and Death. Chapter XIV—Philosophy of Change and Death. Chapter XIV—Spirit, its Origin, Facultics and Iower. Chapter XVII—Philosophy of the Spirit Sphere. Chapter XVII—Philosophy of Spirit Sphere. Chapter XVII—Philosophy of Spirit Spirit Sphere XVII—Spirit-Life. Frice \$1,251 postage 18 cents. For sale at this office.

JUST PUBLISHED.

MORNING LECTURES.
TWONTY DISCOURSES.
BELLYRING DEFORE THE PRIESDS OF PROGRESS IN NEW YORK
IN THE WINTER AND SPRING OF 1863.

BY ANDREW JACKSON DAVIS. Defeats and Victories;
The World's True Redeemer,
The End of the World,
The New Birth,
The Shortest

The End of the World,
The New Birth Stand to the Kingdom of Meaven,
The Shortest Road to the Kingdom of Meaven,
The Begrn of Anti-Christ,
The Begrn of Anti-Christ,
The Begrn of Anti-Christ,
The Begrn of Anti-Christ,
Wars of the Blood, Brain and Spirit,
Truths, Male and Fernale,
Tales and True Education,
The Equalities and Inequalities of Human Mature,
Boolal Centers in the Summer-Land,
Foventy and Riches:
The object of Life,
Expensiveness of Error in Religion,
Winter-Land and Summer-Land,
Language and Life in the Summer-Land,
Material Work for Spiritual Workers,
Ultimates in the Summer-Land,
Material Work for Spiritual Workers,
Ultimates in the Summer-Land.

1 vol., 12mo., price \$1.75; postage from For sale at this of ec. Kov. S.

THIRD EDITION HOW AND WHY I BECAME A SPIRITUALIST.

Aew yours.

THE PERSONAL MEMOIRS OF D. D. HOME, The Celebrated Spirit Medium,

BETITLED. INCIDENTS IN MY LIFE;

WITH AN INTRODUCTION BY Judge Edmonds, of New York.

The extraordinary Life and History of Daniel Home (or Hume, as he is sometimes called), the Bpirtt-Medium, from his humble birth through a series of associations with personages distinguished in selentific and literary circles throughout Europe, to even a familiarity with crowned heads, has surrounded him with an interest of the most powerful character. As a spirtt-medium his superiority is supreme, and the publication of these memoirs will probably excite as much comment in this country as they have in Europe, and will be eagerly halled by every one interested in Spiritualism.

CONTENTS:

CONTENTS:

Introduction.

Chapter 1.—Early Life; I become a Medium.
Chapter 2.—Before the World.
Chapter 3.—Further Manifestations in America.
Chapter 4.—In England.
Chapter 5.—At Florence, Naples, Rome and Paris.
Chapter 6.—In America; The Press-gang.
Chapter 7.—1857.8—France, Italy and Bussla—Marriage.
Chapter 8.—Hussla, Paris and England.
Chapter 9.—The "Cornhill," and other Narratives.
Chapter 19.—Miraculous Preservation; France and England.
Chapter 11.—A Diary and Letter.
Chapter 12.—In Memoriam.
Price \$1,25; postage free. For sale at this office: Aug. 15.

War Edition New Beady.

New Edition Now Beady.

THE HABITS OF GOOD SOCIETY.

A HAND-BOOK OF ETIQUETTE FOR LADIES AND A GENTLEMEN: with Thoughts, Hints and Anecdotes concerning Social Observances; nice points of Tastes and Good Manners, and the Art of Making onceif Agreeable. The whole interspersed with humorous illustrations of Social Predicaments; Remarks on Fashion, &c., &c. One large 12mo; elegant cloth binding.

EXTRACT FROM TABLE OF CONTENTS: Gentlemen's Preface.
Ladies' Preface.
Thoughts on Society.
Good Society.
Bad Society. Dinner Parties. Little Dinners. Ladies at Dinner. Habits at Dinner. Habits at Dinner.
Carving, &c.
Balls.
Dancing,
Manners at Supper.
Morning Parties.
Plenics.
Evening Parties.
Private Theatricals.
Receptions. &c.

Bad Society.
The Dressing Room.
The Ladies' Toilet. The Ladies' Toilet.
Dress.
Ladies' Dress.
Ladies' Dress.
Accomplishments.
Feminine Accomplishments.
Manners and Habits.
Married Ladies.
Unmarried Ladies.
Unmarried Gentlemen.
Public Etiquette.
Calling Etiquette.
Cards.
Visiting Etiquetta. Private Theatric Beceptions, &c. Marriage. Engagements. The Ceremony. Invitations. Dresses. Bridesmaids. Visiting Etiquette. Presents. Traveling Etiquette,

Dinners.

Together with a thousand other matters of such general interest and attraction, that no person of any good taste whatever can be otherwise than delighted with the volume. It is made up of no dry, stupid rules that overyone knows, but is sensible, good humored, entertaining and readable. The best and wittest book on "Manners" ever printed, and which no one should be without.
Price \$1,75; postage free, For sale at this office. Jan. 30.

JUST PUBLISHED. THE ART OF CONVERSATION WITH

DIRECTIONS FOR SELF-EDUCATION. AN ELEGANT 12NO VOLUME, IN CLOTH.

A Nadmirably conceived and entertaining book—sensible, in-structive, and full of suggestions valuable to every one who desires to be either a good talker or listener, or who wishes to appear to advantage in good society. Among the table of contents, will be found chapters upon— Attention in Conversation, Satire—Puns, Dinner Conversation, Silent People, Timidity—Its Cure,

Batire—Puns,
Barcasm,
Tocsaing,
Censure,
Fault Finding,
Compliments,
Egotism,
Politeness,
Biorics—Anecdotes,
Questioning,
Liberties,
Impudence,
Staring,
Every young and even old person should get this book; read
it, and study it over and over again; and follow those hints in
it which lead them to break up bad babits and cultivate good
ones. It is the most perfect and excellent work of the sort
ever published.
Price \$1.50; postage free.

Billet People,
Timidity—Its Cure,
Miscellaneous Knowledge,
Languagea,
Vulgarisms,
Argument,
Disagrecable Subjects,
Selfisiness,
Selfisin

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

Two Volumes, 18mo., nearly 800 pages. THIS REMARKABLE and POWERFUL WORK comprehends an exhaustive treatment or the WOMAN QUESTION. The argument embraces the following divisions:

THE RELIGIOUS, THE HISTORIC. THE ORGANIC, THE ESTHETIC, Also, the testimony of Popular Sentiment and Common Observation; with a clear Analysis of Woman's Nature and Experiences; Her Affectional Qualifies, intellectual Methods, Artistic Powers, Capabilities in Evil, Woman in the Kingdom of Uses, Maternity, Spiritual Development, The Ideal Woman, Era of the Femining, &c., &c., &c., &c.

The following are specimens of the notices already extended this work by the press:

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

"A book which is likely to attract no little attention."Evening Post. "Unlike any of the works on Woman that has proceded it, broader, deeper and more comprehensive."—New Covenant.
"A very thoughtful and suggestive work."—Rus. News.
"It has profoundly impressed us, both in regard to the grandeur of its object, and the ability of its author."—Liberator.

"Mrs. Farnham writes perspicuously and invitingly."-Chicago Journal. Price, plain muslin, \$3,00; extra gilt, \$4,00. For sale at this office. THIRD EDITION-NOW READY.

WHATEVER IS, IS RIGHT. BY A. B. CHILD, M. D.

TMHS popular work has now reached its third edition, and is a still in good demand. The following are the subjects of each chapter:—Truth; The Pursuits of Happiness; Nature; Nature Rules; What Appears to be Evil is not Evil; A Spirtual Communication; Causes of What we call Evil; Evil does not Exist; Unhappiness is Nocessary; Harmony and Inharmony; The Soul's Progress; Intuition; Religion—What is lt? Spiritualism; The Soul is Real; Scif-Righteousness; Scif-Excellence; Vision of Mrs. Adams; Human Distinctions; Extremes are Balanced by Extremes; The Ties of Sympathy; All Men are Immortal; There are no Evil Spirits; Harmony of Soul that the All-Right Doctrine Produces; Obsession; The Views of this Book are in Perfect Harmony with the Precepts and Sayings of Christ; What effect will the Doctrine of this Book have upon Men?

Price \$\frac{1}{2}\$, 00, postage is cents. For sale at this office. Price \$1,00, postage 18 cents. For sale at this office.

May 14.

BOUL AFFINITY.

BY A. B. CHILD, M. D.

THIS BOOK breaks through the darkness and affictions of earthly alliances, and tells each and every one who his and her own other halfs. It transcends the tangle and wrangle of Free-Loveism, that falls with falling matter, and tells what Spiritual Love is, that shall grow brighter and purer forever. This book is warm with the author's life and earnest feeling. It contains terse, bold, original, startling thoughts. It will be a solace to the afflected and downtrodden of earth.

Price, 20 cents; postage, 2 cents. For sale at this office. THE RORAN;

COMMONLY CALLED THE ALCORAN OF MOHAMMED, TRANSLATED into English immediately from the original Arabic. By George Sale, Gent., to which is prefixed

The Life of Mohammed; or, the History of that Dectrine

Which was begun, carried on, and finally established by him in
Arabia, and which has subjugated nearly as large a portion of
the globe as the religion of Jesus has set as liberty.

Price \$1.50; postage 30 cents. For sale at this office. tf 5.1

LOVE AND MOCK LOVE; OR HOW TO MARRY TO CONJUGAL SATISFACTION.
BY GEORGE STRAKES. This is the name of what the Boston Investigator calls "A very handsome little work," and of which the Boston Cultivator says—"A more unique, racy and practical essay has not often been written." Its leading topics are:—"

1. Vulgar Conceits of Love.
2. What the Foets say of Love.
3. Conflicting Noitons of Love.
4. Characteristic of Mock Love.
5. Eattonale of True Love.
6. The Pathetism of Love's Pretensions.
Price 25 cents; gilt edition 40 cents; postage 5 cents. For sale at this office.

TWELVE MESSAGES

TROM THE SPIRIT OF JOHN QUINCY ADAMS, through I Joseph D. Stiles, medium, to Josiah Brigham, of Quincy. This volume is embollished with fac-simile engravings of the handwriting of John Quincy Adams, Abigail Adams, George Washington, Alexander Hamilton, Richard Henry Lee, Stephen Hopkins, Thomas Jefferson, Samuel Adams, Lavater, Molanethon, Columbus, Cromwell, Sackaen, and others, written through the hand of the medicate. The second of the product of the product of the columbs of the product of the columbs. The second of the product of the p

out.
Price, cloth, \$1.50; full gilt, \$2. Postage, \$5 cents. For sale at this office.

THE APOURYPHAL BLW TESTAMBRA, A DAMSKIN, WASHED BY WASH. A DAMSKIN, WASHED BY WASH. A DAMSKIN, WASHED BY WASH. A DAMSKIN, WASHED BY BY WASH. A DAMSKIN, WASH. A DAMSK

Aew Books.

THIRD EDITION

A SPLENDED VOLUME, ENTITLED,

POEMS FROM THE INNER LIFE! BY MISS LIZZIE DOTEN.

THE quick exhaustion of the first edition of these beautiful.

Poems, and the rapid sale of the second, shows how well they are appreciated by the public. The peculiarity and intrinsic merit of the Poems are admired by all intelligent and liberal minds. There had long been an earnest call for the republication in book form of the Poems given by the spirit of Poe and others, which could not be longer unheeded, hence their appearance in this splendid volume. Every Spiritualist in the land should have a copy.

Table of Contents

A Word to the World [Prefatory];
The Prayer of the Sorrowing,
The Bong of Truth,
The Embarkation,
The Embarkation,
Kepler's Vision,
Love and Latin,

The Spirit-Child, [By "Jennle.]

The Revelation,
Hope for the Sorrowing,
Compensation,
The Eagle of Freedom,
Mistress Glenare, [By Marian.]

Little Johnny,
"Birdle's "Spirit-Song,
My Spirit-Home, [A. W.
Sprague.]

I Still Live, [A. W. Sprague.]

The Mysteries of Goddiness,
Lecture.

Farewell to Earth, [Poe.] PART IL

Retail price of the full glit edition, \$2.00; postage free. Betail price of the edition in cloth, \$1,25; postage, 16 centa. Published by WILLIAM WHITE & Co., 158 Washington street, Boston. JUST OUT.

Spiritual Sunday School Manual! For Sunday Schools, Homes, Circles, Conferences, the Closet, etc.; An Easy Plan
for Forming and Conducting
Sunday Schools.

By the Author of the "Plain Guide to Spiritualism." By the Author of the "Plain Guide to Spiritualism."

THE great demand for some book for starting and conducting
Spiritual Sunday Schools, and for the use of the young at
home, is at last met by this Manual. The style and plan are so
plain and easy, children themselves can form schools or classes,
and yet the book is entirely free from the silly and the stale,
the dogmatic and the sectarian. The old as well as the young
cannot fall to find this book attractive and exceedingly suggestive. Teachers and pupils are put on the same level. No tasks
are imposed; no "catechism" spirit is manifest; no dogmas
are taught, and yet the beautiful sentiments of Spiritualism
are presented in the most simple and attractive siyle. The
book contain a brief Introduction—How to use this Manual—a
series of rich, original Readings. Responses, &c., for opening
and closing schools—Lessons and Questions on every practical
and important subject, the lessons and questions being separate, many of the questions with no answers—Gems of Wisdom from ancient and modern authors—Infant Lessons and
Questions—a variety of Little Spiritual Stories, most touching
and exquisite, and a choice, new collection of the finest Spiritual Songs and Hymms, with familiar tunes.

One hundred and forty-four compact pages. Sent by mail
free for 30 cents. Liberal discount to the Trade and to Sunday
Schools.

choois.
Address Publishers, WM. WHITE & CO.
BANNER OF LIGHT ORPICE,
April 23. 158 Washington street, Boston, Mass.

THIRD EDITION.

THE LILY-WREATH

SPIRITUAL COMMUNICATIONS RECEIVED CHIEFLY THROUGH THE MEDIUMSHIP OF MRS. J. S. ADAMS. " BY A. B. CHILD, M D.

Go and whisper to the children of earth, and tell them that what they term the fleeting vision, is but the soul's reality.—FLORA. What they term the neeting vision, is but the soul's reality.—
FEDRA.

THE little buds that have in love been given, are now gathered and twined in "Love's" "Lily Wreath." No thought of self-approval prompts the hand that scatters them to uncrowned brows. He gives, from "Love's bright bower, buds that have daily opened fragrant to his soul. Let them fall gently on the brow of many forms that come to angel-gardens, gathering liope's bright wreaths. Even from spirit-echoes, even from angel-pens, there come imperfect breathings, that call for Charity's soft mantle to rest thereon. They have been whispered in love, they have been breathed from happy homes, where earth's children shall abide. To each and all, Love whispers, "Come," and the buds shou hast gathered from the "Lily-Wreath," bear with thee on the breath of pure affection; and brighter, softer garlands shall crown thee, undying, to deek thy brow forever.

to deck thy brow forever.

Price \$1, postage 16 cents. For sale at this diffice. Ap'1 23. A FRESH LOT, JUST RECEIVED FROM THE BINDERY. THE WILDFIRE CLUB.

BY EMMA HARDINGE.

CONTENTS:

The Princess: A Vision of Hoyalty in the Spheres.
The Monomaniac, or the Spirit Bride.
The Haunted Grange, or The Last Tenant: being an Account of the Life and Tines of Mrs. Hannah Morrison, sometimes styled the Witch of Rookwood
Life: A Fragment.
Margaret Infelix, or a Narrative concerning a Haunted Man. The Improvisators, or Torn Leaves from Life History.
The Witch of Lowenthal.
The Phantom Mother; or, The Story of a Recluse.
Haunted Houses. No. 1.—The Picture Spectres.
Haunted Houses. No. 1.—The Sanford Ghost.
Christmas Stories. No. 1.—The Starager Guest—An Incident founded on Fact.
Christmas Stories. No. 2.—Faith; or, Mary Macdonald.
The Wildfire Ciub: A Tale founded on Fact.
Note. "Children and fools speak the truth."

Price \$1,25; postage 20 cents. For sale at this office. Oct.15.

AN EYE-OPENER.

SECOND EDITION. "Citateur par Pigault." Le Brun.
Doubts of Infidels, embodying Thirty Important Questions to the Clergy. Also, Forty close Questions to the Doctors of Divinity. By Zepa.

CON TENDS,
Page I.

Preface; Introduction: The Old Testament: The Bible and other Sacred Books; The New Testament; History and the Bible; Biblicai Contradictions; On the Prophets; Pagan Mythology; Creation of the World; Jesus Christ; Miracles; Popery; The Priesthood; Dr. Power's Bermon Criticised; The Christian and the Heathen; Effects of Believing the Bible; Solomon's Songs.

PART H.

Solomon's Songs.

Doubts of Infidels; Questions of Zepa to the Doctors of Divinity; Letter to the Clergy; Scripture Narratives—The Tete-a-Tete with Satan: The Mystical Craft; John Calvin; The Passage in Josephus; Wesley's Letter, published in Hetherington's Irial, (from the Life of the Bev. John Wesley, published 40 cents; postage, 4 cents. For sale at this Office.

EVIDENCES

MODERN SPIRITUALISM, DEING a Debate held at Decatur, Michigan, March 18th.

13th and 14th, 1861, between Mr. A. B. Whiting and RevJoseph Jones, upon the question: "Besolved, That the origin of Modern Spiritual Phenomena is entirely Hypothetical,
and therefore, the Revelations from that source are not at all

salighte."

reliable."
This discussion created great interest in Decatur, and vicini ty, as the disputants are well known as gentlemen of ability. Mr. Whiting is one of the ablest lecturers in the spiritual ranks. This pamphlet of one hundred and fourteen pages, is just such a document as our friends should circulate among keptics.
Price 40 cents, postage free. For sale at this office.

THE WONDERFUL STORY OF RAVALETTE;

TOM CLARK AND HIS WIFE,
TIMEIR DOUBLE DREAMS AND HIS WIFE,
THEIR DOUBLE DREAMS AND THE CURIOUS THINGS THAT
BEYEL THEM THEREIN; OR, THE BOSICEUICIAN'S BYOKY.
BY DR. P. B. RANDOLPH, author of "Fro-Adamite Man,"
"healings with the Dead," etc., etc.
The author, in his introductory, says, "In giving what follows to the world, no one can be more alive to the fact that this is the latter half of the nincteenth century, and that the present is emphalically the era of the grandest Utilitarianism. Revolution, Matter-of-Fact, and Doubt; that the world ever knew, than is the editor of the following extraordinary tale. He has no apologies to make for offering it—no excuses, even as a novelist, for departing from the beaten track of "well-beautiful the constitute the staple of the modern novel."
Frice 4.25, postage free. For sale at this office. May 28.

THE EMPIRE OF THE MOTHER

THE CHARACTER AND DESTINY OF THE BACK. BY HENRY C. WRIGHT,

Author of "Marriage and Parentage," "The Unwelcome Child," "A Kiss for a Blow," "The Belf-Abnegationist, or Earth's True King and Queen."

The Health of Women—the Hope of the World.

The onsidering Man and his Destiny, I view him in three L states:—(1) in that which intervenes between conception and birth, which I call his pre-scale state; (2) in that which intervenes between his birth and the death of his body, which I call his post-scale state; (3) and in that which begins at the death of the body and never ends, which I call his post-scale state; (3) and in that which begins at the death of the body and never ends, which I call his desembedderd state; or, his life wides the evil.

Price, cloth 30 centry paper 30 centre; postage 8 centre for cloth, 4 centre for paper. For sale at this onice.

A B C OF LIFE. TWHIS BOOK, of three hundred Aphorisms, on thirty-six printed pages, contains more valuable matter than is ordinately found in hundreds of printed pages of popular reading matter. The work is a rich treat to all thinking minds:

Trice, 25 cents. For eals at this Office ... tr., Dec. 12.

FURTHER: COMMUNICATIONS PROM.

Miscellaneous.

WASH TUB SLAVERY ABOLISHED



QUICKER,

EASIER and BETTER THAN ANY OTHER MACHINE EVER USED!

AND TO WASH CLEAN 6 Shirts in 7 minutes, or 4 Sheets in 4 minutes, or

20 Pillow Cases in 5 minutes, AND

OTHER CLOTHES IN PROPORTION: AND WITH ONE-QUARTER OF THE WEAR TO THE CLOTHES OF HAND WASHING.

AGENTS WANTED! In every Town in the Union. They are making from \$30 to \$90 per week. Send for Circular, inclosing stamp.

s. W. PALMER & CO., Nov. 19,-2tm STONINGTON LINE! INLAND ROUTE!

NEW YORK, VIA GROTON! Cars leave Station of Boston and Providence Railroad for COMMONWEALTH,"

CAPT. J. W. WILLIAMS, MONDAYS, WEDNESDAYS and FRIDAYS; for Steamer "PLYMOUTH ROCK," "APLYMOUTH ROCK,"

CAPT. J. C. GEKE, TUESDAYS, THURSDAYS and SATUBDAYS, at 5.30 o'clock, p. M., landing in'New York at Pier No. 18 North Elwer, (foot of Cortiandt street) connecting with all Raliroad and Steamboat lines for the North, South and West. Tickets furnished and Baggage checked to New York, Philadelphia, Pittsburg, Pa., Baltimore, Md., Washington, D.C., Dunkirk and Buffaio, N. Y., and the West. Passengers for Philadelphia, Baltimore and Washington, make connections with the Raliroad without Charge or Transfer at New York. Breakfast can be obtained on board the boat at New York. Breakfast can be obtained as the same for the above places. Returning, one of the above boats leave Pier 18, New York, at 5 p. M. Freight taken at lowest rates. Steamers' Berths and State Rooms obtained at 78 WASHINGTON STREET, and at the BOSTON AND PROVIDENCE R. R. STATION, Pleasant street, foot of the Common.

JOHN O. PRESBREY, Agent,
Boston, July 23.

76 WASHINGTON STREET.

DRUNKARD, STOP I

THE Spirit-World has looked in mercy on scenes of suffering from the use of strong drink, and given A REMEDY that takes away all desire for it. More than three thousand have been redeemed by its use within the last three years.

The following from a lady in New Hampahire seems to be inspiration, for she could not have known how I got the prescription:

"I should think you would send your cure for Intemperance through every place to the afflicted women. God must have

"I should think you would send your cure for Intemperance through every place to the afflicted women. God must have inspired you how to make it. Please excuse my writing so, for I am so overloyed with my success that I want others to have it and make their homes happy.

From a grateful friend, E. G."

Send for a Cinculan. If you cannot, call and read what it has done for thousands of others. Encloses tamp.

The N.B.—It can be given without the knowledge of the patient. Address, C CLINTON BEERS, Electrician and Practical Physician, 31 Essex street, Boston.

Nov. 12.—cow 12w

THE INDIAN REMEDY;
CONTAINING, among other medicinal agents, the roots of a plant spoken of by an old medical Author, as follows:
"The roots are employed internally in hematuria, or bloody urine, uterine hemorrhage, immoderate menstrual discharge, blood-splitting, heetic fever, asthma, catarrhal cough, profuvia, &c., either in powder, or in infusion. In female complaints, such as leucorrhea, menorrhea, and after parturition, they act as good satringents. The Indians value them much as such, both in Canada and Missouri."

By the structure and shape of the root of this plant, Nature seems to have indicated it as her peculiar remedy for female complaints, Its shape is a perfect fac-smile of the uterus and its Fallopian tubes—hence its power in the arrest and prevention of parturient and other foodings, and the cure of the complaints recited in the extract above.

This medicine is prepared by and had only of the subscriber. \$2,00 per package—sent by mail on receipt of price.

HORACE DRESSEI, M. D.,
Dec. 31. THE INDIAN REMEDY;

The Great Indian Catarrh Remedy WILL positively cure the Catarrh when perseve

times per day.

New York, Nov. 28, 1864.

Dr. A. J. Higgins—Sir: For a long time 1-had been troubled with Catarrh, and had tried many remedies without success, when last spring a friend sent me a box of your "Indian Catarrh Remedy," which gave immediate relief, and with the aid of a few more boxes I am almost entirely cured. Of an ultimate cure I have not the least apprehension. I shall do all I can to extend its use among suffering friends.

560 West 23d street. Yours, &c., GEO. F., MARTIN. Bent by mail on the receipt of 50 cents and a 3-centstamp. Address, DR. A. J. HIGGINS, 142 South Clark street, Chicago, Ill.

WILLIAM DENTON, GEOLOGICAL LECTURER

MINING GEOLOGIST, IS PERPARED TO EXAMINE AND REPORT ON GOLD, COPPER,

MANGAMESE, OIL, COAL, AND OTHER MINERAL LANDS. Jan 7. Sw THE SPRITUAL CIRCLE of this city, believing that there is no better field for usefulness than that presented in this community, whiles to correspond with some excellent male Test Medium, with a view of ultimately securing his professional extilest.

The Circle will furnish, free of charge, a good room, fuel, &c.

The Circle will furnish, free of charge, a good room, fuel, &c.

Please address, stating particulars in regard to kinds of tests, etc., given. DR. SAMUEL GILBERT, Lock Rox No. 33, Memphis, Tenn.

3we—Jan. 7. Memphis, Tenn.

MISS L. HASTINGS,

(Italian Method,) and French and Latin Languages, will
visit pupils at their residences, or receive them at her own, 23

Lowell givet, Boston. Terms ressonable.

15—June 18.

BROKEN LIGHTS.

BY PRANCES POWER COBBE. N INQUIRY INTO THE PRESENT CONDITION AND AN INQUIRE PROSPECTS OF RELIGIOUS FAITH. Probably no work of the present day-if we except "Renan's Life of Jesus "-on any religious subject, has attracted more attention than this work, from the pen of this vigorous trans-Atlantic writer. We carnestly commend it to the attention of all, without regard to class or sect.

more attention than this work, from the pen of this vigorous trans-Atlantic writer. We carnestly commend it to the attention of all, without regard to class or sect.

"BROKER LIGHTS" is a title which might readily be mistaken for that of a novel, but is not inappropriate to the far graver work for which it has been chosen. The lighte by which the religious world has walked for thousands of years are certainly broken in the reflections furnished by Frances Power Cobbe, an English woman who is known to use a having compiled a collection of the works of Theodore Parker. She is a woman of ability, working in addrection to which the tastes and convictions of very few women would lead. She discusses the various forms of Christian theology with scrupulous candor, so far as she understands them, being evidently sincere in the position she holds that the libite is at war with science, and is doomed to capitulate in the struggle. Nhe accounts for the acceptance of prevalent doctrines by the assection that "men's minds are saturated with such ideas from early childhood.

She takes the ground apparently that reason is the loftlest of human powers. She is unwilling to sceep in defence of the Scriptures any interpretations modified by the progress of the Age; asserting that the Maker of the human intellect knew how to address it, and the inference which mankind have should draw. Few of her opponents will dispute this state ment, but very many of them believe that the Bihle was adapted to a progressive race and widely varying conditions, holding spiritual food for diverse natures, and admitting countiess in terpretations, all vitalized by some underlying truth. She thinks it incredible that God's Word could have contained teachings which for eighteen centuries have failed to comprehend the same in kind, if not in degree, as that of other instructive works, and she regards this method of interpretation is the same in kind, if not in degree, as that of other instructive works, and she regards this method of interpretation as th

SECOND EDITION. SKETCHES FROM MATURE For My Juvenile Friends.

Off subjects highly important to the human timity by A CHARMING BOOK for Javaniles, by one of the most Price, bound in cicht, 75 cents, poetage if cents; near, poetage if cents; peetage if cents; peetage if cents; peetage if cents at this office. If Early 14.

For sele at this office. DY FEARCES BROWN.

Mediums in Boston.

MRS. R. COLLINS, CLAIRVOYANT PHYSICIAN and HEALING MEDIUM,

No. 6 Fine Street, Besten,
CONTINUES to heal the sick, as Spirit Physicans control
her for the benefit of suffering humanity.
Examinations \$1,00. All modicines prepared by her wholly
composed of Boots, Barks and Herbs gathered from the garden
of Nature.

tf—Jan. 7.

DR. MAIN'S HEALTH INSTITUTE, AT NO. 7 DAVIS STREET, BOSTON.

THOSE requesting examinations by letter will please ea a close \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and age.

Jan. 7.

Address, and state sex and age.

Jan. 7.

MIRS ANNA RYDER,

TRANCE MEDIUM, will be pleased to receive her friends
at the CIRCLE ROOMS of MRS. ANNIK LORD CHAMERSLAIR, 188 Washington atreet, Boston, or will visit families,
Hours from 10 A. M. to 5 o'clock p. M. &w—jan. 16. HOURS from 10 A. M. 10 50 CIOCK F. M.

MRS. FRANCES, PHYSICIAN and BUSINESS kinds of business, Price One Dollar. Has all kinds of Medicines. Her Ross Chatmant, for Scroula, Sores, Pimpled Faces, &c., &c., 25 cents a box.

Hours from 9 A. M. to 97. M. DON'T RING. 447—Dec. 31.

DR. WILLIAM B. WHITE, Sympathetic, Clair-voyant, Magnetic and Electric Physician, cures sil dis cases that are curable. Nervous and disagreeable feelings removed. Advice free; operations, \$1.00. No. 4 Syrvasoox PLACE, (leading from South Bennet street), Boston. Jan. 1. MRS. J. S. FORREST, PRACTICAL, MAGNETIC and CLAIRVOYANT PHYSICIAN, 91 Harrison Avenue, 1st door from Bennett street, Boston, Office hours from 9 a.m. to 4r. M. 19m.—Jan. 21.

MRS. LIZZIE WETHERBEE, Healing Medium, No. 12 Lincoln St. (near Summer.) Boaton. House TV. um. No. 12 Lincoln St. (near Summer.) Boston. Hours from 9 till 12 M., and 2 till 5 P. M. No medicines given. Dec. 31.

MADAME GALE, Clairvoyant, Healing and Test Medium, 18 Lowell street. Examination by lock of bair, sent by letter, \$1,00 and two three-cent stamps. Dec. 24.

SAMUEL GROVER, HEALING MEDIUM, No. 13 DIX PLACE, (opposite Harvard street.)

MRS. LATHAM continues to exercise her gift of healing at 292 Washington street.

MRS. S. J. YOUNG, Medium, No. 80 WARREN STREET, Boston, Mass.

3m°-Dec. 31.

SOUL READING.

SOUL READING,
Or Paychometrical Delineation of Charactor.
MR. AND MRS. A. B. SEVERANCE would respectfully
Mannounce to the public that those who wish, and will visit
them in person, or send their autograph or lock of hair, they
will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past
and future life; physical andsea, with prescription therefor;
what business they are best adapted to pursue in order to be
successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married
whereby they can restore or perpetuate their former ove.
They will give instructions for self-improvement, by telling
what faculties should be restrained, and what outlivated.
Seven years' experience warrants them in saying that they
can do what they advertise without fail, as hundreds are willing to testify. Neptics are particularly invited to investigate.
Everything of a private character xxrr structer as succe.
For Written Delineation of Character, \$1.00.
Hereafter all calls or letters will be promptly attended to by
either one or the other.

Address, MR. AND MRS. A. B. SEVERANCE,
Jan. 7. if Whitewater, Walworth Co., Wisconsin.

JAMES V. MANSFIELD,

TEST MEDIUM. ANSWERS SEALED LETTERS, at 102 West 15th street, lew York.
TERMS—\$5,00 and 4 three-cent stamps. Jan. 14.

MR. & MRS. H. M. RICHMOND MK. & MKS. H. M. RICHMOND

HAVE opened rooms for Healing the Sick, without medicine, at No. 27 Shirth's ARGADE, until April. No charge to the poor.

Rochester, N. F., Jan. 1, 1665. 3w* Jan. 7.

SEALED LETTERS ANSWERED.

L. FARNSWORTH, Medium for Answering Scaled Letters, has located in Chicago, 111. Persons enclosing \$2,00 and scaled letter, will receive a prompt reply. Post Office address, 110x 3577, Chicago, 111. Residence, 469 West Lake street.

Jan. 7. 1w*

DR. J. A. NEAL, No. 34 West 15th Street, New York, still continues his treatment of Disease by a plan of manipulation peculiar to himself, and which is very uniformly successful. Confidence of complete success is at once established in the minds of patients, when his method is once applied. He is prepared to receive boarders as patients. Jan. 7.

AMUEL H. PRENTISS, Healing, Speaking and Trance Medium, No. 2 Concord street, Worcester Mass.

NEW AND STANDARD WORKS ON SPIKITUALISM. ALSO, PAMPHLETS, NEWSPAPERS, ETC.,

FOR SALE BY J. BURNS, PROGRESSIVE LIBRARY, 1 WELLINGTON ROAD, CAMBERWELL, LONDON, ENG.

ALL New Publications on the Spiritual and Progressive
Philosophy, whether published in England or America, can be procured as above, soon after their issue; also, any of

the Works advertised in the columns of the BANNER OF LIGHT

Subscriptions taken for the BANNER OF LIGHT at 17s per annum. Sample copies always on hand. tf-Oct 1. SCENES IN THE SUMMER LAND

NO. 1.-THE PORTICO OF THE BAGE. BY HUDSON TUTTLE. THE Artist has endeavored to impress on canvas the view he has often had clairvoyantly of a landscape in the Spheres, embracing the llome of a group of Sages. Wishing those who desire to have the same view as illmeelf of that mysterious land beyond the guil of darkness, he has published it in the popular Carrs be Visirrs form. Single copies 25 cents, sent free of postage. Large size photograph, \$1; large size colored, \$3. Usual discount to the Trade. For sale at this office, June 25.

PROGRESSIVE PUBLICATIONS. WESTERN DEPOT, No. 256 STATE STREET, COTHER HEIF son street, Chicago, Ill. Agency for the "Banner of Light,"

THE GET IBERAL, SPIRITUAL, PROGRESSIVE AND REFORMATORY BOOKS AND PERIODICALS. A fine assortment of STATIONERY, NOTIONS, PHO-FOURAPHS, &c., will be kept constantly on hand.

Address, TALLMADGE & CO.,
Box 2222 Chicago, Ill.

April 30.

SPECIAL NOTICE.

I HEREWITH offer my services to the friends and investigators of the Spiritual Religion and Philosophy, in places remote from the frequent visits of lecturers on those subjects. Friends convening together can appoint one of their number to read the written lectures I will send for that purpose. By the charge of a small admission fee to these social gatherings, the lumblest means cannot be overtaxed, and some good may be attained. I make no price, but will cheerfully accept whatever the friends of Truth are able and willing to allow me, provided that it compensate me for my time. Please send in your orders after the list of January, 1865, and by so doing help your faithfully tolling slater.

Lazalie, Ill., Dec. 5, 1864.

DYNAMIC INSTITUTE.

HAVING purchased the elegant residence of the late Moses
Kneeland, Esq., we have fitted it up for the reception of
patients, and invite the suffering throughout the country to
our successful as well as peculiar method of treatment, being
the same as practised by Drs. Newton and Bryant, and pronounced by many who are conversant with the cures of both
equally wonderful. Residence on Marshall, second door south
of Division street. P. O. Drawer 177.

Bills. PERSONS, & GOULD.

Milwaukee, Wit., Nov. 7, 1884.

ADELPHIAN INSTITUTE.

BOARDING AND DAY SCHOOL FOR YOUNG LADIES, will commence its Winter Session on Tuesday, Oct. 25th, continuing five months. A Teacher of Gymnastics will give instruction in the new system of Parlor Exercises. The location is healthy and beautiful. Terms moderate. For Circulars giving details, address BELLE BUSH, Norristown Mont gomery Co., Pa. 1—Oct. 8.

UNION SOCIABLES A RE held every TUESDAY EVENING, in LYGRUM HALL, A 87 Tremont street, Buston. All Spiritualists are invited, Dancing to commence at 8 o'clock precisely. Telest admit-ting a Gentleman and two Ladies, 75 cents. 5m°—Oct. 18.

DIARRIGEA CORDIAL.
THOSE desirous of procuring a superior' article for the cure
of Diarrhoza—for children as well as adulta—can do se
by forwarding \$2.00 by letter to DE. J. T. GILMAN PIKE,
(itoom No. 2,) Hancock House, Boston. if;—Oct. 1. DELA MARSH, at No. 14 BROWNERD STREET, keeps constantly for sale a full supply of all the Spiritual and Re offmatory Works, at publishers' prices.

The ALL ORDERS PROMPTLY ATTEMPED TO.
Jan. 1.

SIX DOLLARS FROM 50 CENTS. CALL and examine something argently needed by every-tiody, or sample will be sent free by mail for 50 cents, that retails for \$4,00. R. L. WOLCOTT, 170 Chatham Squars, N. Y. Nov. 26—ly

CORN DOCTOR, ROOMS 21 TEMPLE PLACE, Boston. Hours from 7 A. M. to 9 F. M. Dr. K. has had twenty-five years' of experience. OLEMENT'S IMPROVED ARTIPICIAL LEG, CUEBIOR so all others in durability, lightness and finish.
Information furnished on application, in person, or by letter. Address, RICHARD CLEMENT, 1925 Chesting street,
Philadelphia, Pa. 8we—Dec. 17.

MISS LIZZIE WHITTLE, Fashionable Cloak
and Dress Maker, 50 Warren street. Work done at the
residences of customers, if desired.

Dec. 31. DR. J. T. GILMAN PIKE, Hancok House, - - Court Square, A. B. CHILD, M. D., DENTIST, 50 School Street next door last of Parker House.

half of the time for six months,

Miss Martha L. Brownith, trance speaker, in Taunton, Mass, during January; in Stafford, Cill lecture February; in Worcester during March; in Italy, during April: in Portland, M. during April: in Piymouth, May 8 and 1s; in Portland, M. during and 27, and during September. Address at New Haway 20 of George Beckwith.

J. H. Randall, and Henry B. Allen will remain in B6 on, Mrs. Sarah Helen Matthews will speak in Eden Mil. Vt., during January. Address care of Sabino Scott.

Lois Waisbrooker will speak in Wellington, O., Jae. 22; in Liverpool, Jan. 29; in Genova, Feb. 5 and P2.

Miss. Sarah Helen Matthews will speak in Chicopes during January. Address sa above, or South Hardwick, Vt. Miss. B. A. Horton has removed her residence to Rutland, Vt. She will answer calls to speak Sundays and attend functions.

rals. Address, Rutiand, vt.

Mrs. Sophia L. Chappell will speak in Dayton, O., one
Sunday every month. Address, care of Mrs. A. Patterson,
No. 260 Walnut street, Cincinnati, O.

No. 260 W amut street, Cincinnati, O... Patterson, MRS. FRANCES LORD BOND will locture in Lowell, Mass., in June. Address, care of Mrs. J. A. Kellogg, Amherst, Mass., in Charles A. Hayden will speak in Lowell during January March: in Choisea during February; in Havernill during April 23 and 36.

MRS. M. S. TOWNSERD speaks in Woodstock. Vt., during muary; in Charlestown, Mass., during March. Address as

January; in Charlestown, Mass., during March. Address as above.

Austem E. Simmons will speak in Bridgewater, Vt. on the first Sunday, and in East Bethel on the fourth Sunday of eyer month during the coming year.

J. M. Peebles will speak in Portland, Mo., during January in Washington, D. C., during February. Week-day evenings he will lecture in the vicinity upply Spiritualism, before literary associations, or Temperance and Masonle fraternities. Correspondents please address as above; or Battle Creek, Mich.

Mich.

WARRY CHAST will lecture in Washington, D. C. during
January. He will also speak week evening on the war, the
currency, reconstruction, the origin and dekiny of the races,
etc. He will receive subscriptions for the Banner of Light.

etc. He will receive subscriptions for the Baner of Light.

Mins. Augusta A. Currier will speak in Wirester during
January; in Lowell during February. Address box 815, Lowell, Mass.

Mass. E. A. Bliss, of Springfield, Mass., will speak in Charlestown, Jan. 22 and 29, and Feb. 5 and 12; in Plymoth, Feb. 19
and 26; in Lowell during March.

J. L. Potter, trance speaking medium, will lecture in Des Moines, Iowa, every Sunday until further notice.

MRS. A. P. BROWN will speak in Danville, Vt., every other sunday until further notice. Is at liberty to speak of week-

day evenings, if wanted.

Miss Susia M. Johnson will speak in Taunton during the ruary; in Plymouth, March 19 and 26; in Providence Aduring June. Address, 80 Warron street, Boston, or ababate.

Mrs. Lypia Ann Prarsall will lecture one-half the Unext

Mns. Alcinda Wilhelm, M. D., inspirational speaker, vin speak in Pennsylvania during January. Address, care of I Spackman, Lancaster avenue and 34th street, West Philade, phila, Pa.

JAMES M. ALLEN will speak in Quincy, Jan. 29. Address, Banner of Light office, Boston. J. G. Fish will speak in Providence, R. I., during January and March: in Worcester, Mass., during February. Address, Ganges, Allegan Co., Mich., or according to appointments.

W. K. RIPLEY will speak in Plymouth, Mass., Jan. 22; in Poxboro', Feb. 5 and 12; in Portland, Me., Feb. 19 and 26. Address, Snow's Falls, Me.

Miss Emma Houston will lecture in Providence during February; in Taunton, March 19 and 28; in Somerville, Ct., April 2, 9, 16 and 23. Would be happy to make chastements for the spring and summer. Address, Manchester, M. H.

MRS. SARAH A. BYRNES, 87 Spring street, East Cambridge

Mass.

D. H. HAMILTON will visit the West this winter. Will for ture on the route. Subject: Reconstruction, or the Miles and Fraternity. Address for the present, Lewiston Me.

SAMUEL UNDERHILL, M. D., is again in the field, and ready to receive calls for lectures. Address care of A. J. Davis, 716 Canal street, New York.

MRS. FRANCES T. YOUNG, tranco speaking medium, No. 12

MRS. EMMA M. MARTIN, Inspirational speaker, Birmingham.

MES. FRANK REID, inspirational speaker, Kalamazoo, Mich. A. P. BOWMAN, inspirational speaker, Richmond, Iowa. BENJ. TODD, Decatur, Ill.

Miss Belle Scougall, inspirational speaker, Rockford, Ill. Miss. IDA L. Ballou, Fond du Lac, Wis.

MRS. H. T. STEARES will answer calls to lecture. Address, outh Exeter, Mc.

WILLIAM H. SALISBURY, trance speaking medium will answer calls to lecture. Address, No. 7 Bank Row, Taunton, Ma.

Miss H. Maria Worthing, trance speaker, Oswego, Ill.

MRS. E. K. LADD, No. 2 Kneeland street, will answer calls to

GEORGE KATES, of Dayton, O., will answer calls to lecture on Sundays, at accessible points.

IRA H. CURTIS speaks upon questions of government. Ad-iress, Hartford, Conu.

C. AUGUSTA FITCH, trance speaker, box 4295, Chicago, Ill.

Miss A. P. Muddert will answer calls to lecture, and attend unerals. Address, Arthursburgh, N. Y., care of D. W. Odell, Mrs. A. P. Brown, inspirational speaker. Address, Stohnsbury Centre, Vt.

MRS. FRANCES LOND BOND, care of Mrs. J. A. Kellogg, America. Mass.

Mes. H. F. M. Brown may be addressed at Kalamazoo, Mich.

F. L. H. and LOVE M. WILLIS, 192 West 27th street, New

MRS. MART J. WILCOXON, Hammonton, Atlantic Co., N. J.

DR. JAMES COOPER, of Bellefontaine, O., will answer call to peak on Sundays, or give courses of lectures, as usual.

L. JUDD PARDES, Boston, Mass., care Banner of Light.

H. B. STORER, FOXDOTO', Mass., or 4 Warren st., Boston. MR. and MRS. H. M. MILLER, Elmira, N. Y., care of Wm. B.

BANNER OF LIGHT:

Journal of Romance, Literature and General Intelli-

gence; also an Exponent of the Spiritual Phil-

Published weekly at 158 Washington atreet, Boston, Massby William White, Isaac B. Rich, and Charles H Crownia

LUTHER COLBY, EDITOR, assisted by a large corps of the

TERMS OF SUBSCRIPTION, IN ADVANCE:

Single Copies, - - - - - - S conts each

for.
Subscribers in Canada will add to the terms of subscription Meeting per year, for pre-payment of American postage.
POST-OFFICE ADDRESS.—It is useless for subscribers to write, unless they give their POST-OFFICE ADDRESS and MAME OF STATE.

There will be no deviation from the above prices. When drafts on Boston or New York cannot be procured, we desire our patrons to send, in lieu thereof, United States Government money,
Subscriptions discontinued at the expiration of the time paid for.

Por Xear,

osophy of the Mineteenth Century.

MRS. N. J. WILLIS, trance speaker, Boston, Mass. REV. D. P. DANIELS Will answer calls to locture and attend uncrais. Address, Lafayette, Ind.

MRS. F. O. HYZER, box 166, Buffalo, N. Y.

J. S. LOVELAND, Willimantic, Conn.

REV. ADIN BALLOU, lecturer, Hopedale Mass.

MRS. LOVINA HEATH, trance speaker, Lockport, N. Y. MRS. SARAH M. THOMPSON, trance speaker, post office box 019. Cleveland, O.: residence, 36 Bank street.

W. F. JAMIESON, inspirational speaker, Decatur, Mich.

Miss Lizzie Canter, Ypsilauti, Mich.

Mosks Hull, Kalamazoo, Mich.

Correspondence in Brief.

A Pentecostal Sesson, &c. Brother Fish failing to arrive sensonably to minister in spiritual things on Sunday last, we conducted the services, both afternoon and evening, by mediums in our own city. In the afternoon Mrs. Rose addressed us, and though her ministrations are seldom on so wide a sphere, she was very acceptable, and held the audience in perfect attention. Her subject was, "The Sphere and Scope of Spiritualism." It was happily presented, and abounded in thoughts worthy

eing treasured up.

In the evening we had a Pentecostal season, there being five speakers: Mr. Pettis, who spoke of the principle of life, the power inherent in the soul Mrs. Stowe, who spoke of the ministering power of spirits, being influenced by Theodore Parker; Mrs. Rose, who spoke of freedom of soul, or universality, moved by Lorenzo Dow; Miss Bliven, who spoke of life deernal, or the development of the soul in the spheres; and Bro. Joslin, who spoke of spiritual growth and the blessings springing from the faith of Spiritualism, even in the life of the earth-

faith of Spiritualism, even in the life of the earthsphere. The meeting was a profitable one, and
very satisfactory to its close.

And here allow me to say that we depend too
much on strangers to fill the position of leaders
of our meetings. It has long appeared to me that
we should cultivate our own mediums at home.
Let them grow and expand to fill that sphere of
usefulness to which they may attain. What was
said of old may truly be said now in almost all
our spiritual communities: "A prophet is not
without honor save in his own country." Brethren, let us cause such Judeistic scales to fall from ren, let us cause such Judeistic scales to fall from our eyes, and no longer see each other as "trees walking." We preach harmony, and let us prac-

Bro. Fish arrived Monday, looking excellently well. He endeavored to reach here on Saturday, riding four successive nights to do so, but failed from causes beyond his control. He has recently been severely afflicted by the alarming and distressing illness of his wife. When he left her, the crisis of her disease had apparently passed. May our brother receive tidings confirmatory, and which shall remove all cause of auxiety for we at the East, who are to enjoy his labors

desire that they may be free from care and anxiety, that they may be blessed.

Bro. John N. Child has been called upon to witness the departure of the spirit of his beloved companion to the society of angels. The tie of spirit and mortality was severed Jan. 6th, and on Monday dust was compitted to its kindred dust. Monday dust was committed to its kindred dust. Bro. Child was buoyed up by a consciousness of the truths of Spiritualism, and rested on that faith, so radiant of joy, which looks upon death as but the commencement of life. The consolations and hopes of the change were presented by Mrs. Stowe and Bro. Fish. They administered balm to the wounded household and friends be-reaved, and bound up the lacerated ties of affection which had been sundered.

W. Foster, Jr. Providence, R. I., Jan. 10th, 1865.

Dr. John Mayhew's Lecturing Tour. I have been very often requested by my many spiritual friends to communicate with them through the columns of the Banner of Light, that they may know of my whereabouts, and be able to sympathize and rejoice with me in my experi-

I left St. Paul to commence my present lecturing tour on Nov. 14th; spent a week in McGregor, with my highly esteemed brother, Enos Gay, and his dear lady, and then passed on to Lodomillo, where I was very kindly received by brother Fields. I lectured to a small, attentive audience on the average of Sanday 26th Nov. and passed on the evening of Sunday, 26th Nov., and passed on again the following morning to Manchester, and next day to Monticello. Here I was gener-ously received and entertained by our good friends Bradstreet, Mead, Stephenson, Monroe, and oth-This visit was in compliance with an invitation given at the close of a course of lectures last winter on the philosophy of immortality, divine existence, etc. I delivered seven lectures in the school house to good audiences, I trust with good school house to good audiences, I trust with good results to my hearers. There are a few media in this place and its vicinity. One young lady is a psychometress, after the style of Mrs. Denton, but not yet fully developed. I met here with a pleasing instance of family harmony. Two brothers, having married two sisters, are raising families, and with identical interests are living under one reaf and set at one table. With united labor and roof, and cat at one table. With united labor and undivided purse they form one loving and harmonious family. Such instances are rave. Would they were more frequent; would that the race could come into such harmonial family relations.

My next place of visitation was Independence,

whence issues weekly the Rising Tide. Here I was kindly welcomed to the genial home of our good brother and sister, O. Fonda. 1 had, in ful-fillment of a promise, sent on an appointment for seven lectures, but the friends were unable to pro-cure a hall for my use. Every place has been closed against spiritual lecturers; even the Court House, where I lectured last winter, is now closed against us. You ask why? I reply: Persons have been here whose detestable doctrines and abominable practices have so shocked the minds of all decent people, that this is the result. I am not surprised at it—I should be surprised were it otherwise. Professing to be Spiritualists, they have hindered our progress more in a few days than can probably be remedied in many months, or perhaps years. Here I found a very excellent trance test medium, Mrs. Bishop, formerly of Illi-

At Waterloo I spoke seven times in the Court House. At first the audiences were small, but in-creased toward the end of the course. The friends creased toward the end of the course. The friends received me very cordially. I made my home with Bro. H. Harding, but visited with Bros. Fairfield, Pressy, Cropper, Rickel, etc.

I came from Waterloo to Cedar Falls yesterday, in company of Bro. W. Whitney, and pass on to Iowa Falls to-morrow, leaving a promise here for a future visit.

Codar Falls forg. Dec. 21 1864

a future visit. Jo Cedar Falls, Iowa, Dec. 21, 1864.

Maryland.

DEAR BANNER-Cosily cottaged among the hills of Maryland, at the home of one of your correspondents, I could easily give the State a Payrespondents, I could easily give the state a ray-chametric reading and mark the great events which have so recently taken the fetters from her encumbered limbs. She was once an equal with her sisters, when slaves walked the streets of Boston and New York as well as Baltimore; but when the Hub and the Empire put off the shackles, Maryland should have followed; but she was too near old Virginia, and still wore the sable undergarments and dragged her fetters for which she has shown for the last thirty years those signs of stagnation or decay which ever mark the decline of states, of empires, of religions, or of social sys-tems, when they have passed the meridian of life. Her roads, fences, barns, sheds and farm houses have long betrayed a want of care and enterprise which cannot be found in any free State from Maine to California. But, Maryland, "there is hope for thee;" thy star brightens; the cloud rolls away. Already she is rising from her lethargy. Baltimore is awake; business, enterprise, improvements, immigration already mark a change city and country, and Eastern farmers with Yankee skill and enterprise are purchasing the old farms, and soon the tired soil-tired of the negro treatment with lazy overseers—will teem with burdens of crops such as it never bore before. For climate and soil no State on the coast equals Many-land, except little Delaware, which still hugs the viper of slavery. Maryland is now the State for Eastern farmers to work in, who have means to make purchases and improvements, and soon will follow social and religious change such as fits a country or a people for the beautiful philosophy and religion of Spiritualism. WARREN CHASE, Dec. 3, 1864.

A Discussion-Tests Wanted.

DEAR BANNER—I see by thy last ray that now flutters lovingly before me, a notice of a debate between myself and Eld. Miles Grant, to take place in this city on the 17th inst., and several evenings following. This disscussion has been postponed at the request of Eld. G. till the 14th of February. at the request of Eld. G. till the 14th of February. In the time intervening between now and then, permit me to ask, through your columns, the friends everywhere to send me, at this place, such tosts of spirit power and identity with date and place of occurrence, with the certificates of the witnesses thereto, with the names of said witnesses appended, made tilly become the settle, by plain, explicit and incontrovertible vestioned the fact of the uninterrupted existence of the spirit

A. H. CHRELTS, Mr. 194, THOMPSONES 60 School Seres test door lines of Parket House

of man. I have a fund of such testimony in my own experience to present, but I prefer to estab-lish the truth in the mouths of many witnesses. Let the truth prevail: [Let the light shine forth, Let the clouds of error be rolled back to the dark, dreary caverns whence they sprung, and let the appalling waste of pricertainty and doubt, which has hitherto hung around the destiny of man, be made clear in the positive evidence of the present reveniment of his own immortality.

Thine in labor for this glorious end,

Providence, R. I., Jan. 12th, 1865, J. G. Fish.

From California.

I have thought of sending to you a little of the loings of the Spiritualists in Sacramento, for sometime, but have left it to more able hands; yet find-ing that no one has written to you on the subject,

I try it myself.
For a number of years Spiritualism has been rather dormant here, yet to the close observer, it has been progressing, to some extent, until the present year, when our much esteemed and talented friend, Miss' Emma Hardinge, came amongst us. After delivering a series of lectures in this city, which drew full houses, in the Preshyterian Church—which had been sold to the Hebrews—the minds of the people waked up to the subject of Spiritualism; and there were numerous calls for mediums of the various manifestations, and our circles were visited by anxious inquirers after the truth, as given to us by the angels from the beautiful land; and to-day, I think I may safely say that Spiritualism has a firm hold on the action of the years of the vary that Spiritualism has a firm hold on the action of the years of the vary that Spiritualism has a firm hold on the action of the years of the vary that Spiritualism has a firm hold on the action of the years of the vary that Spiritualism has a firm hold on the action of the years of the vary that Spiritualism has a firm hold on the action of the years of the vary that Spiritualism has a firm hold on the action of the years of the various manifestations, and the various manifestations, and the various manifestations, and the various manifestations of the people waked up to the witches of Kirk Alloway, we escaped with a mere action of the various manifestations, and the various manifestations and ly say that Spiritualism has a firm hold on the af-

fections of the people.

Circles are held nearly or quite every evening in the week. I know of six or eight public, and I am sure of many private circles not publicly known. There are a few partially developed mediums here, who, to their credit, are doing all they can to advance spiritual knowledge in the minds of the people. We have a few healing mediums here also. Our brother, L. Castle, who is attracting the most attention at present, is having good success, and, as you know, the public will not apply to a healing medium until all other remedies have failed, and they themselves are given up by the faculty to die; then they try the spirits and get faculty to die; then they try the spirits, and get cured, but man gets most of the credit.

Mrs. Curtis is still at work, but not supported as she ought to be. We have just started a Children's Lyceum here,

under the management of R. S. Moore, formerly reporter for the Herald of Progress. We are much encouraged, and look for success, as we were ten-dered the use of the Assembly Chamber in the Capitol, by consent of the Secretary of State.

The number of your Sacramento subscribers must tell you what I would say further.

L. Amistrong. Yours truly, L. Sacramento, Cal., Nov. 19th, 1864.

Remarkable Cure.

The following note and certificate speak for themselves. We willingly give publicity to them, for we know Dr. White, and are satisfied of his ability to relieve suffering humanity:-

CUSTOM HOUSE, BOSTON, JAN. 2, 1865.

My DEAR DOCTOR—I wish you and your family "Happy New Year."

I feel it my duty to you, myself and humanity,

give you the enclosed certificate, which I do th great pleasure. Your friend. C. A. MAINE. with great pleasure.

CUSTOM HOUSE, BOSTON, JAN. 2, 1865. About the middle of December 1 was taken very suddenly with a severo pain in my right eye. When I awoke in the morning the eye was closed and very painful and very much discolored; right side of face and mouth very painful; cold chills, and "sick all over." I sent for Dr. Wm. B. White. He came and examined me; said it was a humor in my blood, which had been there for years. He operated on me, which gave immediate relief. He visited me eight times and I was cured. My left eye had been almost blind since I was a year old; he also operated on that and restored the sight so that I was able to write a note without spectacle -a thing I never done before, nor ever expected to do. In the midst of my sickness my wife was taken with diptheria, which the doctor at once threw off, and she was well in twenty-four hours.

I have known several sufferers of different diseases which Dr. White has cured, and I cheerfully recommend him to all who are suffering, as I believe him to be all he professes: and more than that, "God's noblest work, an honest man."

CHAS. A. MAINE. No. 35 C street, South Boston, Mass.

Help the Aged Poor. We print the following note from our old friend Barry, of Philadelphia, trusting it will meet with

"It has been now nearly six weeks that I have not been able to attend to my business at my stand, 46 Chestnut street, my whole system having been completely prostrated, the bodily func-tions being all out of tone, and I still remain very weak, yet slowly improving. I am thankful for some small tokens of regard from some of my spiritual friends in Philadelphia, and were it not for my extremely limited circumstances and advanced age—being now past seventy-six years—I would make no further appeal to my Spiritualist friends in Philadelphia, or elsewhere; yet as I am one of the earliest advocates of Spiritualism, being enlisted as one of its firm believers over fifteen years, and in my humble way disseminating its truths by distributing the spiritual books and pa-pers that have from time to time been published, I therefore do hope my situation will claim some elsewhere. I am, with great respect,

41 North 9th street, or 46 Chestnut street,

Annual Meeting.

The annual election of officers for the Religious Society of Progressive Spiritualists, of Cincinnati Ohio—in compliance with their Constitution—was held at Metropolitan Hall, Sunday evening, Jan. 1st, 1865, and the following persons were duly elected to constitute the Executive Board of the Society for the ensuing year, to wit:

President, E. Jacobs; Vice-President, Mrs. Judge
Carter; Secretary, A. W. Pugh; Treasurer, I. L.
Taylor; Trustees, A. M. Hiff, Mrs. Wm. Ward, M.

W. Cary; Collector, E. Lovell.
I shall be pleased to receive propositions from

speakers for engagements, January and February excepted; and all proposals shall be duly laid before the officers for official action, and when ascertained, promptly answered.

A. W. Pugh, Sec.

Cincinnati, Ohio, Jan. 5th, 1863.

The West.

Milwaukee sends greetings to the spiritual brotherhood everywhere, and assures them that the cause is still onward and upward. We have just closed an engagement with Mr. Leo Miller, and are now listening to the truth from Bro. Toohey, and we hope the seed will fall in good ground and bring forth much fruit. HENRY R. FREEMAN. Milwaukee, Wis., Jan. 2d, 1865.

A New Theory.

The French Academy of Sciences, at a late meeting, listened to a paper from M. Delbruck, which, if well founded, will upset a good many of our existing notions about ventilation. M. Delbruck has made some researches on the quantity of air required for breathing during sleep. It strikes him as singular that, while all medical men are unaninous in prescribing several cubic metres of air for each person sleeping in a room, as absolutely indispensable for health, all animals appear to shun the open air as much as possible, in order to compose themselves to sleep. Thus, the lion and compose tiemserves to steep. Thus, the lion and tiger retire to some dark cavern, whore the air is confined; the dog goes to his kennel, and thraats his shout under his belly; birds to which the open air would appear to be a necessity whether asleep. or awake, retire to some private corner, and put their heads under their wings. Nay, what does the schoolboy do when left in a dormitory aired with particular care? If he finds he cannot fall nsleep, the first thing he does, is to bury his head under the bedelothes. Hence M. Delbruck concludes, that if when awake we exhale a quantity of carbonic acid, we must inhale a certain quantity of this gas during sleep, just as plants exhale by day theory on they absorb during the high!

More Unfhirness.

The reporter of the Philadelphia Daily Bulletin has been among the spirits and we append his account-an amusing one-of what he saw and did on the occasion. Of course, we cannot look for fairness from such source, for such a thing as a fair and candid, report is not to be expected, where prejudice and ignorance are in the way; yet we cannot see, why it should, be, thus, where the community believes, and is, in this respect, far ahead of the press. There is enough in the report, however, to show that he did have some rough experience, which believers in Spiritualism will impute to the right source, maugre his lame and impotent conclusion fixing the onus of the deception upon the lady medium. We have no doubt, even from his own biased report, of the authenticity of the phenomena he witnessed.

did not have the trouble of calling 'spirits from the vasty deep,' for they came unbidden; less bothered and less scared than the younger Ham-let, for we did not feel a bit frightened by our ghostly visitation, and then it came in such an unquestionable shape, that we had not the slightest apprehension that it brought with it either airs from heaven or blasts from hell; more blessed than the wicked Scottish Thane, for our spirits would be commanded, potent as they were,

and to some extent they did our bidding.

To come down to the vernacular, we were at To come down to the vernacular, we were at a spiritual meeting last night; a something in the 'Davenport Boys' line, only more or less so, we are not quite certain which. The Assembly Building was the place, and Mrs. Forris and 'the Brothers and the sister Eddy' were the people, aided by the lecturing tallent of a Mr. Fitzgibbon.

It was the old game of a big box, a tying of the media inside, the jingling of bells, the blowing of horns, the twanging of fiddles, and a fanfaronade generally. The box, or 'cabinet' as the show

generally. The box, or cabinet as the show folks call it, is a rough structure, innocent of paint, and a sort of a cross between a lime-bar and a race-course whisky shanty, being innocent of embellishment, and pine-woody, and primitive in the fullest sense. It also differs from the 'cabthe intest sense. It this differ that the capinet' of the 'Davenport Boys' in respect to size,
there being aimple accommodations inside for
three media, and an outsider or two.
The 'Eddy boys' and the 'Eddy sister' are some-

what peculiar in their way. The brothers bear a sort of "Irish twin' resemblance to each other, one wearing a pink scarf, and looking like Dick Turpin when that respectable highwayman was taking his last great ride from London to York, on 'Bonnie Black Bess;' and the other having the appearance of a lengthy and attenuated su-pernumery, who had spent the best nights of his life in doing stage duty as a stern warrior in the Wars of the Roses, or as a painted brave among Mr. Forrest's devoted band of Whamponoags

Sister Eddy' looks as though she had been born and bred in the show and lecturing line, and she has not neglected her opportunities of perfecting herself in whatever part fortune or Mr. Fitzgibbon may have in store for her.

We have no desire to inflict upon the readers of the Bulletin all the details of the tying, the investigation of a committee, &c., &c. It was the old Davennort business in a forcible feeble sort of old Davenport business in a forcible feedle sort of way, all over again, with the exception that Miss Eddy was tied and placed in the cabinet along with the 'Brothers;' instruments were played, but not satisfactorily, for the musical force was weak, and the tunes ran in the low dance-house and dollar-and-a-half ball line. The tying and untying were performed, but not so promptly or so skillfully as the Davenport Boys did the same thing.

During the course of the experiments the Bulle-

and within the charmed circle; having an investigating mind, as becomes a public journal, we accepted the invitation, and were put through a course of spiritual sprouts. Our wrists were tied together and behind our back in the most ignomiulous manner, and like an innocent journalistic lamb, we were led to what was intended to

be the slaughter of our skepticism.

It will be understood that the 'Brothers and Sister Eddy' were in the cabinet, tied liand and foot, and lashed to their seats. One 'brother' and the 'sister' were seated side by side on the left of the remaining 'brother' as a work. of the box, and the remaining 'brother' sat upon the back part of the enclosure near the 'sister.' We were placed in a chair immediately opposite the latter, with our tightly-bound hands lashed to the back of the seat.

The closing of the doors left us in utter dark-ness, and a cold shiver should have run through our journalistic frame, but it did not. In a little while we felt a hand fumbling about our face, patting our cheeks, pulling our beard, bestowing a spiritual benison upon our head, and, becoming more and more familiar, unbuttoning our coat and vest. The spirit then made some musical demonstrations, blowing a six-penny tin trumpet in our ears in the most vociferous manner. Then there was more pulling of the beard and patting of the cheeks, and when we made a sudden bite with our irreverent teeth at the unseen hand, the wrong to the spiritual agency was avenged by a sound boxing of the ears, a tweaking of the noso, and a substantial rap over the head with the tin horn, which has left a most unspiritual scar be-

The result of our ghostly experience is the conviction that the 'laying on of hands' was performed by some spirit that possessed a pretty substantial paw well supplied with warm blood; that all the blows, pats, and pulls came from in front of us where the media were sitting, and in short (and not to put too fine a point upon it), that 'Sister Eddy' innecent and lamblike as all looks. Sister Eddy, innocent and lamblike as she looked when the doors of the cabinet were opened and light was let in, was the substantial agency employed by the spirits in performing their deviltry upon our devoted person.

After the cabinet work we had a table-moving operation, in which we took part. A table, most ingeniously devised so as to afford good leverage, and to possess good tilting qualities, was tilted up and moved about, and all the efforts of able-bodied and mysusphelous and all the efforts of able-bodied and unsuspicious gentlemen among the audience were not sufficient to put it in its place, for the very simple reason that other gentlemen, quite as very simple teach that other gentlemen, dutte as-strong as themselves, and possessing all the ad-vantages of leverage and tiltage, as aforesaid, were bent upon defeating the efforts of the skep-tics, and they did not hesitate to use muscle in the and they did not nestate to use muscle in the accomplishment of their object. The table-moving was accomplished just as we have seen our own special Bridget perform it hundreds of times, and we have not the slightest faith that the spirits

and we have not the suggester into that the spirits had anything whatever to do with it.

There was a private sitting, or seance, in a pitchy-dark room, that followed the more public exhibition of humbuggery, and here the cheat and imposition were so simple and self-evident, that a five-year old child of ordinary capacity could have seen through it. We have no notions to describe nye-year old child of ordinary capacity could have seen through it. We have no patience to describe it. We will only say that during this part of the show the spirit called for the 'skepertical' gentleman of the press to step forward and take the hands of the medium. As ye were deddy 'skepertical,' we did step forward in the dark, and Mrs. Ferris immediately took our hands and held them with a most unspiritual grip. The spirits were then invited to tan us upon the head held them with a most unspiritual grip. The spirits were then invited to tap us upon the head with a fiddle, and as we feared a just retribution for our "skeperticism," we were rude enough to dump our head into, or near the lap of the medium, and the short-sighted spirits taking the cranium of Mrs. F, for our own doomed caput; rained blows thick and fast upon it. She called for mercy, and the fun ceased. We trust that she received no serious hurr while acting as our proxy. The amiable spirits did almost everything they were requested to do, falling in the single instance of putting a finger between our teeth, as we requested them to do. Had they done so, we incline to the opinion that somebody would have been found to have teeth marks upon a finger when light was restored.

then we restored to be a super super to the state of the Why is a tobaccochewer like a prose in a Dutch of the grillip of manual wanter with the grillip of the prosession of the grillip of the prosession of the property of the prop

A Biography of the Davenp BOTURERS' APPOINTMENTS AND ADDRESSES. Just appeared in Bage Davenport Broth just appeared in Made. Daven product T. L. as ols, M. D., of London. The warred by T. L. as of the Physical and Psychical Phance Hall the PUBLISHED GRATUITOURLE SAVERE WEEK IN THE BANKER The real is now it is not the reliable. It therefore he

have occurred in their presence in America and cores societies and Lecturers, to promptly notify, us of aptiments, or obsages of appointments whenever they occur. London Spiritual Magazine for January. The reviewer introduces an extract from it, with introduced we Lecturer, we desire to be so informed, as discovery remarks, which we come to remark the little of a party ton, and the lecturer will lecture in Lycenni Hall Magnetic for the second will be seen and the little of the lecture of the lect min an is intended for Listing will.

It an is intended for Listing will.

It was an is intended for Listing will.

It was an is intended for Listing will.

Miss hangary.

Miss hangary. viewer-introduces an extract from it with intro-ductory remarks, which we copy to remind our readers of the sharp controversy which took place between us and certain Harvard Professors several years ago:

al years ago:

Perhaps the most thorough investigation to which the brothers were subjected was the one undertaken by the Harvard Professors in 1857. Harvard is "the Oxford of the New World—the oldest university, and one which holds the highest rank." Among those who undertook to investigate the phenomena of Spiritualism, with a view to exposing it as a delusion, were Professors Agassiz, Felton and Pearce. Among the mediums who attended their summons were the Misses Fox and the Brothers Davenport. Concerning the former, after the most careful examination, the professors made no other discovery than that there were "unaccountable noises;" a discovery which any country bumpkin was equally competent to make. As to the Brothers Davenport, tent to make. As to the Brothers Davenport, this, according to Dr. Nichols, is what occurred: The Brothers Davenport were reserved till

The Brothers Davenport were submitted the last. At the beginning, they were submitted to a cross examination. The professors exercised their ingenuity in proposing tests. "Would they submit to be handcuffed?" "Yes." "Would they allow men to hold them?" "Yes." "Addzen propositions were made, accepted, and then rejected by those who made them. If any test was accepted by the brothers, that was reason enough for not trying it. They were supposed to be prepared for that, so some other must be found. It was of no use to put them to any test to which they were ready, and apparently, engage to submit. At least no use to put them to any test to which they were ready, and apparently eager to submit. At last the ingenious professors fell back upon rope—their own rope and plenty of it. They brought five hundred feet of new rope, selected for the purpose. They bored the cabinet, set up in one of their own rooms, and to which they had free access, full of holes. They tied the two boys in the most thorough and the most brutal manner. They have, as any one may see. or feel, small wrists, and hands large in proportion—good, solid hands, which cannot be slipped through a ligature which fits even loosely on the wrists. When they were tied hand and foot, arms, legs, and in every way, and with and foot, arms, legs, and in every way, and with every kind of complicated knotting, the ropes were drawn through the holes bored in the cabiwere drawn through the holes bored in the cabinet, and firmly knotted outside so as to make a network over the boys. After all, the knots were tied with linen thread. Professor Pearce then took his place in the cabinet between the two brothers, who could scarcely breathe, so tightly were they secured. As he entered Professor Agassiz was seen to put something in his hand. The side doors were closed and fastened. The centre door was no sooner shut than the bolt was shot on them inside, and Professor Pearce stretched out both hands to see which of the two firmly bound boys had done it. The phantom hand was shown, the instruments were rattled, the professor felt them about his head and face, and at every movement kept pawing on each side with his hands, to find the boys both bound as firm as ever. Then the mysterious present of Professor Agassiz became apparent. The professor ignited some phosphorus by rubbing it between his hands, and half suffocated himself and the boys with its fumes in trying to see the trick or the confederate. At last, both boys were untied from all the complicated fastenings without and within the cabinet, and the ropes were found twisted around the neck of the watchful Professor Pearce! Well, and what came of it all? Did the professors of Harwhat came of it all? Did the professors of Harvard tell what they had seen? Not in the least. To this day they have made no report whatever of the result of their investigation, and are probably to this day denouncing it all as humbug, imposture, delusion, &c. What can a man of science do with a fact he cannot account for, except deny it? It is the simplest way of overcoming a difficulty, and avoiding the confession that there is something in the world be does not understand. Of all men in the world, men of science, and especially scientific prefessors, are the last to acknowledge that "there are more things in heaven and earth than are dreamt of in their philosophy.

There are flowers that are repulsive at first sight, but when closely examined they unfold a world of beauty-and so with men. We should never judge a man from first sight, for he may have good qualities which will develop themselves on acquaintance.

Married.

In this city, on Tuesday, Jan. 3d, 1885, by Ray. Thomas B. haver, Mr. Albert Brand, of Wilton, N. H., to Miss Jennik. Williams, daughter of Mr. and Mrs. Bradford Williams, of [Twenty-nine years ago we attended a similar ceremony.

erformed by the same Rev. gentleman for the parents of this fair bride.]—Ed. Banner.

NOTICES OF MEETINGS.

BOSTON.—Meetings will be held at Lyceum Hall, Tremont at., (opposite head of School street,) every Sunday, (commencing Oct. 2) at 2% and 7% P.M. Admission, Afteen cents. Lecturers engaged:—Gora L. V. Hatch during January; Miss Lizzie Doten during February.

GOSPEL OF CHARITY Will meet every Thursday evening, at the corner of Bromfield and Province streets. Admission free.
THE SPIRITULL FREEDOM Will hereafter hold their meetings at Girard Temple, 554 Washington street. There will be a Sabbath School every Sunday, at 114 P. M. All interested are invited to attend. C. L. Vezzie, Superintendent.

CHARLESTOWN.—The Spiritualists of Charlestown hold meetings, at City. Hall, every Sunday afternoon and evening, at the usual hours. The public are invited. Speakers engaged:—Mrs. E. A. Bliss, Jan. 22, 29, and Feb. 5 and 12; Mrs. M. S. Townsend during March; A. B. Whiting during June. CHLESKA.—The Sprittualists of Chelses have hired Library Hall, to hold regular meetings. Sunday afternoon and evening addressed to Dr. B. H. Crandon, Chelsen, Mass. Speakers engaged:—Mrs. Laura Cuppy, March 5 and 12; N. Frank White during June.

quing June.

Quinox.—Meetings every Sunday in Rodgers' Chapel. Services in the foreneon at 10%, and in the afterneon at 2% o'clock. TAUNTON, MASS.—Spiritualists hold meetings in City Hall regularly at 2 and 7 12 p. M. Speakers engaged:—Miss Mattie L. Beckwith during January; Miss Emma Houston, March 5 and 12; Mrs. Laura Cuppy, March 19 and 26.

and 12; Mrs. Laura Cuppy, March 19 and 25.

PLYMOUTH, MASS.—Spiritualists hold meetings in Leyden
Hall, Sunday afternoon and evening, one-half the time. Spenkers engaged:—W. K. Ripley, Jan. 22; Mrs. F. A. Bilss, Feb. 19
and 26; Miss Susio M. Johnson, March 19 and 26; Chas. A. Itayden, April 2 and 9; Miss Martha L. Beckwith, May 6 and 13. Lowell.—Spiritualists hold meetings in Lee street Church.
"The Children's Progressive Lyceum" meets at 10% A. M.
The Children's Progressive Lyceum" meets at 10% A. M.
The following lecturers are engaged to speak afternoon and
evening:—Chas. A. Hayden during January; Mrs. A. A. Currier for February; Mrs. E. A. Bliss for March; Mattic L. Bockwith. for April; Charles A. Hayden for May; Mrs. Frances
Lord Bond for June.

WOODWARD Mees. Meeting are held in Hottentian. Itel

WORCHSTER, MASS.—Meetings are held in Horticultural Hall, every Sunday afternoon and evening. Speakers engaged:—Mrs. A. A. Currier during January; J. G. Fish during February; May Beckwith during March. nry; Many Beskwith Guring March.

PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Weybosset street, Bundays, afternoons at 3 and ovenings at 7% o'clock. Progressive Lyceum meets every Sunday forancon, at 10H o'clock. Speakers engaged:—J. G. Fish during January; Miss Emma Houston during February; J. G. Fish during March; Mrs. A. A. Currier, April 2, 8 and 18; Charles A. Hayden, April 23 and 30; A. B. Whiting during May; Susie M. Johnson during June.

Popper App. M.—The School Miss are held in the second of the

Johnson during June.

Portland, Mr.—The Spiritualists of this city hold regular meetings every Sunday, in Mechanics' Hall, corner of Congress and Casco streets. Free Conference in the foremon Lectures afternoon and evening, at 3 and 7 octock. Speakers engaged:—J. Mr. Peebles during January; Mrs. Laura Cuppy, Feb. 5 and 12; W. K. Einley, Feb. 18 and 26; Wm. Lloyd Garrison, March 6; J. H. Rabball' and Henry B. Allen, March 12, 19, 28 and April 2, Mattle L. Beckwith, May 30 and 27, and during September.

OLD TOWN, ME.—The Spiritualists of Old Town, Bradley, Milford and Upper Stillwater hold regular meetings every Sunday, afternoon and evening, in the Universalist Church.

NEW YORK.—Ebbitt Hall, near the corner of Thirty-third; street and Broadway. Froe meetings every Sunday morning and evening, at 10% and 1% octobe. Fred. L. H. Willis, permanent speaker.

hold their meetings at Dodworth's Hall, No. 906 Broadway, every Sunday, at 10% and % o'clock. Seats free, and the pub-lic generally invited. The Children's Progressive Lyceum also holds its regular sessions at 2 r. M. THE PRINEDS OF PROGRES, will hold spiritual meetings at Union Hall, corner of Eresdway and 22d street. New York, ev-ery Sunday, Circles, wonderful disgnoses of disease, and puby ile spending, as per notices in the daily papers.

ile spinkting, as per notices in the dally papers.

In Sowittin, N. Y.—The Friends of Progress meet every Sunday overling at the Scientific and Progressive Lycoun; Ro. 128 Washington street, Brooklyn, N. Y.

Naware, N. J.—The Spiritualists hold meetings every Sunday in Upper Library, Hall, Markot street, at 38 and 70 clock!

Onsons Artifold—The Spiritualist of Chiptonist have organized themselves under the laws by Chiptonist, and the country of Progressive Spiritualists, and have become a ferting on Society of Frogressive Spiritualists, and by Spiritualists, and specific profiling of Sunday mornings and evenings, at 19 and 19 to clock.

Subscribers wishing the direction of their paner changed from one town to another, must always give the name of the Town, County and State to which it has been sent.

Subscribers are informed that twenty-six numbers of the Banner, compose a volume, Thus we publish two volumes a year. manent speaker.

The Friends of Progress and Spiritualists of New York hold their meetings at Date work?

E. Subscribers are informed that twenty in the company of the lanker compose A yolume. Thus we fund in wo volumes a yoar.

ADVERTISEMENTS inserted at twenty cents per line for the first, and fifteen cents per line for each subsequent insertion.

E.F. All Communications designed for publication, or in any way connected with the Editorial Department, should be addressed to the Editor. The transfer of the Editor in the intended for publication should be marked "private" on the cayslope.

All Business Letters must be addressed.

"BARKER OF LEGIT, BOSTON, MASS."

WILLIAM WHITE & CO.

Attention is called to the plan we have adopted of placing figures at the ond of each of our subscribers 'namine, as printed on the paper or wrapper. These figures stand as an index, showing the exact time when the subscription captes it is time, paid, for, "When these figures correspond with the time paid, for, "When these figures correspond with the time paid for, "When these figures correspond with the time paid for the plant of the paper will be know, that the subscription is out, and that the paper will be know, that the subscription is out, and that the paper will be anowed the subscription of the method renders it unrecessary for an approximation of the method renders it unrecessary for an approximation of the plant of the paper will be approximated the subscription is one and the properties of the subscription is one and the properties of the subscription is one and the properties of the subscription is one and the paper will be approximated to prove the subscription is one and the paper will be approximated to prove the subscription is one and the subscription is one and

and call alterior white the sales throughout three times, and call alterior to te editoriary, had be called a sales three times. The Bossey with pieces in the Bossey with the Bossey with the beautiful to the called a sales and th

with s in.his build t only Not o and g

> body thous

Rap,

stand brea

ther

nice I fo will

up 800 din bea

the an sid pa Ol il,